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Discovering Membership
at
Epiphany
Herndon, Virginia

September 2011



“Stand, Grow, make Him Known”

Church of the Epiphany, Herndon
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Table of Contents

Introduction & Welcome.....	1
Stand.....	2
Grow.....	3
Make Him Known.....	4
What is Membership?.....	7
SESSION II.....	9
Learn More about Epiphany	10
Follow Up Questions and Answers from Session One.....	10
A Summary of Anglican Worship and Teaching:.....	11
Anglican	11
Sacraments	15
Instructed Eucharist	20
The Holy Eucharist: Rite Two- <i>contemporary language</i>	20
The Word of God- <i>the first half of service centered on the Bible</i>	20
The Holy Communion -The second Half of the Service	23
Confirmation: Adult affirmation of Faith and Commitment to Christian Service..	28
Explanation of How Epiphany Operates	30
A Brief History of Church of the Epiphany	32
Appendix A – Basic Christian Beliefs	35
Appendix B – The History of Anglicans in the United States.....	37
Appendix C – About Epiphany and Membership	43
Bylaws, Article III, Members	43
Our Beliefs	45
Our Values: What We Practice	46
Stewardship	46
The Building: Where Things Are	47
Membership Responsibilities	47
Biblical Responsibilities	49

Introduction & Welcome

What is the essential purpose of the Class- goals and objectives?

- Explain our Mission.
- Invite you to Membership
- Provide a summary of Anglican worship and teaching;
- Explanation of how our Parish operates;
- Steer you to resources that can help you get oriented.

Christ is the central feature of all three parts of our mission. It is the Good News of Jesus Christ and our witness to that message which energizes all that we do at Epiphany. Every church's vision derives its authority from the Great Commission of

"Jesus came and told his disciples, 'I have been given complete authority in heaven and on earth. Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age.'"

--Matthew 28:18-20

Epiphany's Vision for each of our members is that we would

Stand for Christ,
Grow
together as God's family and
Make Him Known
through the power of the Holy Spirit

Stand

ἵστημι *histēmi*

To cause or make to stand, to make firm, fix establish¹

What does your life stand for? What are the priorities and values that shape your world view? What is the basis for decisions about what's right or wrong?

Rom 5:2	Through him we have also obtained access by faith into this grace in which we stand , and we rejoice in hope of the glory of God.
Rom 11:20	That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but stand in awe.
Rom 14:4	Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Lord is able to make him stand .
Rom 14:10	Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God;
1Cr 15:1	Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand ,
1Cr 16:13	Be watchful, stand firm in the faith, act like men, be strong.
2Cr 1:24	Not that we lord it over your faith, but we work with you for your joy, for you stand firm in your faith.
Gal 5:1	For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery.
Eph 6:11	Put on the whole armor of God, that you may be able to stand against the schemes of the devil.
Eph 6:13	Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm.
Eph 6:14	Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness,
Phl 4:1	Therefore, my brothers, whom I love and long for, my joy and crown, stand firm thus in the Lord, my beloved.
Col 4:12	Epaphras, who is one of you, a servant of Christ Jesus, greets you, always struggling on your behalf in his prayers, that you may stand mature and fully assured in all the will of God.
2Th 2:15	So then, brothers, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our letter.
1Ti 5:20	As for those who persist in sin, rebuke them in the presence of all, so that the rest may stand in fear.
2Ti 4:16	At my first defense no one came to stand by me, but all deserted me. May it not be charged against them!

¹ Strong's Lexicon of New Testament Greek, Blueletter Bible.org

Grow

αὐξάνω *auxanō*

To cause to grow, augment; to increase, become greater

How is your life different today than in the past?
Does the present reflect growth? How?
Who or what made the greatest impact on you recently?
Who can you turn to in time of crisis or celebration?

Mat 6:28	"And why are you anxious about clothing? Consider the lilies of the field, how they grow : they neither toil nor spin,
Mat 13:30	"Let both grow together until the harvest, and at harvest time I will tell the reapers, Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn."
Mat 24:12	"And because lawlessness will be increased, the love of many will grow cold.
Luk 12:27	"Consider the lilies, how they grow : they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these.

Matt 6:28-31

28And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin,29yet I tell you, even Solomon in all his glory was not arrayed like one of these.30But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith?31Therefore do not be anxious ..."

Make Him Known

γινώσκω *ginōskō*

To learn to know, get knowledge of, perceive, and feel to become known

What do you most readily share or talk about with strangers?

What gives you the greatest joy in outward expression to others?

What do you want to give to the world before you die?

What do you want the rest of your life to mean to you and others?

Matthew 28:18-20

¹⁸And Jesus came and said to them, “All authority in heaven and on earth has been given to me.¹⁹Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,²⁰teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

Πορεύω *poreuō*

“Go” -to lead over, carry over, transfer

μαθητεύω *mathēteuō*

“Make disciples” (one word) to instruct, teach after the pattern of a person.

“Stand, Grow, make Him Known....”

Our Mission is the Great Commission to make Disciple for Jesus in the unique situation and neighborhood that we are in Northern Virginia.

We want to help you to Stand in your faith by

- Introducing you to Christ if you do not know Him,
- Equip and encourage you to develop a deep sense of God grace and confidence in Him.

We want to have you be part of a community in which you can Grow

- Not just in head knowledge of Christian faith, but in deep experiences of God’s love and presence as you worship and serve with us.

- Have a sense of place and belonging, using the gifts God gives you to build up the Body of Christ and serve our neighborhood.

We want to excite you with the message of the Gospel so you will

- *Want* to tell others what Jesus has done for you
- Introduce others to Jesus so they can stand, grow and make Him known.

Nuts and Bolts:

See more on our Web site at

<http://www.epiphany-herndon.org/about>

For Further Reading

So, who is Jesus Christ, and what does it mean to Stand for him?

Jesus Christ is God's gift to mankind. As God's incarnation on earth, he is the means by which God pays the price of our sin and offers us the means of reconciliation with himself. We understand the incarnation, life, death, and resurrection of Jesus Christ to be a unique event in the history of the world. It is only through Christ that the world and its people can be saved.

In the 21st century Christians live in a world which has become increasingly hostile to people of faith and to Christian believers in particular. The greatest challenge for the Church in America is to reclaim our confidence in the Gospel and to not be afraid or ashamed to take a faithful stand when confronted with the world and its agenda.

How do we do that?

First, by receiving Christ as He is revealed to us in scripture. Second by preparing ourselves by study and participation in relationships which strengthen us as Christians. This requires that we engage all of our gifts: Intellectual, physical, emotional, and spiritual.

Participation in study, both individual and in groups is one way to prepare intellectually. Setting time aside to meditate on scripture and to pray are ways of strengthening your spiritual life. Disciplining your life to honorable and godly actions engage both the emotions and the body.

How do we Grow Together as God's family?

What kinds of growth are there?

What if there are bits of Christian doctrine that I don't understand or can't accept right now? Does this leave me out?

Put simply, we grow together by being together. Christianity is not an individual sport. We all have team mates and supporters among our Christian family. Our bonds of love and community grow the more we as we:

Worship together

Attend home groups or other small groups together

Join together in ministry

and care for one another.

Growing together as a family is also important to each of us as individuals. Each of us is at a different place in his or her spiritual walk, and each of us has doubts and concerns. Our Christian walks are often full of challenges. That's where the support and fellowship of your Christian brothers and sisters becomes vitally important.

What does it mean to Make Him Known? How do we do that?

Our family is involved in a host of ministries which reach out to the local community and to the world. Our goal is not simply to do "good works" but to reach out with the Good News of Jesus Christ in all that we do. Some of these outreach ministries include:

Nuts and Bolts:

- The Men's group, woodworking fellowship, Women's bible study, Choir, greeters, Marriage Mentors, ushers, lay ministers, prayer teams, home groups, and a host of other organisations exist to help each of our parishioners connect with other members of the Epiphany family. The Wings ministry which reaches out to military and civilians deployed to dangerous places throughout the world.
- Child Sponsorship programs which care for children throughout the world.
- Hypothermia support for the homeless
- Facets and food programs for the homeless, and those who cannot leave their homes.
- Christmas in April, which repairs houses for those in need.
- Camp Kids Serve - a day camp for children which teaches them about Christian service.
- The Day care center which provides a caring, Christian environment for children while their parents are working
- Jubilee - Celebrated as an alternative to Halloween. This party draws participants from the entire Franklin Farms community.

“Stand, Grow, make Him Known.....”

What is Membership?

What is Epiphany’s expectation of members?

Attending is for anyone who feels a called to worship with us and learn about Christian faith. For varying reasons some people limit their involvement in a church relationship. Some people come to church when their schedule allows. For many this is their only touch point with Epiphany. We welcome people attend and seek God in their lives. It is a great way to see a little of whom we are, experience worship and hear the Word of God.

Membership implies a deeper commitment.

Membership is a dedication to three things- Worship, Growth and Service. That means active engagement in worship through our lives, gifts and relationship with God through Jesus Christ. Growth means a commitment to Christian education and relational Discipleship. Service means going out into the community to share Christ in word and deed.

Membership is a commitment to engage in all three levels:

Detailed opportunities at:

Worship: <http://www.epiphany-herndon.org/worship>

Christian Education: <http://www.epiphany-herndon.org/adults>

Service: <http://www.epiphany-herndon.org/serve>

Nuts and Bolts:

- If you are a registered member of another church, you can request that your “letter” be transferred or ..
- Fill out and submit an Epiphany information form.
- http://www.epiphanyherndon.org/archive/resources/documents/COTE_Information_Form.pdf
- Getting a Pledge Card so you can support Epiphany through prayer and finances.
- If you are a baptized Christian, attending the New Members Class and committing to active Worship, Christian Ed and Service qualifies you for admission.
- We want to acknowledge and welcome you at a worship service.

Did you know that Membership:

1. Identifies you as a believer (Eph.2:19, Romans 12:5)
2. Provides you a Spiritual Family to support and encourage you in Christ (Galatians 6:1-2; Hebrews 10:24-25)
3. Gives you a place to discover and use your gifts in ministry (Corinthian's 12:4-27)
4. Places you under the spiritual covering of Christian leaders (Hebrews 13:17; Acts 20:28-29)
5. Gives you the accountability needed for growth (Eph.5:21)
6. Grants you the right to vote in parish elections
7. Makes you eligible for parish leadership and to be a delegate to the Church Councils
8. Makes you eligible to serve in a liturgical capacity in Worship.

SESSION II

Learn More about Epiphany

What is the essential purpose of the Class- goals and objectives?

Session One-

- Explain our Mission.
- Invite you to Membership

Session Two

- Follow up Q&A from Session 1
- Provide a summary of Anglican worship and teaching;
- Explanation of how our Parish operates;
- Steer you to resources that can help you get oriented.

Our Vision:
Stand for Christ,
Grow
together as God's family and
Make Him Known
through the power of the Holy Spirit

Christ is the central feature of all three parts of our mission. It is the Good News of Jesus Christ and our witness to that message which energizes all that we do at Epiphany.

Follow Up Questions and Answers from Session One

(see handout)

A Summary of Anglican Worship and Teaching:

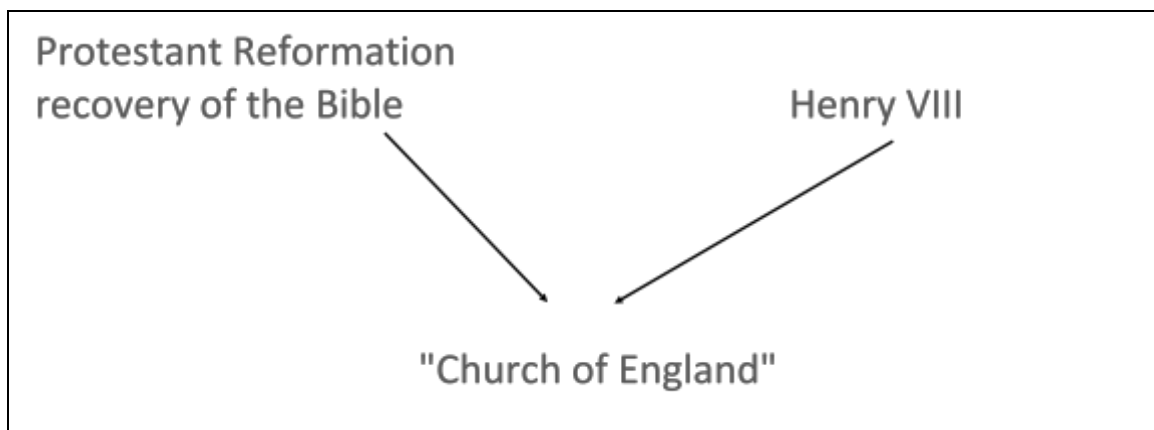
Anglican

What does “Anglican” mean?

A Christian who worships within a liturgical tradition that has its origins in the Church of England. The word “Anglican” comes from the Latin word “anglicana” referring to origins in the Church of England.

How was the Anglican Church formed?

The Anglican Church came about as a result of two powerful historical events coming together in 16th Century England: The Reformation of Christian Churches in Europe that led to a renewed respect for the Bible and desire to participate fully in Christian worship, and England’s King Henry VIII’s political conflicts with the Roman Catholic Church.



Intersection of Historical Events

What is the meaning of “Liturgical”?

Liturgy means “work of the people” referring to the active engagement of praying, receiving communion, standing, sitting or kneeling. The liturgy is found in the Book of Common Prayer which is a compendium of ancient forms of prayer, practices and theology of the Anglican tradition.

Are Anglicans Protestant or Catholic?

Anglican worship represents a middle ground, between Reformed Protestantism and Roman Catholicism. Our faith is expressed in devotion to Jesus Christ as He is revealed in the pages of Scripture, the historic Creeds of the faith as they have been handed down to us, sacramental worship as the Body of Christ.

What makes a person a Christian?

(Taken from the "4 Spiritual Laws" published by Campus Crusade for Christ)

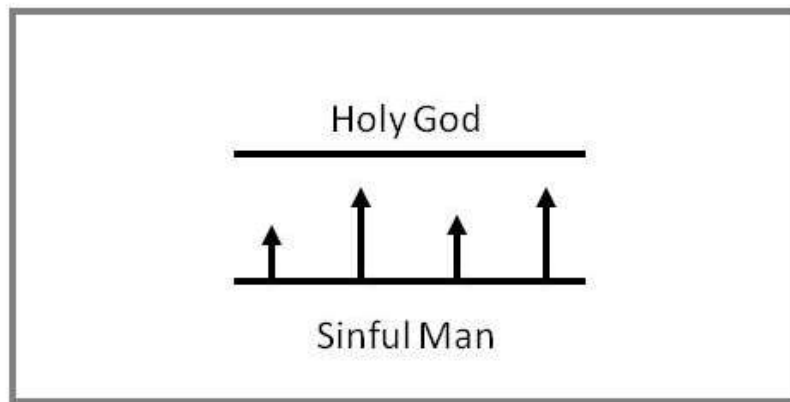
1. God Loves you and offers a wonderful PLAN for your life.

"God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish, but have eternal life" (John 3:16)

2. We are Separated from God

"For the wages of sin is death" (spiritual separation from God) (Romans 6:23)

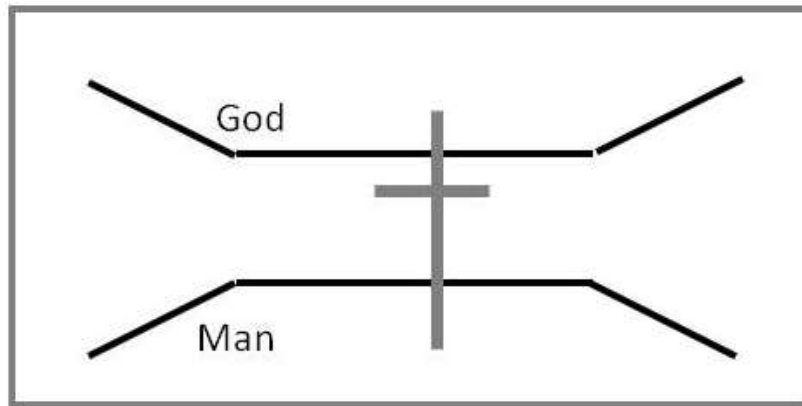
The diagram below illustrates that God is holy and man is sinful. A great gulf separates the two. The arrows illustrate that man is continually trying to reach God and the abundant life through his own efforts, such as a good life, philosophy or religion.



3. He Is the Only Way to God

"Jesus said to him, 'I am the way, and the truth, and the life; no one comes to the Father, but through Me'". (John 14:6)

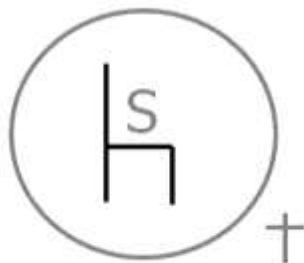
This diagram below illustrates that God has bridged the gulf which separates us from Him by sending His Son, Jesus Christ, to die on the cross in our place to pay the penalty for our sins.



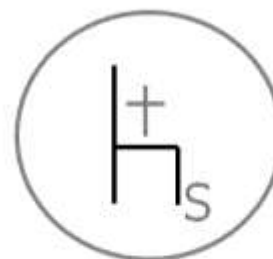
It is not enough just to know these facts.....

4. We must individually RECEIVE Jesus Christ as Savior and Lord; then we can know and experience God's love and plan for our lives.

These two circles represent two kinds of lives



SELF-DIRECTED LIFE
S – Self is on the throne
† – Christ is outside the life
Interests are directed by self, often resulting in discord and frustration



CHRIST-DIRECTED LIFE
† – Christ is in the life and on the throne
S – Self is yielding to Christ
Interests are directed by Christ, resulting in harmony with God's plan

Discussion

1. Which circle best represents your life?
2. Which circle would you like to have represent your life?

The following explains how you can receive Christ:

We Receive Christ by Personal Invitation

(Christ speaking) "Behold, I stand at the door and knock; if any one hears My voice and opens the door, I will come in to him" (Revelation 3:20)

Receiving Christ involves turning to God from self (repentance) and trusting Christ to come into our lives to forgive our sins and to make us the kind of people He wants us to be. Just to agree intellectually that Jesus Christ is the Son of God and that He died on the cross for our sins is not enough. Nor is it enough to have an emotional experience. We receive Jesus Christ by faith, as an act of the will.

You can receive Christ Right Now by Faith through Prayer
(Prayer is talking to God)

“Lord Jesus, I need You. Thank You for dying on the cross for my sins. I open the door of my life and receive You as my Savior and Lord. Thank You for forgiving my sins and giving me eternal life. Take control of the throne of my life. Make me the kind of person You want me to be. Amen”

For Further Reading

How to Grow in Relationship with Jesus Christ

1. TIME IN GOD'S WORD

"If you continue in my Word then you are my disciples indeed. And you will know the truth and the truth will set you free." The first thing that a disciple is, is someone who continues in God's Word. Get into God's Word on a regular basis.

2. PRAYER

"If you remain in me, and my words remain in you, then you will ask for anything you wish, and you shall have it. In this way, you become my disciples." Develop the habit of prayer. (Mark 1:35) "And in the morning, a great while before day, he rose and went out to a lonely place, and there he prayed." Your time alone with God must be the top priority in your life habits if you are to grow with Him personally, not just intellectually.

3. GIVING

Jesus said, "*So therefore, whoever of you does not renounce all that he has cannot be my disciple*" –(Luke 14:33 RSV). How do we even begin to respond in obedience to Jesus' words here? Giving is simply *the beginning* of putting God first in the most practical way, using everyday thing- money. If I'm not willing to give the first ten percent of what I make to God, how can I say that I've given it *all* to God?

- Notice the Bible says in Deuteronomy 14:23, "*The purpose of giving is to teach you to always put God first in your lives.*" In other words, God doesn't need my money. God just says that giving proves that He's first in my life.
- Illustration: If you have a possession that God told you to give it away, and you couldn't give it away, then you don't possess it. It possesses you. You want the proper perspective according to the Bible. When a Christian tithes – he/she writes gives the first 10% (If I make \$100 and I give the first \$10 back

to God) – it's not that I'm giving God ten percent of my money. Rather, if I'm a Christian, God is letting me use 90% of His money. It's all His. God's letting us keep ninety percent.

4. FELLOWSHIP

"Love each other just as much as I love you. Your strong love for each other will prove to the world that you are my disciples." He says as you love each other – that's fellowship – you're going to prove that you're My disciples.

5. RESOURCES

a. Daily Bible Study:

- i. "One-Year Bible" series available in different translations and paraphrased editions. Recommended translations: English Standard Version (ESV), New International Version (NIV), New Living Translation (NLT).
- ii. The Daily Office reading plan in the Book of Common Prayer (BCP) , p.934

b. Prayer

- i. On-Line web sites for daily devotionals, such as "InTouch.org"
- ii. How to Pray: Book of Common Prayer, "Prayers and Thanksgivings" p.810

c. Fellowship

- i. Regular attendance at worship on the Lord's Day (Sunday).
- ii. Regular time with other Christians and in a small group Bible study.

Also check our web site for resources and information on spiritual growth at www.Epiphany-Herndon.org

Sacraments

Sacraments are ways we worship in which the Scriptures tell us that God is uiquely active and present. The outward signs may be the water of baptism, or making the sign of the cross over the bread and wine (its not magic, by the way). Sacramental worship calls on the mystery of God's presence and His power to touch our lives in ways that are real, such as healing, encourgment, and strengthening us. Sacraments are an encounter with the person and power of Jesus Christ.

The two foundational sacraments are the Eucharist (from "eucharistia"→ celebrate, give thanks) and Baptism (Matt. 28:18f)

Other sacraments are derived from what the Bible teaches us about the sanctity and uniqueness of marriage, forgiveness and healing, for instance.

- The traditional definition of Sacraments:
 - a. The sacraments are outward and visible signs of an inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace.
 - b. A sacrament is a sign: external and visible, involving words, actions and objects. A sacrament is grace: an encounter with the person and power of Jesus Christ, unearned and undeserved.

Nuts and Bolts: Communion

How to Receive Communion

All baptized Christians are encouraged to receive communion in the Anglican Church regardless of denomination or age. (Parents will want to help very small children, and we offer a first communion class for children.)

To Receive:

Come forward and place your hands out, one over the other and receive the bread, which is a small flat wafer and eat it. If you do not wish to receive from the chalice of wine, you may give the wafer to the chalicer and he will dip (intinct) it in the wine and give it back to you, or you can simply pass on receiving the wine all together.

If you are not baptized, come forward and indicate you would like a blessing by crossing your arms across your chest, forming an “X” or cross. This indicates to the priest you are not receiving communion, but would like a short prayer of blessing. Parents can teach their un-baptized, or not yet -ready-to-receive children how to approach for a blessing also.

What to say after you receive:

Simply say, *Amen* (“so be it”)

Did you know:

Among the many understandings of the meaning of communion, the Anglican understanding is called “*real presence*”, meaning that we believe that Jesus is present in a real way in the bread and wine in which He promised would become His body and blood to nourish our souls when we share communion together. This is in contrast to two opposite views. One is called Zwinglinism in which communion is only a memorial with no real presence of Christ in the bread and wine. The other view is called Transubstantiation which teaches that the bread and wine become the actual body and blood of Christ in the most literal sense. As with many theological issues the Anglican view is in between, often referred to as “*via media*” or middle way.

For Further Reading

- The Gospel sacraments are those expressly commanded by Jesus. These include Baptism and Eucharist.
 - a. Baptism: Sacrament of new life
 - i. Acts 2:38
 - ii. “Baptizo” means literally to plunge, sink, drown, drench, overwhelm.
 - iii. Biblical roots:
 - 1. Circumcision—(Genesis 17:9-14) a sign of the covenant, of belonging to the people of God. Baptism calls for circumcision of the heart (Romans 2:25-29).
 - 2. Proselyte baptism--at some time in history Judaism began to practice proselyte baptism of gentile converts.
 - 3. Influence of John the Baptist--(Matthew 3:1-17) John’s baptism as a baptism of repentance (ethical and anticipatory).
 - 4. We baptize both adults who make a confession of faith in Christ and infants on the belief that both are in need of God’s grace.
 - Eph. 2:8-10 “For it is by grace you have been saved, through faith – and this not from yourselves, it is the gift of God- not by works, so that no one can boast. For we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.”
 - iv. Outward sign of baptism:
 - 1. Water (sprinkling or immersion)
 - 2. Invocation of the Trinity.
 - v. Inward grace of baptism:
 - 1. Union with Jesus Christ (Romans 6:3-5), Colossians (2:12).
 - 2. Forgiveness of sins (Acts 22:16).
 - 3. Gift of the Holy Spirit (Matthew 3:16).
 - 4. New birth (John 3:5).
 - 5. Incorporation into the body of Christ (I Corinthians 12:13).
 - 6. Rite of initiation (Acts 8:35-38).
 - b. The Eucharist: Sacrament of unity
 - i. Mark 14:12-26
 - ii. “Eucharistia” means literally “to give thanks.”
 - iii. Other names: Holy Communion, the Lord’s Supper, the Mass, the Divine Liturgy.
 - iv. Biblical roots:
 - 1. Sacrificial worship in the temple--(Exodus 29:38-39). Sacrifice was a part of Jewish worship and a way of life.
 - 2. Synagogue worship--(Act 13:1) Growth of Jewish diaspora gave birth to synagogue worship.

3. The family meal--each Jewish meal was a holy event shared only with family or close friends.
 4. The Passover--(Exodus 12:1-28) the most solemn and holy feast of the Jewish year, commemorating the deliverance from captivity in Egypt.
 5. Outward sign of the Eucharist: bread and wine.
 6. Inward grace: heavenly food for our spirit and soul.
- c. Other Sacramental Rites: There are five other sacramental rites which have grown up from the church's ongoing experience of the person and power of Jesus Christ.
- i. Confirmation: Sacrament of Witness
 1. Acts 1:8
 2. Outward sign: laying on of hands by the Bishop and prayer for the Holy Spirit
 3. Inward grace: fullness of the Holy Spirit (Ephesians 5:18), empowerment for ministry (Acts 4:31), commissioning for ministry (Matthew 10:1-15), adult membership in the church.
 - ii. Ordination: Sacrament of Spiritual Leadership
 1. Ephesians 4:11-12, Acts 6:1-6
 2. Outward sign: laying on of hands by the Bishop and prayer for the receiving of the Holy Spirit.
 3. Inward grace: authority of Jesus and the body of Christ for leadership and empowerment for ministry.
 - iii. Marriage: Sacrament of Covenant
 1. Genesis 2:18-24, Ephesians 5:21-33
 2. Outward sign: exchange of rings and vows.
 3. Inward grace: they become one flesh, agape love (I Corinthians 13), Christ as the head of the marriage.
 - iv. Penance: Sacrament of Reconciliation
 1. John 20:19-23
 2. Outward sign: absolution by the priest (in the name of the Body of Christ).
 3. Inward sign: forgiveness of sins (I John 2:1-2), restoration of relationship with God (Luke 15:21-24), restoration with others in the body of Christ (Matthew 5:23-24), burden of guilt is removed.
 - v. Anointing of the Sick: Sacrament of Healing
 1. James 5:14-16
 2. Outward sign: anointing with oil, laying on of hands and prayer for healing.
 3. Inward grace: physical, emotional or spiritual healing, peace of mind, assurance of God's trustworthiness, empowerment to serve.

For Discussion:

1. Describe something you have which is very special to you. What makes it so important? How would you feel if you lost it?
2. What does the word "Sacred" mean to you?
3. How does sharing a meal with someone make you feel closer to them?
4. Please read Ephesians 2:8-10 again and discuss the how the grace of God is active in both adults and infants in the act of baptism.

Instructed Eucharist

The Holy Eucharist: Rite Two- *contemporary language*

The Word of God- *the first half of service centered on the Bible*

A hymn, psalm, or anthem may be sung.

Blessed be God: Father, Son, and Holy Spirit. *Ephesians 1:3 intro.*

People And blessed be his kingdom, now and for ever.

Amen.

The Celebrant may say "collect" or collection of intentions for a pure heart toward God

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.

Amen.

Page 356

When appointed, the following hymn or some other song of praise is sung or said, all standing

Glory to God in the highest, *Luke 2:14 (Angels at the Birth of Jesus)*
and peace to his people on earth.

Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.

Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.

On other occasions the following is used

Lord, have mercy.
Christ, have mercy. or this
Lord, have mercy.

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

Page 357

The Collect of the Day “Collect” collects the intentions of the people into a prayer

The Celebrant says to the people

The Lord be with you. **Early Church greeting**
People And also with you.
Celebrant Let us pray.
The Celebrant says the Collect.
People Amen. **“So be it” or I agree whole heartedly**

The Lessons “BCP” Bible Lectionary cover whole Bible in 3 years.

The people sit. One or two Lessons, as appointed, are read, the Reader first saying

A Reading (Lesson) from __. **Old Testament**

The Word of the Lord.
People Thanks be to God.

A Psalm, hymn, or anthem may follow each Reading. Psalms are prayers

Then, all standing, the Deacon or a Priest reads the Gospel, first saying

The Holy Gospel of Our Lord Jesus Christ
according to __.
People Glory to you, Lord Christ.

After the Gospel, the Reader says

The Gospel of the Lord.
People Praise to you, Lord Christ.

The Sermon **Teaching** or exposition of the Bible text

On Sundays and other Major Feasts there follows, all standing

The Nicene Creed **Anglican** “Statement of Faith” core beliefs test by time

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.

For our sake he was crucified under Pontius Pilate; he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.

Page 359

He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

The Prayers of the People (Liturgy= “work 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)*

Confession of Sin Corporate acknowledgment of sin, need for forgiveness

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

The Bishop, when present, or the Priest, stands and says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

The Peace [John 20:19](#), Risen Jesus extended to each other.

All stand. The Celebrant says to the people

The peace of the Lord be always with you.

People And also with you.

Page 361

The Holy Communion –The second Half of the Service

Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar.

The Great Thanksgiving

Alternative forms will be found on [page 367](#) and following.

Eucharistic Prayer A—One of four Eucharistic Prayers in the BCP

The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says

The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

*Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed.
Page 362*

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name—
“resonating” with what’s happening around the throne of God in eternity:

Celebrant and People

Holy, Holy, Holy Lord, God of power and might, [Revelation 4:8](#)
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

The people stand or kneel.

Then the Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world. -[The Gospel Message encapsulated in Eucharist](#)

At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." - [Matthew 26:26](#)

Page 363

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." – [Matthew 26:27](#)

Therefore we proclaim the mystery of faith: [Faith is how we understand mystery \(Hebrews 11:3\)](#)

Celebrant and People

Christ has died. [Christ's Second Coming, the Church's affirmation](#)
Christ is risen.
Christ will come again.

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom [Priest's manual acts signifying God's power and presence](#).

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.
AMEN.

And now, as our Savior
Christ has taught us,
we are bold to say,

As our Savior Christ
has taught us,
we now pray,

Page 364

People and Celebrant – Matthew 6:9, a “pattern” of Prayer

Our Father, who art in heaven, hallowed by thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And Forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.	Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.
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The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept. Revelation 8:1 “When the Lamb broke the seventh seal, there was silence throughout heaven for about half an hour....”

Then may be sung or said

[Alleluia.] Christ our Passover is sacrificed for us;- 1 Corinthians 5:7 “*Get rid of the old “yeast” by removing this wicked person from among you. Then you will be like a fresh batch of dough made without yeast, which is what you really are. Christ, our Passover Lamb, has been sacrificed for us.”* Therefore let us keep the feast. [Alleluia.]

In Lent, Alleluia is omitted, and may be omitted at other times except during Easter Season.

In place of, or in addition to, the preceding, some other suitable anthem may be used.

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.
Page 365

and may add

Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.

The Bread and the Cup are given to the communicants with these words

The Body (Blood) of our Lord Jesus Christ keep you in everlasting life. [*Amen.*]

or with these words

The Body of Christ, the bread of heaven. [*Amen.*]

The Blood of Christ, the cup of salvation. [*Amen.*]

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

The Bishop, when present, or the Priest, may bless the people.

The Deacon, or the Celebrant, dismisses them with these words

Let us go forth in the name of Christ.

People Thanks be to God.

Confirmation: Adult affirmation of Faith and Commitment to Christian Service.

Page 309

At Confirmation, Reception, or Reaffirmation

The Bishop says to the congregation

Let us now pray for *these persons* who have renewed *their* commitment to Christ.

Silence may be kept.

Then the Bishop says

Almighty God, we thank you that by the death and resurrection of your Son Jesus Christ you have overcome sin and brought us to yourself, and that by the sealing of your Holy Spirit you have bound us to your service. Renew in *these* your *servants* the covenant you made with *them* at *their* Baptism. Send *them* forth in the power of the Spirit to perform the service you set before *them*; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

For Confirmation For those not previously confirmed.

The Bishop lays hands upon each one and says

Strengthen, O Lord, your servant N. with your Holy Spirit; empower *him* for your service; and sustain *him* all the days of *his* life. *Amen.*

or this

Defend, O Lord, your servant N. with your heavenly grace, that *he* may continue yours for ever, and daily increase in your Holy Spirit more and more, until *he* comes to your everlasting kingdom. *Amen.*

Page 310

For Reception For those previously confirmed

N., we recognize you as a member of the one holy catholic and apostolic Church, and we receive you into the fellowship of this Communion. God, the Father, Son, and Holy Spirit, bless, preserve, and keep you. *Amen.*

For Reaffirmation For those wishing to make a public reaffirmation of faith.

N., may the Holy Spirit, who has begun a good work in you, direct and uphold you in the service of Christ and his kingdom. *Amen.*

Then the Bishop says

Almighty and everliving God, let your fatherly hand ever be over *these* your *servants*; let your Holy Spirit ever be with *them*; and so lead *them* in the knowledge and obedience of your Word, that *they* may serve you in this life, and dwell with you in the life to come; through Jesus Christ our Lord. *Amen.*

The Peace is then exchanged

Bishop The peace of the Lord be always with you.

People And also with you.

Explanation of How Epiphany Operates

Internationally

We are members of the world wide Anglican Communion.

Nationally

We belong to the Anglican Church of North America (ACNA) with The Rt. Rev. Robert Duncan, Archbishop.

Locally

We are in the Diocese of the Mid-Atlantic (DOMA) led by The Rt. Rev. John Guernsey, Bishop

How We Operate

Epiphany operates in accordance with the Canons of our Convocation, District, and the Parish Bylaws. (<http://www.epiphany-herndon.org/home/resources?>)

The Vestry: How We Are Organized

The Vestry (church board) is the body of representatives, elected from the congregation to three-year terms. Its task it is to:

- Provide for the temporal needs of the church;
- Work with the Rector and program staff to carry out their ministries of the building up and growth of the church;
- Function as a deliberative body to discern God's will for the church with its meetings presided over by the Rector.

The Vestry consists of:

- A Senior warden;
- A Junior warden;
- Other vestry members who each take a specific leadership position over areas of ministry within the church.
 - The vestry committees are organized around five purposes referenced above to produce mature Christians.

Each year, at a Parish Meeting,

- The budget for the year is presented to the congregation,
- At-large vestry nominating committee members are elected, and
- New vestry members are elected for 3-year terms.
 - You must be a member of Epiphany, supporting the church by attendance and regular giving to be elected to the vestry.

Staff, Leaders and Ministries: A “Who’s Who” Guide

The Clergy consist of:

- Rector (senior pastor), The Rev. Robin Rauh
- Senior Associate Rector, The Rev. Peter Frank
- Parish Deacon, The Rev. Dave Welch

The Administrative Staff consist of:

- Executive Assistant to the Rector, Anne Bracy
- Parish Secretary, Betsy Zimmermann
- Parish Finance Administrator, Janice Monaghan
- Building Manager, Patrick Condemi

The Program Staff include:

- Director, Children's Ministries, Diana Pino
- Director of Youth Ministries, Robbie Pruitt
- Minister of Music Director, Jimmy Crawford
- Epiphany Preschool, Nancy Hinrichsen

The Administrative and Program Staff work under the direction of the Rector to provide for the spiritual needs and programs of the church, as well as the Sunday services.

Ministry Contacts: A Who’s Who Guide

Enclosed is a brochure that describes the staff, elected leadership, and ministry leaders. Many lay people lead ministries and the enclosed “Who’s Who” chart lists their contact information.

A major up-to-date resource <http://www.epiphany-herndon.org/about> on our web site.

A Brief History of Church of the Epiphany

In the summer of 1985, Truro Church in Fairfax began discussion with the Diocese of Virginia regarding the establishment of a mission church in Western Fairfax County. Later that year, about 35 people from Truro began meeting weekly for prayer and Bible study in anticipation of being sent out as a mission church. The first Service of Holy Communion was held in Franklin Intermediate School, February 1986. The Reverend B. Clifton Reardon, affectionately known as “Father Bill, was appointed Vicar, the title used for a priest in charge of a mission church. After that first year, Epiphany was accepted in the Diocese of Virginia, as a self-sustaining parish in it’s own right. Ground breaking for the new building took place in March of 1988, with the first service held in the new building in February 1989, just three years after the parish was established. Fr. Bill was instituted as Rector (pastor of a self-sustaining parish), and the Service of Consecration of a New Building took place in April of that year. During those early years the congregation grew and the ministries of the laity developed. The Rev. Rod Brown served as the first Assistant Rector from June 1986 until September 1988. The Rev. Elizabeth Bryan served as Assistant Rector from August 1991- February 1992. And in September 1992 the Rev. Dennis Ackerson was called as the Assistant Rector.

In June 1995, Fr. Bill took a sabbatical, in preparation for his retirement in December 1995. The Rev. Dennis Ackerson was called as Rector to another Parish in October 1995, and Epiphany went through an interim period. The Rev. Gabe Strasser was Priest-in-Charge in the fall of 1995; The Rev. Whit Barker was appointed Interim Rector in January 1996, but died of a serious illness in April 1996; The Rev. Hugh Harris began helping with services in January 1996, and, following Whit’s death, The Rev. Churchill Gibson came on board as Interim Rector in May 1996, and saw the church through the interim. In June of 1997, the Rev. Robin Rauh from Huntsville, Alabama, was called as Rector and was instituted by The Right Rev. Peter James Lee, Bishop of Virginia, on December 17, 1997. In the Summer of 1998 the Rev. Luke Lucas, who served during the interim period alongside Rev. Gibson, was called as Associate Rector. Luke faithfully served Epiphany until spring 2010. Long-time member David Welch was ordained to the diaconate October 2007. The latest member of the clergy The Rev. Peter Frank was called as Senior Associate Rector in January 2011.

The need for more classroom space, an outreach kitchen to feed the poor in the community, a Youth Center, 24-hour Prayer Chapel and Sanctuary resulted in our, “Building on Christ’s Cornerstone” building campaign. Dedication of the new facilities was held on Epiphany Sunday, 2006.

Over the course of a number of years of working within the Episcopal Church to preserve an orthodox (Bible-based) faith, it became clear the Episcopal Church had departed from the basics of Christian teaching. The conflict over whether or not the Bible should be the

sole authority for faith and practice or whether or not it, along with centuries of Christian teaching and the historic Councils of the Church had relevance, was at stake. The Episcopal Church continued on a course to redefine Christian faith in favor of a theology of progressive revelation. The belief that the Christian faith is “evolving” in light of sociological and scientific discovery came into conflict with the doctrine that God has fully revealed Himself in Scripture and that Jesus Christ is God’s full provision for forgiveness of sins and life with God. This caused a continuing fracture in the world wide Anglican Communion.

In January of 2007, Epiphany, along with other churches, voted to leave the Episcopal Church, retain its property and remain within the mainstream Anglican Communion. We affiliated with the newly formed Convocation of Anglicans in North America (CANA) as a temporary measure until such time as an orthodox Anglican Province was formed in this country. CANA is sponsored by the Anglican Province of Nigeria to preserve Anglican Continuity, but remains a self-governing and financially independent body of American Anglicans. Concurrently, the Anglican District of Virginia (ADV) was formed for the local churches in Virginia to associate and share our Christian mission together. In May of 2011, the ADV held a Constitutional Convention and at that time ADV delegates voted to petition the Anglican Church in North America (ACNA) to become a diocese, adopted new governing documents (Constitutions and Canons) and elected The Rt. Rev. John Guernsey as the diocese’s first bishop. At the ACNA annual Provincial Council meeting, in June of 2011, the Diocese of the Mid-Atlantic (DOMA) was accepted as a member diocese within the ACNA. The collective vision was and remains to grow across denominational lines and fulfill the Great Commission of our Lord – to make disciples for Him.

In order to protect the property and assets, the Vestry (the elected leadership) incorporated the church under the new name, “Church of the Epiphany, Herndon.” Shortly thereafter, the Epiphany location and facility were determined to be an ideal match for the growing needs of CANA and Epiphany began to serve another purpose, namely as CANA headquarters. We are currently under litigation from the Episcopal Church over property rights to our buildings. We continue to minister to our community as we pray for God’s will to resolve the dispute in His way.

What We Believe

We make a commitment to Holy Scripture as the center of life and the Church as a loving manifestation of our witness to His Kingdom. We are Christ centered, biblically based, and prayerfully guided. The essential elements of our doctrine are:

1. The Holy Scriptures are the revealed Word of God
2. The Nicene Creed, Book of Common Prayer (BCP p. 358) comprises our statement of Christian faith.
3. The two Sacraments ordained by Christ are Baptism and the Eucharist according to our Lord’s words of institution found in the Bible. Other sacramental rites,

- which developed in the history of the church, include Confirmation, Ordination, Holy Matrimony, Reconciliation and Anointing of the Sick. (BCP p.860)
4. The Historic Episcopate (oversight by bishops) in the administration of Biblically based order and maintenance of unity in the Church. (BCP p.877).

We affirm these essential elements of our doctrine and dissociate ourselves from any false doctrine or teaching, whether within the Church or outside of it, that clearly violates these essential elements.

Contemporary Applications of Our Faith

- **What makes a person acceptable to God?**
We are accepted through faith in Christ alone and by His reconciling death on the cross, by His suffering in our place and His resurrection for us. We are sanctified by His Holy Spirit who leads us into truth, transforms us into Christ's image, and enables us to serve him in this world.
- **Why Jesus and not other religious figures in history?**
Jesus Christ alone is the full revelation of God, who through the Gospel judges and corrects all views and doctrines. All people need Him, to know and believe in Him, and receive forgiveness and new life in Him as there is no other name given under heaven by which we must be saved.

Appendix A – Basic Christian Beliefs

(Adapted from “The Christian Life Study Outlines and Notes” published in *The Open Bible*, Thomas Nelson Publishers)

God

The Bible reveals God as the only Infinite and Eternal Being, having no beginning and no ending. He is Creator and Sustainer of all things. He is the Supreme Personal Intelligence, and Righteous Ruler of His universe. He is life, and therefore, the only source of life. (See John 5:26)

Man is natural and cannot know God by wisdom. “Can you discover the depths of God?” (Job 11:7). God is a person and can be known only by revelation. In the Old Testament He revealed Himself to and through His prophets. In the New Testament He reveals Himself through His Son Jesus Christ. (See Hebrews 1:1-3).

Man

(BCP, Outline of Faith, page 845)

Q. What are we by nature?

A. We are part of God’s creation, made in the image of God.

Q. What does it mean to be created in the image of God?

A. It means that we are free to make choices: to love, to create, to reason, and to live in harmony with creation and with God.

Q. Why then do we live apart from God and out of harmony with creation?

A. From the beginning, human beings have misused their freedom and made wrong choices.

Q. Why do we not use our freedom as we should?

A. Because we rebel against God, and we put ourselves in the place of God.

Q. What help is there for us?

A. Our help is in God.

Q. How did God first help us?

A. God first helped us by revealing himself and his will, through nature and history, through many seers and saints, and especially through the prophets of Israel.

Sin

(BCP, Outline of Faith, page 848)

Q. What is sin?

A. Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation.

Q. How does sin have power over us?

A. Sin has power over us because we lose our liberty when our relationship with God is distorted.

Q. What is redemption?

A. Redemption is the act of God which sets us free from the power of evil, sin, and death.

Q. How did God prepare us for redemption?

- A. God sent the prophets to call us back to himself, to show us our need for redemption, and to announce the coming of the Messiah.
- Q. What is meant by the Messiah?
- A. The Messiah is one sent by God to free us from the power of sin, so that with the help of God we may live in harmony with God, within ourselves, with our neighbors, and with all creation.
- Q. Who do we believe is the Messiah?
- A. The Messiah, or Christ, is Jesus of Nazareth, the only Son of God.

Jesus

(BCP, Outline of Faith, page 849)

- Q. What do we mean when we say that Jesus is the only Son of God?
- A. We mean that Jesus is the only perfect image of the Father, and shows us the nature of God.
- Q. What is the nature of God revealed in Jesus?
- A. God is love.
- Q. What do we mean when we say that Jesus was conceived by the power of the Holy Spirit and became incarnate from the Virgin Mary?
- A. We mean that by God's own act, his divine Son received our human nature from the Virgin Mary, his mother.
- Q. Why did he take our human nature?
- A. The divine Son became human, so that in him human beings might be adopted as children of God, and be made heirs of God's kingdom.
- Q. What is the great importance of Jesus' suffering and death?
- A. By his obedience, even to suffering and death, Jesus made the offering which we could not make; in him we are freed from the power of sin and reconciled to God.
- Q. What is the significance of Jesus' resurrection?
- A. By his resurrection, Jesus overcame death and opened for us the way of eternal life.
- Q. What do we mean when we say that he descended to the dead?
- A. We mean that he went to the departed and offered them also the benefits of redemption.
- Q. What do we mean when we say that he ascended into heaven and is seated at the right hand of the Father?
- A. We mean that Jesus took our human nature into heaven where he now reigns with the Father and intercedes for us.
- Q. How can we share in his victory over sin, suffering, and death?
- A. We share in his victory when we are baptized into the New Covenant and become living members of Christ.

Appendix B - The History of Anglicans in the United States

Introduction

The Anglican Church is a community of faith that honors its past, meets the needs of the present and works for the future. It's a modern faith with ancient liturgical roots that go back to the early Church. It encompasses many traditions - Protestant, Catholic, liberal, conservatives, etc.

Currently the Anglican Communion has significant fractures brought on by decades of theological and practical departure from its origins.

Origins of the Church of England

3rd CENTURY: The Church was established in England by missionaries.

6th CENTURY: St. Augustine came from Rome to found the Christian Church in southern England and was the first Archbishop of Canterbury.

16th CENTURY: In 1534, Henry VIII broke ties with the Pope over the King's proposed marriage to Anne Boleyn. Henry VIII was supported in this decision by the new "protestant" movement in England who saw it as an opportunity to reform the English church. Protestants believed the authority of the Bible and the necessity for Christians to be personally involved in living out their faith was most important, and that structures and leaders, such as the Roman Popes, should be rejected when they came into conflict with the Bible.

The Church of England:

- Emphasized the Protestant ("protest" against Roman abuses) doctrine on the Scriptures as the supreme source of truth about God and man and authority for Christians.
- Preserved most of the liturgical rites, mainly through the work of Thomas Cranmer, former Roman Catholic priest and first protestant Archbishop of Canterbury. He collected all the traditional "ordinaries" (books and documents containing liturgical rites for the Eucharist, baptisms and other sacraments) and put them all together so lay people could have access to them and practice them consistently. He called the collection, the Book of Common Prayer.
- Retained the traditional church structure of bishops, priests and deacons while rejecting or limiting non-Biblical doctrines about indulgences, veneration of Mary and saints, and others.
-

The Anglican Church in Colonial America

Anglican chaplains brought their faith to the American colonies with the first explorers

1607: First Permanent Church Settlement was in Jamestown, Virginia.

1689: King's Chapel was built in Boston – the first Anglican Church in New England.

1693: William and Mary College was established in Williamsburg, Virginia.

1695-1705: Expansion was rapid - Philadelphia, New York City, Boston, etc. By the time of the American Revolution, Anglican churches were located in every colony. In several Southern colonies, the Church of England was established as the state religion, supported by public taxation.

Early Problems:

- Lack of Bishops: Because there were no bishops in the colonies, colonial ministers had to go to England (a long and hazardous journey) to be ordained.
- English Connections: The Church was often unpopular because of its ties to English government and officials.
- American Revolution
 - Many Anglican clergymen left the country because at ordination they had sworn loyalty to the King.
 - Church members who had remained loyal to the King suffered persecution - imprisonment, banishment, etc. Church membership declined.
 - Two-thirds of the signers of the Declaration of Independence and the Constitution were Anglican.
 - Some leaders of the new country (such as James Madison, George Washington, and Patrick Henry) were also leaders in the forming Episcopal Church.
 - American Anglicans chose to call themselves Episcopal mainly due to the fact that Americans understood “Anglican” to mean English – not a popular identity in the aftermath of the Revolutionary War.
 - Some outstanding Anglican church organizers emerged during the American Revolution:
 - Dr. Samuel Seabury: the first American Bishop. (irregularly made a bishop without the support of the Church of England)
 - The Rev. William White: the rector of Christ Church, Philadelphia was chaplain of the Continental Congress.
 - The Rev. Samuel Provoost: the first Bishop of New York was chaplain to the U.S. Congress.
 - George Washington was the first of several U.S. Presidents who were part of the new “Episcopal” Anglican Church. Others included:
 - James Madison
 - James Monroe
 - F.D. Roosevelt

- Gerald Ford
- Without English support, the Church needed:
 - American bishops to ordain and confirm Americans.
 - A national organization to unify all the parishes in each state.
 - Self-government to provide administration and financial support lost when state aid ceased.

A New American Church

1782: Rev. White published a pamphlet called “The Case of the Episcopal Churches in the U.S. Considered.” The first proposal for an American Episcopal Church

1784: Dr. Seabury was chosen to be the first American bishop. He went to England to be ordained, but was refused because he would not pledge allegiance to the King. He was finally ordained in by “non-juror” bishops in Scotland who had previously rejected the authority of the Archbishop of Canterbury.

1785: First General Convention met in Philadelphia to form a Church constitution and to begin a revision of the Book of Common Prayer. They also urged English bishops to ordain chosen American bishops.

1786: An Act of Parliament was passed, allowing American bishops to be ordained without an oath of allegiance.

1787: Rev. White and Rev. Provoost were ordained in England. (In 1790, James Madison became the fourth American bishop to be ordained there.)

1789: General Convention met in Philadelphia with members from all the states.

October 16, 1789: The Episcopal Church in the United States was officially established the first independent Anglican Church organized outside Great Britain.

1792: The four U.S. bishops ordained Thomas John Claggett as first Bishop of Maryland, thus beginning a continuous succession of American bishops.

A Renewed American Church

1960’s-2000’s: The leadership structures of the Episcopal Church move away from orthodox Christian teaching and Reformation values such as the authority of Scripture.

2003: Anglicans around the world and many orthodox Episcopalians in North America are shocked when the Episcopal Church leadership approves the election of a bishop in a same-sex relationship.

2006: After efforts fail to find a way to stay within The Episcopal Church under orthodox leadership, Church of the Epiphany joins a growing stream of congregations who choose to exit the Episcopal Church.

2007: The Church of Nigeria (Anglican Communion) agrees to welcome Church of the Epiphany and several dozen other refugee congregations into its membership while North American Anglicans reorganize in the aftermath of exiting The Episcopal Church.

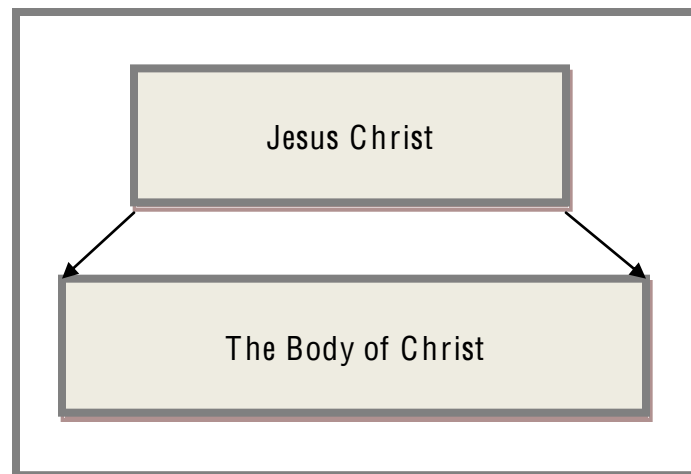
Churches under the care of Nigeria are organized in the the “Convocation of Anglicans in North America” (CANA).

2007: The Episcopal Church and the local Episcopal Diocese of Virginia react to Epiphany and other churches' decisions to exit the denomination by filing lawsuits to claim all church property – those lawsuits are ongoing. At this time, The Episcopal Church and Diocese of Virginia have rejected all reasonable attempts to settle.

2009: The Anglican Church in North America (ACNA) is formed, with CANA as a founding member. The ACNA brings together more than 700 Anglican churches in North America. It is recognized as Anglican by the leaders of a majority of the world's Anglican Christians.

2011: Epiphany joins the newly-formed ACNA Diocese of the Mid-Atlantic, a local body made up of more than 40 Anglican churches in Virginia, and portions of Maryland, North Carolina and West Virginia

The Structure of The Church



The Church:

The people of God, as well as the Body of which Christ is the Head, and all baptized people are the members, regardless of denomination.

- “One” One Body under one Head, Christ.
- “Holy” The Holy Spirit dwells in it and in its members.
- “Catholic” Universal; holding the faith for all time, everywhere, for everybody.

- “Apostolic” Continuing in the Apostles’ teaching and fellowship.

The Order of Ordained Ministry:

To enter the ordained ministry, a candidate usually must have a college degree, be physically and psychologically qualified and be recommended by the parish vestry, priest and diocesan commission.

Bishops:

Spiritual overseers of dioceses consisting of parishes (congregations) or missions (new churches). Bishops act as pastors for clergy and defenders of the Christian Faith. They ordain priests, deacons; consecrate other bishops, as well as administer Confirmation.

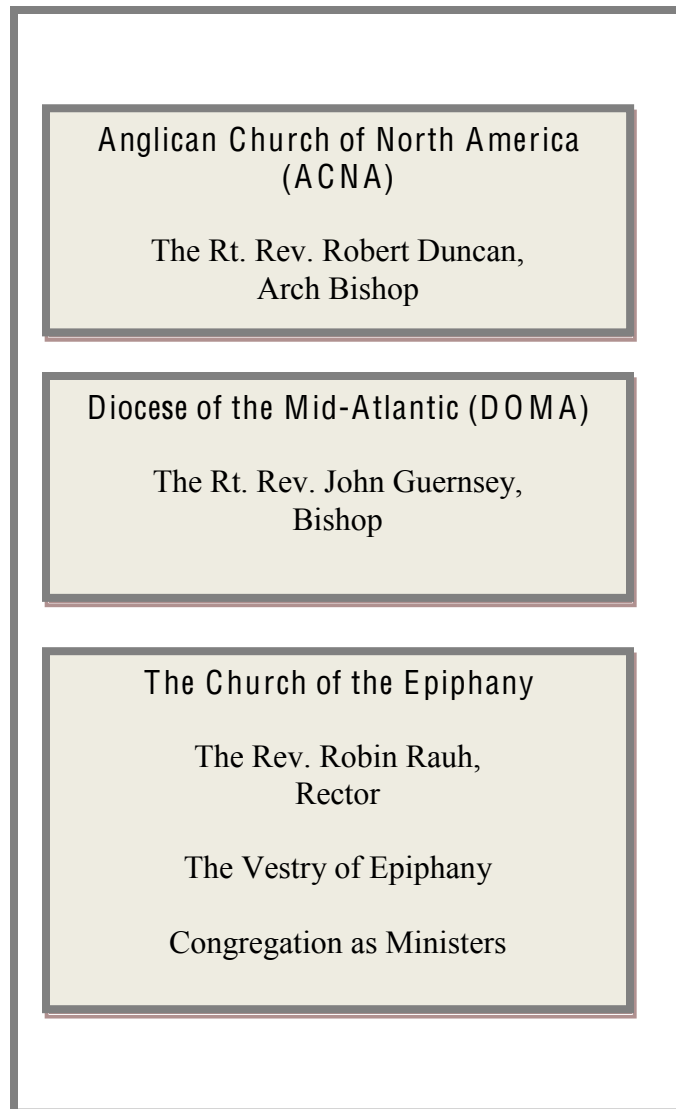
Priests:

Parish leaders whose duties cover every pastoral, spiritual, and educational activity of the parish. Priests celebrate the Eucharist, baptize, pronounce absolution, and perform many other duties.

Deacons:

Assistants to priests in parish work with a particular responsibility for teaching and pastoral care, or minister (under the bishop’s direct supervision) in missions or unorganized parishes. Like priests, deacons are ordained ministers. Unlike priests, deacons do not have the authority to perform Holy Communion or grant absolution.

The Anglican Church in North America



The Book of Common Prayer

It's the liturgical book that explains the doctrine and practices of the Anglican Church. There are varieties of the "BCP" in every country, but usually only one in common nationally.

With the Bible and the hymnal, it is one of the foundations of church teaching.

Timeline

1549

The Prayer Book was first published in England.

1789

First American Edition, generally based on the English.

1662

Prayer book and incorporated some features from the Scottish service.

1892, 1928

Revised editions were published in America.

1928

Standing Liturgical Commission was created for studying matters related to the Book of Common Prayer.

1964

The Episcopal General Convention determined the need to update the Prayer book and another revision was begun.

1979

The latest authorized edition, with updated language replacing "Tudor English", was published.

2009

The Anglican Church in America permits its congregations to use a variety of Anglican Prayer Books, including the 1979, 1928, 1662 and others.

Appendix C – About Epiphany and Membership

Bylaws, Article III, Members

- A. Membership. All persons who have received the Sacrament of Holy Baptism with water in the Name of the Father, and of the Son, and of the Holy Spirit, whether in

- this Church or in another Christian Church, and whose Baptisms have been duly recorded with the Parish Office, are members thereof.
- B. Membership List. a) The Parish Office shall maintain a list of members. This list shall include for each member:
1. Full name, address and other contact information;
 2. Other biographical information (gender, age, birth date, marital status, etc.);
 3. Baptismal date; and
 4. Date and evidence of confirmation or reception.
- b) The Parish Office shall also maintain a record of the dates of Membership Classes attendance and completion.
- C. Eligible Voters. a) Except as noted in paragraph III.C.b and paragraph III.D, Eligible Voters are those Members of the Church, per paragraph A above, who have:
1. Attended and completed Membership Classes;
 2. Have been confirmed or received by a Bishop of a Province of the Worldwide Anglican Communion; and
 3. a) Who are sixteen years of age or older.
b) No person shall be an Eligible Voter in this Parish while at the same time holding equivalent status in another church or parish regardless of denomination.
- D. Grandfather Clause. A person who was eligible to vote in the parish at the time of its incorporation is considered to be an Eligible Voter if all of the following are true:
- a) The person qualifies as a member pursuant to paragraph III.A, above.
 3. For the purposes of this section the Bishop conferring Confirmation or Reception is considered a part of the World Wide Anglican Communion if he or she was considered such at the time of the act.
 - b) The person has not notified the Parish Office of their relinquishment of such membership; and
 - c) The person does not hold a similar status in another parish or church.

Our Beliefs

- **Why does the Church exist?**
The Church is the body of Christ, brought into existence by him and charged to fulfill his great commission, “*Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always to the close of the age*” (Matt.28.18-19). Being a disciple of Jesus also means following the way of life that Jesus commended to us both in his own words recorded in the Gospels, and in his support for the Bible as a whole as God’s word.
- **What is distinctive about us as human beings?**
All human life is a sacred gift from God and is to be protected and defended from conception to natural death. We uphold the sanctity of human life as being the image of God with each one having an eternal soul. It is not our call to judge or condemn, but neither should we be silent when the grace and compassion of Christ can be brought to those who face the suffering of previous abortion, unwanted pregnancy and end-of-life illness.
- **What is the place of marriage? Of those who are single?**
God has instituted marriage to be a life-long union of husband and wife, intended for their mutual joy, help and comfort; for the procreation and nurture of godly children; and for the blessing of society. To support this institution, we require any man or woman seeking to be united in the marriage, to participate in an appropriate period of premarital preparation, which, in the case of those living together out of wedlock, we require them to separate and honor each other until marriage and live in an accountable way. The intention is for the couple to have as good a marriage as possible by investing in the relationship, receiving the best Epiphany has to offer and building their new life together on Christ’s foundation.

Divorce is always contrary to God’s intention, yet in a fallen world it is sometimes a painful reality, to which the Church is called upon to respond with pastoral care and the offer of healing.

The single life, either by call or circumstance, is honored by God. It is therefore important for unmarried persons to embrace and be embraced by the Christian family.
- **What about issues regarding sexuality and social justice?**
Sexuality is inherent in God’s creation of human beings in his image as male and female. All Christians are called to chastity: husbands and wives by exclusive sexual fidelity to one another, and single persons by abstinence from sexual activity. As a church rooted in the historic faith, we join with our bishops in the

support of the 1998 Lambeth Council's Resolution affirming marriage as God's provision for sexual relationship between man and woman in a life-long commitment. We reject the practice of homosexuality as an alternative to God's design, and also reject hate, bigotry, fear and prejudice against those who are homosexual in their orientation, believing that we are all sinners, defined not by our sexuality, but by our souls and God's love for us as His children.

For Further Study:

An Outline of Faith (BCP, page 845ff) – Appendix A

Articles of Religion (BCP, page 867ff)

Our Values: What We Practice

- We value the Bible in teaching and preaching
- We value music and worship as expressions that draw people to the love of God
- We place great worth in the ministry of the laity in healing, liturgical ministry, outreach, teaching, leadership and evangelism
- We are a congregation that values fellowship and the sharing of our lives through retreats, parish get-togethers and celebrations of our common life in Jesus Christ
- We worship using the Anglican order (liturgy) and attempt to blend the best of traditional patterns with more contemporary elements. Our goal is that as worshipers we meet God in Scripture and the sacraments and honor Him in all we do.
- We value our children as our greatest gifts and seek to help them to grow up into their baptismal covenant promises and prayers.

Stewardship

We ask members, once a year, to make an anonymous pledge to God's work, asking each member to pray, and then indicate the amount of their pledge for the coming year. Aside from that need for Epiphany's budgeting process, the amounts of members' annual pledges are between them and God.

For Discussion:

1. What drew you to the Church of the Epiphany?
2. What are your thoughts about our vision/mission?
3. What are your thoughts about the role of money in the Church? What has been your past experience?
4. What would you most like to know about Epiphany?
5. What are your hopes concerning how the church can serve you and your family? How would you like to be involved with the church?

The Building: Where Things Are

Our parish was started in 1986 and our initial building was completed in 1989. The need for more classroom space, an outreach kitchen to feed the poor in the community, a Youth Center, 24-hour Prayer Chapel and Sanctuary resulted in our, “Building on Christ’s Cornerstone” building campaign. Dedication of the new facilities was on Epiphany Sunday, 2006.



Building Plan

Membership Responsibilities

1. To protect the Unity of the Church through love and godly living
2. To share in the responsibilities of prayer, welcoming strangers and helping where you are called
3. To serve in the ministry God develops in you
4. To attend faithfully, to live a godly life and to give regularly to the church

Biblical Responsibilities

- I will protect the Unity of The Church of the Epiphany
 - ...by behaving in love toward others
 - ...by refusing to gossip
 - ...by praying for and supporting the leaders

Biblical Foundations:

“So let us concentrate on the things which make for harmony, and on the growth of our fellowship together” – Romans 14:19 (Phillips)

“Have a sincere love for other believers, love one another earnestly with all your heart” –
1 Peter 1:22

“Do not let any unwholesome talk come out of your mouths, but only for what is helpful for others for building up their needs” – Ephesians 4:29

“Obey your leaders and submit to their authority. They keep watch over you as men who must give account. Obey them so that their work will be a joy and not a burden, for that would be no advantage to you.” – Hebrews 13:17

- I will share in the responsibility of my church
 - ...by praying for its growth
 - ...by inviting the unchurched to attend
 - ...by warmly welcoming those who visit

Biblical Foundations:

“To the church---... We always thank God for you and pray for you constantly” –
1 Thessalonians 1:1-2

“The Master said to the servant, ‘Go out to the roads and country lanes, and urge the people there to come so my house will be full’ – Luke 14:23

“So, warmly welcome each other into the church, just as Christ has warmly welcomed you; then God will be glorified” – Romans 15:7

- I will serve in the ministry of my church
 - ...by discovering my gifts and talents
 - ...by being equipped to serve by my pastors and teachers
 - ...by developing a servant’s heart

Biblical Foundations:

“Serve one another with the particular gifts God has given to each of you.” – 1 Peter 4:10

“[God] gave ...some to be pastors and teachers, to prepare God’s people for works of service, so that the Body of Christ may be built up.” – Ephesians 4:11

“Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus: Who [took on] the very nature of a servant” – Philippians 2:3-4,7

- I will support the mission of my church
 - ...by attending faithfully
 - ...by living my life for Christ
 - ...by giving regularly

Biblical Foundations:

“Let us not give up meeting together....but let us encourage one another” – Hebrews 10:25

“Whatever happens, make sure your everyday life is worthy of the gospel of Christ” – Philippians 1:27

“Each one of you, on the first day of the week, should set aside a specific sum of money in proportion to what you have earned and use it for the offering” – 1 Corinthians 16:2

“A tenth of [all your] produce...is the Lord’s, and it is holy” – Leviticus 27:30