

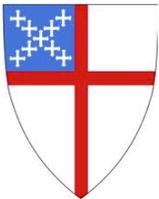
TIDINGS

The newsletter of The Church of the Incarnation, Rt. 522, Mineral, Virginia.

Church History 101 largest attendance in Church History

On July 18th, thirty-five people attended a potluck seminar on church history focusing on the similarities and differences of the Anglican-Episcopal and Lutheran churches.

For those who couldn't attend here is how the split from the Catholic Church began...



Although Anglicanism is now a worldwide phenomenon, its very name asserts its origins as an

English tradition within Christianity. Thus, "Anglican" can be thought to indicate any Church body in communion with the see (bishopric--the place of a bishop's or archbishop's authority) of Canterbury. There eventually developed in Anglicanism, however, a self-understanding as a Church that blends Protestantism and Catholicism, but remains distinct from each.

The see of Canterbury was founded in 597, and the second English **archiepiscopal** see, at York, less than a century later. Relationships with the Church of Rome were further defined at the Synod of Whitby in 664. From that time until the 1530s, the English Church consisted of two remote provinces of the Church of Rome.

The story of the transformation of the English Church into a distinct and independent body is traced by

many to the desire of England's King Henry VIII for an annulment of his marriage. Henry's wife was Catherine of Aragon, the widow of his deceased older brother. Henry and Catherine had no male heir--an heir that Henry saw as ordained by God--to carry on the Tudor reign. Convinced that their marriage was contrary to what he saw as a biblical mandate against marrying one's deceased brother's widow, and therefore cursed, he petitioned the papacy in Rome for the grant of an annulment, but was refused. It was intolerable to Henry that the future of the English realm was subject to foreign dictates--or truly to the dictates of anyone but



Lutheranism began in the early 16th century with the efforts of a Roman Catholic monk, Martin Luther (1483-1546), to reform certain practices of the Catholic Church. Despite later developments, Luther initially aspired to renew Catholicism, not abandon it. His reformation was perhaps the most conservative of all Protestant reform movements

(the other being Catholic streams within the Anglican reformation), retaining when possible many elements of Roman Catholicism.

Luther had entered the Augustinian monastery in Erfurt, Germany in 1505 because he was afraid for his own salvation, and he believed monasteries were the safest places to avoid sin and try to please God. While there the leader of his order, Johan von Staupitz, recognized his intellectual gifts and had him train as a biblical scholar and theologian.

Medieval Roman Catholic theology taught that everyone had to work off the offense caused to God for sin to enter heaven. God was angry about sin, and those who were not pure either were punished in hell, or, if they had made good progress on the path to sanctification but had not yet completed it, could burn away or purge remaining sin in purgatory before facing God's judgment.

Purgatory was thought to be much like hell, except it had an end point. Because finite humans, even if very good, could not



himself. By the Act of Supremacy of 1534, he became Supreme Head of the Church of England, and broke from Roman authority.

Henry's break occurred after the Protestant **Reformation** (as the movement for religious reforms initiated by **Martin Luther** would come to be called) was already transforming religious, cultural, and political landscapes in continental Europe. Luther's teachings had reached England before 1534, and Henry himself was aware of Luther. But Henry despised Luther's ideas, and Luther's opposition to Henry's annulment widened the gap.

Consequently, the Reformation under Henry was a patchwork of mostly anti-papal, rather than pro-Protestant policies. The religious policies from Henry's reign that probably had the greatest lasting significance were the break from Rome, the licensing of the English Bible, and the preponderance of evangelicals (as Protestants were then known--this is not synonymous with later **Evangelicals**) in influential positions at the time of his death in 1547.

Henry did eventually have a son by Jane Seymour, the third of his six wives. Upon Henry's death, his son became King Edward VI at the tender age of nine. Influenced by his evangelical advisors, his brief reign saw the advance of Protestantism. The most enduring legacies from Edward's reign came from the pen of the evangelical archbishop he inherited from his father's reign, Thomas Cranmer. Cranmer devised a new liturgy for the Church, based on the medieval Mass but radically transformed by Protestant beliefs and embodied in the *Book of Common Prayer (BCP)*, with editions released in 1549 and 1552. Cranmer's second great production was the Articles of Religion of 1553, a

statement of the Church's beliefs that was relatively brief and accordingly subject to varying interpretations.

Edward's untimely death in 1553 ushered in the reign of his half-sister, Queen Mary I, an ardent Catholic who restored the English Church to Roman headship. Nicknamed "Bloody Mary" for her propensity to execute opponents, she saw to the famous execution of Archbishop Cranmer in 1556.

Mary also died prematurely, in 1558. Her half-sister was crowned Queen Elizabeth I. Elizabeth became Supreme Governor of the Church of England and swiftly unwound England's Catholicism. The elements of her so-called Settlement of Religion became the lasting foundation of Anglicanism. In 1559 the Elizabethan *Book of Common Prayer*, changed only slightly from Cranmer's 1552 version, became England's official book of liturgy. In 1563 Cranmer's original Forty-two Articles of Religion were revised and reissued as Thirty-nine Articles. Although Protestant in its doctrine, the Settlement included some distinctly traditional (pre-Reformation, or we would say Catholic) aspects. For instance, Church polity retained the hierarchical structure with authority vested in bishops, and a number of traditional forms, such as clerical **vestments**, were also retained. And the liturgy of Common Prayer retained many elements from the medieval Catholic Mass. Out of the political necessities of a religiously diverse realm, Elizabeth's Settlement was thus neither wholly Protestant nor wholly Catholic.

Nevertheless, in the decades following the Settlement, Protestant beliefs of the Reformed or **Calvinist** branch predominated in the Church hierarchy. Doctrinally, this meant that God's grace was to be found primarily in Bible-based preaching and God's secret, eternal election of certain individuals to eternal life (the rest having been passed over and "reprobated" to eternal damnation). The true Church was the invisible Church of the elect, and the visible Church was important only for the sake of the edification of the elect. Although this Reformed hegemony, which characterized most of Elizabeth's reign, began to crack in the 1590s, the idea that the English Church was a *via media*, a middle way between Catholicism and Protestantism, would not take hold until a century later.



Jacob, Abby and Mother Spice with people from St. James picking potatoes to help others.



perform works that merited the infinite gift of eternal life, human works had to be amplified or augmented by divine grace to merit sanctification. This extra grace was especially present in the sacraments, seven rituals among the many church rituals set aside as special occasions of grace: baptism, confirmation, confession, the Lord's Supper, marriage, ordination into the priesthood, and last rites or extreme unction (now known as anointing the sick).

Luther began to question these teachings on the need to perform meritorious works to get to heaven. After finishing his studies he became a professor at the nearby University of Wittenberg. Preparing a lecture for his students on Paul's Letter to the Romans, Luther had an insight. He realized that the original Greek of Romans 1:17 could mean "The one who is righteous will live by faith," as the Catholic Church taught. In other words, those who are good (meritorious) will have faith. But it could also mean "The one who is righteous by faith will live." In other words, it is the gift of faith from God that makes one righteous. For Luther, frightened about his salvation and never sure he was doing enough, the idea that it was not up to him but up to God came as a great relief.

The immediate cause of Luther's split with the Roman Catholic Church was a controversy over indulgences. Indulgences were legitimate parts of the sacrament of confession, but were subject to abuse. Confession has three parts: 1) contrition (you have to be sorry for your sin); 2) absolution (the priest as mediator distributes Christ's forgiveness); and 3) works of satisfaction (to repay the offense caused by sin). These works vary depending on the nature of the offense, from a few prayers ("Hail Marys" for example) to fasting to a pilgrimage. One possible work is a financial contribution to the church. This is an indulgence.

In 1517, Pope Leo X needed money to pay for the renovations and expansion of St. Peter's Basilica in Rome. He authorized Archbishop Albrecht of Mainz to sell special indulgences throughout northern Germany. The Archbishop also needed money because he had gained his

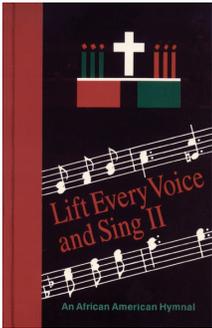
position in part in exchange for a huge financial contribution to the pope, which he had made on credit. One of the preachers of indulgences, Johannes Tetzel, began selling them to Luther's parishioners near Wittenberg in the spring of 1517. He separated indulgences from confession, and promised a quid pro quo: time off in purgatory for a financial contribution. One famous line from his sermons is loosely translated, "when the penny in the coffer rings, the soul from purgatory springs."

Many Catholics, including Luther, were horrified. He feared that his parishioners would put their own salvation at risk by relying on this deal. From a German perspective, the enterprise could also be viewed as fleecing German Catholics for money. He argued that if the pope had forgiveness to offer, he should give it away for free as Christ did. He posted his arguments, in the form of 95 theses, on the door of the Wittenberg castle church. And, he posted them in Latin, the language of the learned, because his purpose was to instigate a theological debate on merits among experts. These were, however, quickly translated into German and, with the help of the new moveable type printing press, distributed throughout Germany. Luther had raised trouble for the pope.

The pope sent a Church lawyer, John Eck, to debate Luther publicly in Leipzig in 1519. They did not agree on indulgences, and they did not agree on whether works were necessary for salvation. When Eck argued (correctly, according to Church law) that in cases of disagreement the pope was the final arbiter, Luther the biblical scholar disagreed, claiming his conscience would not allow him to place the authority of the pope over the authority of scripture when he was sure what scripture meant. This challenge to papal authority was Luther's real offense. Luther was excommunicated in 1521 and condemned as a criminal by the emperor that same year. One could no longer follow Luther and be a Roman Catholic. The Protestant Reformation had begun.

The information for these articles came from <http://www.patheos.com> This site has good information on different religions and denominations that you can compare and contrast. Check it out.

Liturgical notes ♪



In July we sang the hymns from *Lift Every Voice and Sing II* hymnals, that we given by the Kennon family in honor of Big Mama, Lucy Earl Kennon Hiter.

This popular collection of 280 musical pieces from both the African American and Gospel traditions has been compiled under the supervision of the Office

of Black Ministries of the Episcopal Church. It includes service music and several psalm settings in addition to the Negro spirituals, gospel songs, and hymns.

Dr. Horace Clarence Boyer was the General Editor of *Lift Every Voice and Sing II* and a frequent dynamic workshop leader about African American hymnody. Dr. Boyer died in 2009 after a long illness. The church will miss his engaging and informative voice as well as his dedicated ministry.

We will continue to supplement our singing with this hymnal. Please let Jane Keller know if you have a favorite hymn from *Lift Every Voice and Sing* so she can included in the near future.

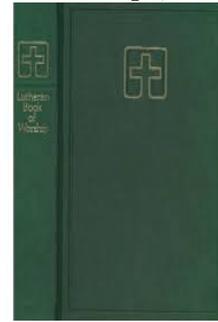
Call to common mission

Episcopal and Lutheran churches have discovered afresh our unity in the gospel and our commitment to **the mission to which God calls the church of Jesus Christ in every generation.** Unity and mission are organically linked in the Body of Christ, the church. All baptized people are called to lives of faithful witness and service in the name of Jesus. Indeed, the baptized are nourished and sustained by Christ as encountered in Word and Sacrament. Our search for a fuller expression of visible unity is for the sake of living and sharing the gospel. Unity and mission are at the heart of the church's life, reflecting thereby an obedient response to the call of our Lord Jesus Christ.



14 people from Incarnation at the Diocese of Virginia's Shrine Mont conference center.

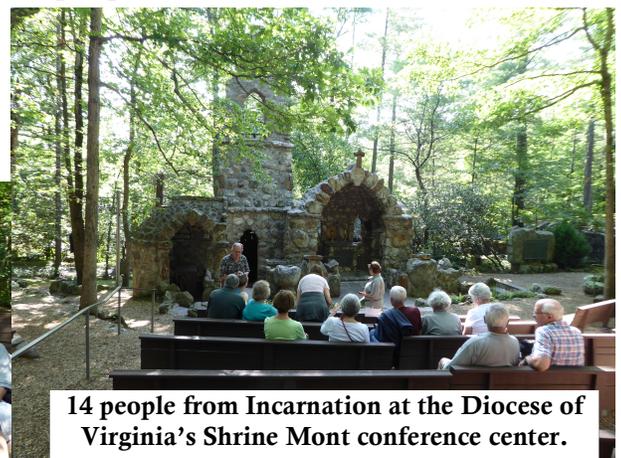
During **August** we will use the Lutheran Book of Worship (BOW). You will be amazed how similar The Book of Common Prayer (BCP) is to its Lutheran counterpart. The BOW has both the hymns and the liturgy so, only one book!!! The Lutheran order of worship is similar to the Episcopal order of Morning prayer with Confession, Absolution, Prayers, Hymns, the Old Testament, Psalm, Epistle, Gospel reading, Sermon, the Creed, Prayers of the People, Peace, Offering and then the Eucharist.



In **September** we will return to the 1982 Hymnal and The Episcopal Book of Common prayer. Forty percent (40%) of the people who attend church on Sunday at *The Church of the Incarnation* are Episcopal, forty (40%) are Lutherans, the other twenty percent (20%) include Catholic, Presbyterians, Baptist, Methodist and more.

Experiencing the different types of worship traditions people have experienced on their Spiritual Journey is important, because this allows us to see that we are a diverse group of people who have more in common, than we have differences. Whether it is "high or low" church, traditional or contemporary, sung or spoken our common goal, our common mission is to glorify God and seek strength from our worship experiences so that others people will know we are the Body of Christ in the world.

If you have questions, concerns or suggestions about our worship and liturgy please see Mother Spice, or Jane Keller the organist so they can be supportive of your worship experience.



The confirmation class is memorizing the 50 words that describe the stories of the bible.

Starting on Wednesdays in September we will join them. Each night two people will present the story or stories behind each title. The goal is to know the bible stories so it will be easy to memorize the list. Dinner will begin at 5:30pm, sessions will be from 6:00pm-7:30pm.

Presenters will have 10 to 15 minutes to tell the story and discussion will follow.

The youth want to sign up for a Wednesday we are hoping you will too.

The BIBLE in 50	Presenter
God made	Sept. 12
Adam bit	Sept. 12
Noah arked	Sept. 19
Abraham split	Sept. 19
Joseph schemed	Sept. 26
Jacob dreamed	Sept. 26
Bush talked	Oct. 03
Moses balked	Oct. 03
Pharaoh plagued	Oct. 10
People walked	Oct. 10
Sea divided	Oct. 17
Tablets guided	Oct. 17
Promise landed	Oct. 24
Saul freaked	Oct. 24
David peeked	Oct. 31
Prophets warned	Oct. 31
Jesus born	Nov. 07
God walked	Nov. 07
Love talked	Nov. 14
Anger crucified	Nov. 14
Hope died	Nov. 28
Love rose	Nov. 28
Spirit flamed	Nov. 28
Word spread	Dec. 05

August Anniversaries

Jim & Claudia DeBusk	05
Edwin & Jane Keller	14
Bill & Nancy Thomas	24
Ron & Ling Rheude	25
Jim & Susan Utt	26



August Birthdays

Karen Guagliardo	2
Jenny Barlow	2
Pat Hall	4
Pembroke Pettit	5
Judy Greene	7
Jane Keller	13
Kathy Mihoc	18
Tom Brockel	29



Home cooked German Food



4:30pm and 6:30pm



Saturday October 13th

limited tickets

\$15 adults \$10 youth

The Church of the Incarnation - Rt. 522

Mark your calendar

2018 new Oktoberfest additions

Beer – Brats – Pretzels

Outside in tents!



There are only 108 tickets for inside seating.

**All tickets including take-out available
September 1**

The Church of the Incarnation



P.O. Box 307 Mineral 23117

Sundays 10:30 am

