Anglicanism 101: part 3

Anglican Sacraments
What is a “Sacrament?”

- A sacrament is an outward and visible sign of an inward and spiritual grace.

- According to the *Article XXV*, sacraments “be certain sure witnesses, and effectual signs of grace, and God’s good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.”
2 Sacraments

Instituted by Christ

Communion

Baptism
2 Sacraments

- *Article XXV*: “…There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord…”
Baptism

- **Article XXVII:** “Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church;”
Article XXVII: “the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God.”
Article XXVII: "The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ."
Communion

- **Article XXVIII:** “The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ’s death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.”
Article XXVIII:
“Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.”
Communion

- **Article XXVIII**: “The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.”
Communion

- **Article XXVIII:** “The Sacrament of the Lord’s Supper was not by Christ’s ordinance reserved, carried about, lifted up, or worshipped.”
What about the other 5?

- **Article XXV**: “Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord’s Supper, for that they have not any visible sign or ceremony ordained of God.”
Confirmation

Confirmation is the rite in which we express a mature commitment to Christ, and receive strength from the Holy Spirit through prayer and the laying on of hands by a bishop.
Penance

- Penance, or Reconciliation of a Penitent, is the rite in which those who repent of their sins may confess them to God in the presence of a priest, and receive the assurance of pardon and the grace of absolution.
Orders

- Ordination is the rite in which God gives authority and the grace of the Holy Spirit to those being made bishops, priests, and deacons, through prayer and the laying on of hands by bishops.
Matrimony

- Holy Matrimony is Christian marriage, in which the woman and man enter into a life-long union, make their vows before God and the Church, and receive the grace and blessing of God to help them fulfill their vows.
Unction is the rite of anointing the sick with oil, or the laying on of hands, by which God’s grace is given for the healing of spirit, mind, and body.
The importance of Sacraments

- Tangible vehicles of God’s grace
- The Sacraments sustain our present hope and anticipate its future fulfillment