

The Anglican Way

Biblical Preaching & Teaching*Sacramental Worship*Catholic Faith & Order*Traditional Christian Morals*New Life in the Holy Spirit*Pastoral Care

The Church of the Advent, Southern Pines, NC

(A small, but growing church with a BIG witness for Jesus Christ and His holy Gospel)

October 16, 2022

.....

Theme of the Week: *Anglican Identity: Who are we as Anglican Christians?*

The Holy Scriptures (Word and Sacrament): Anglican Christians, submitting to the teaching of the Holy Scriptures as God’s Word and then to the practice of the ancient Christian Church, emphasize both Word and Sacrament in worship: “They said to each other [the two Disciples on the Road to Emmaus], ‘Did not our hearts burn within us while he [The Risen Lord] talked to us on the road, while he opened to us the Scriptures?’ And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together...Then they told what had happened on the road, and how he [Jesus] was known to them in the breaking of the bread.” Luke 24:32-35 (ESV). **Anglicans claim no particular form of worship as their own, but embrace Christian worship as it emerged from the Holy Scriptures and was practiced throughout the ancient Christian world.** Three biblical passages that summarize Anglican teaching on Word is Sacrament are: **1)** “And we also thank God constantly^[a] for this, that when you received the word of God, which you heard from us, you accepted it not as the word of men^[b] but as what it really is, the word of God, which is at work in you believers” – 1 Thessalonians 2:13; **2)** “And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit” – Acts of the Apostles 2:38; and **3)** “The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? ¹⁷ Because there is one bread, we who are many are one body, for we all partake of the one bread” – 1 Corinthians 10:16-17.

The Church Fathers Speak (Apostolic Faith): Anglican Christians, submitting to the teaching of the Holy Scriptures as God’s Word and then to the practice of the ancient Christian Church, receive and proclaim the Apostolic Faith anew in every generation; emphasizing our continuity with the Church of Our Lord and His Apostles from Pentecost to the Second Coming of Jesus Christ. We appeal to the Church in every age to, “contend for the faith that was once for all delivered to the saints.” (Jude vs. 3). This mandate was received and reiterated by the earliest of the Church Fathers, “The Apostles received the Gospel [the Good News] for us from the Lord Jesus Christ, who was sent from God. The Christ therefore is from God and the Apostles from the Christ.” –St. Clement of Rome, 96 A.D. (Grube, What the Church Fathers Say About... Volume 2, p. 158). This is why it is so important to neither add nor subtract from the Faith once for all delivered to the saints. **Thus, Anglicans claim no particular Faith of their own, but receive and proclaim anew in every generation that Faith which was revealed by God in the Holy Scriptures and proclaimed by the whole Church east and west; without adding or deleting from God’s revelation.**

The (2019) Book of Common Prayer (2019): “As the Anglican Church in North America, being part of the One, Holy, Catholic, and Apostolic Church of Christ, we believe and confess Jesus Christ to be the

Way, the Truth, and the Life: no one comes to the Father but by Him...[and we are] determined by the help of God to hold and maintain, as the Anglican Way has received them, the doctrine, discipline and worship of Christ and to transmit the same, unimpaired, to our posterity..." (BCP, p. 766-67). While Catholic with a capital "C" is often identified solely with the Roman Catholic Church, it also refers to those Church Communion (i.e., Roman Catholicism, Eastern Orthodoxy, Anglicanism, and some smaller Christian bodies) who have received, maintained, and who continue to celebrate/proclaim/administer the same Holy Scriptures, Sacraments, Creeds and Ecumenical Councils, and Apostolic Orders of Ministry as the undivided Catholic Church of the first Christian millennium. **Thus, biblical Anglicanism is both Catholic with a capital "C" and catholic with a small "c,"** the latter referring to all Christian Communion and Denominations.

Teaching of the Week: The principle of the English Reformation (which is related to, but also distinct from the Continental or Protestant Reformation) sought to return the Church of England, and subsequently those born out of her, to the Faith and Order of the undivided Catholic Church under the clear and undisputed authority and primacy of God's holy Word. The Via Media of Post-English Reformation Anglicanism was never meant to be a compromise between things Roman Catholic and things Protestant. Rather, the English Reformers set sail to turn the ship around (i.e., "to repent") and return the Church to the Faith and Order of the ancient Church, with great emphasis placed on the first five centuries of Christianity. When doing so, Anglicanism found itself steering a path between the additions of the Medieval Church of Rome and the deletions (most well intentioned) of the Continental Reformation; this became known as the Via Media (i.e., the Middle Way). Lancelot Andrewes, 17th Century Anglican Divine, Bishop, and revered Anglican scholar, writes (concerning Anglicanism): *"One canon reduced to writing by God himself, two testaments, three creeds, four general councils, five centuries, and the series of Fathers in that period – the centuries that is, before Constantine, and two after, determine the boundary of our faith."* Writing only a short time later, Thomas Ken, 17th and early 18th Century Anglican Divine, Bishop, and revered Anglican scholar, writes (as his death approached), *"I die in the Holy, Catholic and Apostolic Faith professed by the whole Church before the disunion of East and West; and, more particularly, in the Communion of the Church of England [i.e., Anglicanism], as it stands distinguished from both Papal and Protestant innovation, and adheres to the Doctrine of the Cross..."* It's important to note that Reformed Anglicanism has never claimed any Scriptures, Sacraments, Faith, Creeds, Councils, or Orders of Ministry (see the Preface to the Ordinal, 2019 BCP, page 470) of its own, but rather continually receives, celebrates and proclaims the Scriptures, Sacraments, Faith, Creeds, Councils, and Apostolic Orders of Ministry (i.e., of Bishops, Priests, and Deacons ordained in the Apostolic Succession) of the undivided Catholic Church under the authority of the Holy Scriptures as God's Living Word. Simply put, Reformed Anglicanism is Evangelical Catholicism. I close with these words from Geoffrey Fisher, 20th Century Archbishop of Canterbury, *"[Anglicanism] has a special responsibility at this time in the world. We have no doctrine of our own—we only possess the Catholic doctrine of the Catholic Church enshrined in the Catholic creeds, and those creeds we hold without addition or diminution. We stand firm on that rock. We know how to bring to bear on our Christian devotion and creed all the resources of charity and reason and human understanding submitted to the guidance of the Holy Spirit. So we have a freedom and embrace a faith which, in my belief, represents the Christian faith in a purer form than can be found in any other Church in Christendom. That is not a boast. It is a reminder to us of the immense treasure that is committed to our charge — the immense responsibility on us in these days to maintain unshaken those common traditions that we have inherited from those who have gone before us."* **The vocation Biblical/orthodox Anglicanism has been given by God, to offer the world today the Catholic Faith and Order of the early undivided Church under the authority of Holy Scripture as God's Word, has only grown in importance over time. Together, we can make a difference for the Kingdom and a model of the Church, one that is truly biblical and evangelical and truly Catholic.**

ANNOUNCEMENTS:

A New Church Home (a place for worship, evangelism, discipleship, and mission): I am pleased to announce that Our Saviour Lutheran Church, 1517 Luther Way, Southern Pines has warmly welcomed us with open arms. They have been exceptionally kind and generous! We are renting a chapel in their facility and there is plenty of room for growth. Our sincere thanks to Pastor Frank and his church family! We begin this **Sunday, October 16 at 11:30 a.m.** As you approach the main doors of the church, there is another entrance immediately to the right with a sign reading, “CHURCH OFFICE.” Please enter by that door. We look forward to worshipping with you. Special thanks to Fr. Bill Knapp who helped me fulfill the vision for our new Chapel. I had the vision, but he the skills to bring it all together. Thank you Fr. Bill.

Traditional and Contemporary Eucharistic Worship (FYI): The Church of the Advent seeks to offer Divine Worship in the Great Tradition; i.e., to worship God as the Body of Christ has worshiped for the majority of Christian history. This **IS NOT** to say however, that a more contemporary form of Eucharistic Worship, i.e., with contemporary music and language, is somehow less valid. Whether traditional or contemporary, what truly matters is that we worship God, “*in the beauty of holiness,*” (see 1 Chronicles 16:29) and understand worship as our father Jacob articulates it in Genesis 28:16b, 17, “*Surely the LORD is in this place, and I did not know it...How awesome is this place! This is none other than the house of God, and this is the gate of heaven.*” Divine worship is the meeting place between God and man. Please note that once we experience some growth in numbers, we hope to also offer a contemporary form of Eucharistic Worship (i.e., with contemporary music, language, etc.). In the meantime, we will offer Prayer Book worship (in contemporary language) with a blend of traditional and contemporary music. Again, together, we can make a difference for the Kingdom!

Our Bishop’s Vision For Our Diocese/Preaching Series: The Church of the Advent (Anglican), Southern Pines, NC is a church plant/Mission of The Anglican Diocese of the Living Word. Our Diocesan Bishop is The Right Reverend Julian M. Dobbs. His vision for every congregation and member in the Diocese is to be:

- A people who live for Christ (**Sunday, October 16/Fr. Michael**).
- Faithful **beyond faithful** to the Word of God entrusted to the saints (**Sunday, November 6/Fr. Michael**).
- Generous in our love and gracious in our speech and actions towards those who are outside of Christ (**Sunday, October 23/Fr. Dan**).
- Resolute in our commitment to share the Gospel – which may result in you having to say NO in order to be a faithful minister of the Gospel (**Sunday, October 30/Fr. Michael**).

Over the next four Sundays we will be offering a preaching series on our Bishop’s vision for the Diocese and us at The Church of the Advent. Please invite people to join us in our new church home for this upcoming preaching series as the holy Season of Advent approaches.

Community Involvement: Fr. Michael is teaching Christian Apologetics at All Saints’ Christian Academy in Cameron, is now the Chaplain for The Southern Pines Fire Department, and a member of the Southern Pines Rotary Club.

Onetime Donation Letter: We have sent out an appeal to family and friends in hopes of receiving one time gift donations from persons inside and outside of church family. Our goal is to raise an initial \$20,000+ to help us “get off the ground” and reach people with the good news of Jesus! If you would like a letter or know someone who may help support our effort to reach the lost and unchurched for Jesus, please let me know via email: Fr.Michael.Advent@gmail.com or call me at 910-585-4305.

THE LORD’S DAY AT THE CHURCH OF THE ADVENT

October 16 18th Sunday After Trinity Sunday (Our first Sunday in our new church home)
October 23 19th Sunday After Trinity Sunday

October 30 20th Sunday After Trinity Sunday
November 6 All Saints' Sunday
November 13 All Souls' Sunday
November 20 Feast of Christ the King
November 27 First Sunday in Advent

PRINCIPAL HOLY DAYS (AND HONORARY MENTIONS) IN OCTOBER AND EARLY NOVEMBER

October 4 St. Francis of Assisi, Friar and Deacon, Reformer of the Church, 1226
October 11 St. Philip, Deacon and Evangelist (one of the original seven Deacons of the Church)
October 17 St. Ignatius, Bishop of Antioch and Martyr, 107 (one of the earliest of the Church Fathers)
October 18 St. Luke the Evangelist and Companion of Paul
October 23 St. James of Jerusalem, Bishop and Martyr
October 28 St. Simon and Jude, Apostles
November 1 All Saints' Day
November 2 All Souls' Day (Commemoration of the Faithful Departed)
November 3 Blessed Richard Hooker, Priest and Teacher of the Faith, 1600
November 5 Sts. Elizabeth and Zechariah, Parents of John the Baptist

Our Clergy:

- Fr. Michael J. McKinnon, Priest and Pastor, Fr.Michael.Advent@gmail.com, 910-585-4305
- Fr. Daniel Hardin, Assisting Priest and Pastor

THE ADVENTURE IS ONLY BEGINNING!

Jesus Christ be praised!