

PREPARATION FOR CONVERGENCE

A MANUAL



THE INTERNATIONAL COMMUNION of the CHARISMATIC EPISCOPAL CHURCH

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and
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INTRODUCTION

CHARISMATIC EPISCOPAL CHURCH

A MANUAL FOR CONVERGENCE

This Manual was originally prepared in 1995 for training clergy and laity of the Charismatic Episcopal Church in the Philippines, equipping them to conduct Convergence Outreaches, which might result in the planting of a new church. Our first such Outreach occurred in January, 1996 in Pampanga Province of the Philippines, resulting in the establishing a church in Lubao. The original manual has undergone numerous revisions, taking into consideration what we have learned by its use in Convergence Seminars in the Philippines, Africa, and Europe. It contains information that may be used in conducting effective Convergence Crusades, but equally useful in conducting Convergence Movement Seminars during which inquirers and new members may be instructed in the things received by the International Communion of the Charismatic Episcopal Church.

This Outline is also used in training Convergence Seminar Teachers. It can be adapted to teaching Confirmation classes. This information is presented as a recommended guide for churches considering and entering the Charismatic Episcopal Church. It is adaptable to any nation, culture or church group. While this Manual may be reproduced, we respectfully request first obtaining permission from Barnabas Ministries, Inc., 208 Leewood Drive, Lynchburg, Virginia 24503, United States of America; or internet e-mail: barmin@compuserve.com

The complete Manual for Convergence should serve any church that enters the movement, whether it is an evangelical church finding new life in the charismatic and/or liturgical movement, a charismatic or pentecostal church finding new life in the liturgy, or a sacramental church finding new life in evangelism and/or charismatic gifts. The models used in several of the Modules may serve as an effective guide for small group Bible study in the equipping of members for evangelism, ministry in the Power of the Holy Spirit, and a better understanding of the Sacraments of the Church. It is our prayer that creative use will be made of this Manual.

CONCEPT OF CONVERGENCE:

The Charismatic Episcopal Church need not use the out grown methods and techniques of the evangelical and full gospel churches in presenting the vital claims of Jesus to the world. The Convergence Movement captivates the fullness of the Gospel as demonstrated in the proclamation of the Good News in the Power of the Holy Spirit, and celebrated as the People of God in corporate worship as historically given to the Church. Convergence Seminars should demonstrate the uniqueness of what God is doing within the Charismatic Episcopal Church. These meetings will reflect this unique merger of the orthodox—catholic [liturgical-sacramental], evangelical, and pentecostal-charismatic lines of the church into the Charismatic Episcopal Church.

Congregations entering the Charismatic Episcopal Church should be thoroughly knowledgeable of the Convergence Movement. Evangelical Churches **must** embrace the Pentecostal and Liturgical-Sacramental aspects of Convergence. Pentecostal-charismatic

churches **must** discover the vitality of a living worship in Liturgy. Liturgical-sacramental churches **must** embrace the evangelical and charismatic expressions of life in the Church. The uniqueness of the Charismatic Episcopal Church is its balance to embrace all three expressions or streams of the Church.

PROCESS OF THE SEMINAR:

- 1. Where we have come from - history**
- 2. Who we are - evangelical, pentecostal, liturgical-sacramental [catholic]**
- 3. What we have found - liturgy and sacraments; or evangelism and the operation of the Holy Spirit through gifts and ministry**

This program is designed to:

Help the International Communion of the Charismatic Episcopal Church develop the fundamental principles and operational details of the Convergence Outreach program through teachings on:

- a: Preaching a simple salvation message followed by invitation to a personal relationship with Jesus
- b: Teaching on the Baptism in the Holy Spirit and prayer for those who wish to receive a fuller measure of the Holy Spirit for ministry
- c: Teaching on basics in liturgical worship, and the place of sacraments

To accomplish this we will use various adaptable modules. Every church will differ, hence some of the material offered may not be used, or be used in a different style of presentation. Nevertheless, this Manual will enable people to better understand the Convergence Movement as embodied in the Charismatic Episcopal Church.

Seminars are tailored to the target group, with their desires, background, and expectations all considered. There are certain forms of operation which are characteristic of each of the three major streams (what a church with this designation 'looks like'), and some more popular and/or effective methods of delivery. Attention-grabbing Bible studies and case histories demonstrate the inadequacies of any one of the three streams, setting the stage for eager participation. Some basic definitions and explanations clear many misconceptions merely by giving us the same understanding of words which often have different meanings for different people. Some of these are presented for each stream. The seminar usually will be tailored to direct a 'converging' church toward the forms and methods which will give it new characteristics in addition to, not in lieu of, the existing forms and methods.

As the Convergence Movement matures and the Charismatic Episcopal Church grows, changes may be forthcoming in areas of Sacramental understanding and Ministerial development.

THE CONVERGENCE CONCEPT

DYNAMIC CHURCH - DYNAMIC METHODS

The Charismatic Episcopal Church was conceived and born through a dynamic work of God. The vision for the church and its government is still developing: dynamic! We in CEC must break out of conventional church thinking and allow God to change our religious thought and action patterns: we must also become dynamic. This unique and dynamic church requires unique and dynamic methods. Our liturgy must be alive and dynamic beyond the present liturgical churches. Our evangelism must be alive and dynamic beyond the present evangelical churches. Our understanding and use of the charismatic gifts of the Holy Spirit must be alive and dynamic beyond the charismatic churches.

In short, our convergence church requires convergence approaches to liturgy, evangelism, and charismatic worship that is unique and dynamic. We must not just copy the theory, theology, and methods, but must find new methods to express the one-ness of the stream of Living Water we have found in the Convergence Movement. Our dynamic church calls for dynamic methods!

KNOWING WHAT WE ARE DOING

If we are to worship God in spirit and in truth, then we must know what we are doing and why we are doing it. Ours must be an alive and dynamic worship, not blindly by habit or tradition, but through understanding.

Our surroundings also must not be mere decorations, nor should they be given more attention or reverence than they deserve, such that they become objects of idolatry. We must know what we are doing and why we are doing it.

This has become a problem in nearly every church which has been in existence for more than 100 years. The origins of practices and tools for worship have been forgotten, and worship has either become dead, meaningless activity, or in some cases, has degenerated into idolatry: - worship of the methods and tools.

If we are to worship in spirit and in truth, if we are to be an alive and dynamic people of God, then we must know what we are doing and why we are doing it.

THE CONVERGENCE SEMINAR

Purpose

This Convergence Seminar has been prepared (and is continually being prepared as God brings new ideas and revelation) to help understand the convergence movement and prepare us for the new things God is leading us into.

The material in the seminar is designed to give knowledge, understanding, and spirit to fully participate in and benefit from our alive and dynamic church.

Process

- i. Introductions
- ii. Convergence Concept
- iii. Church History
- iv. Foundations for understanding

- v. Evangelical Stream
- vi. Pentecostal Stream
- vii. Sacramental Stream
- viii. Closure

Instructive Eucharist

Methods

Since an alive and dynamic church requires an alive and dynamic understanding and practice, the methods employed in our training must also be alive and dynamic. You will find in the Convergence Seminar many different methods of presentation. Every seminar is different, and “The Convergence Seminar” is never the same! Our intention is that the seminar, like the church, be open to God’s leading into new, alive, and dynamic methods and ideas.

Tailoring Because the Convergence movement is alive and dynamic, the concept of convergence is continually changing, and will be a bit differently understood according to the understanding God gives each of us. Therefore our teaching must be tailored to the understanding and needs of each particular group.

While this seminar and the Manual are not the Word of God, they must be alive and active just the same. Needs change, and new techniques and presentations are continually being developed. This Manual was particularly difficult to prepare, for the seminar is constantly changing to meet the needs of each new group. We have found that we should not expect that we have discovered all the needs yet! The seminar continues to grow and change as we visit new churches, new countries, new people with new needs and problems.

So each Convergence seminar is tailored accordingly. If you participate in or lead a Convergence Seminar, this must be kept in mind. The entire Seminar is seldom presented, and it is not unrealistic to say that it has never been presented exactly the same any two times!

THE CONVERGENCE MOVEMENT is the coming together of the three streams of the Church: Evangelical, Charismatic, and [Catholic] Liturgical-Sacramental.

THE HISTORY OF THE CHURCH

⊗ **Purpose:** To understand the existence of the Church prior to one's personal encounter with Christ and relationship with the Church; that the Church has 20 centuries of history, good and bad, but continues to fulfill the promise of Jesus to withstand the assaults of the devil and block the gates of hell.

PROCESS:

A. The Church was founded by Jesus Christ. "Where two or three are gathered in my Name, I am there with them" said Jesus [Matt 18:20].

B. On the Day of Pentecost the gathered 120 believers were empowered by the Holy Spirit as promised by Jesus, and the Church was born.

C. The Establishment of Order

The Episcopacy and Diaconate, and the development of a priesthood came as early as the first few years after the Ascension of Jesus. The Greek word "*presbyteros*" appears in the Acts of the Apostles [Acts 14:23 translated as elder] and the Greek "*episcopos*" [translated as bishop] in the epistles of Paul to 1 Timothy 3:1-2, and Titus 1:7. The Diaconate was established by the first apostles as recorded in the Acts of the Apostles [Acts 6:3]. The government of the early church operated within Councils as the Holy Spirit directed the Apostles, and consensus confirmed the Voice of the Spirit spoken through the Bishops [Acts 1:13-15; 6:2; 13:1-3; 15:1-29]]. Government by consensus on the international level [Patriarch and Archbishops], on the national level [the House of Bishops], on the Diocesan level [the Bishop and priests], and on the local church level [the priests and deacons with a council of men chosen by the priest] constitutes a "founding principle" of the Charismatic Episcopal Church.

D. Early Church Fathers

Fourth quarter of Second Century Apostolic Succession accepted: Polycarp, successor of John, said Christ gave specific instructions to John on how their successors were to transmit faithfully and accurately what had been taught them by Christ, and in appointing bishops as their successors maintained an unbroken line of authority. St Clement, third bishop of Rome, refers to Apostolic Succession in his Epistle to the Corinthians, substantiating the fact that the Church's authority was early established in the episcopate. Irenaeus, bishop of Lyons, was also instrumental in establishing apostolic succession, and Eusebius lists those who were made bishops up to his time.

Canon of New Testament end of second century - letter from Athanasius, Bishop of Alexandria 367 A.D. listed 27 books accepted.

E. Legalization of Christianity - 313 A.D. by Emperor Constantine

314 A.D. Council of Arles [3 bishops from British Isles attended]

325 A.D. Council of Nicea - Nicene Creed - original did not have the *filioque* which got added by some westerners because Athanasius had included it in his creed

It is believed that the commonly called Apostles' Creed was a baptismal statement that precedes the formulation of the Nicene Creed. The Nicene Creed was formulated to protect the Church against heresy. The Apostles Creed was a simple statement of Faith ascribed to by those being baptized.

F. Church Growth and Outreach

Papacy: Peter in Rome was followed by Linus, thirdly, Clement, and others according to Irenaeus. Eusebius, fourth century historian, gave a list of bishops as evidence of a succession of bishops from the apostles assuring that the Gospel has been conserved and handed down.

596 A.D. Augustine sent to Canterbury - Church already in Britain; Augustine was met by Frankish bishop; 3 bishops had attended Council of Arles in 314 A.D. Main difference was the date of celebrating Easter; decided at Council of Whitby 607 A.D. The Charismatic Episcopal Church traces its Apostolic Succession in part through England. The early existence of the Church in England is important for it shows the missionary outreach and expansion of the Church before the Pope sent Augustine to England.

G. Division of East and West

1054 A.D. Western Church - Rome; Eastern Church - Constantinople

Western: Roman Catholic - Pope head

Eastern: Orthodox - Patriarch head

H. Luther Reformation - 1517 posted 95 thesis on Wittenberg Church door

Zwingli Reformation - 1519 in Switzerland

English Reformation - 1533 began over Henry's desire for a divorce

Calvin Reformation - 1541-1566 various activities that established Calvinism

Wesleyan Movement - May 24, 1738 - Aldersgate Experience

These attempts to "reform" the Church failed in so far as inner-reform, but succeeded in change outside the existing structure, resulting in the formation of various denominations.

Over the years there have been groups that broke from the Church placing themselves outside the Christian Church stream. Some of these groups acted totally independent of other Christian bodies, thus placing themselves apart from the Church or any corporate authority.

I. Pentecostal Renewal

Mid 1800s in Russian Orthodox Church followed with persecution in Armenia

Methodists in Kansas study the Acts and receive the Baptism in the Holy Spirit

Azuza Street Revival in California

Pentecostal denomination formed

"Charismatic Movement" - mid 1950s

Dennis Bennett, Brick Bradford, Harold Brown, Ralph Martin

Birth and Growth of CEC

⊗ **Purpose:** To establish that the Charismatic Episcopal Church is the result of a new Move of God in converging the three major emphases of Christianity: Evangelical, Pentecostal, Catholic, and as such, has roots in historic Christianity through Apostolic Succession.

A. Evangelical / Charismatic Convergence

In May, 1977 dialogue began amongst evangelical and charismatic independent clergy regarding their need for networking and inter-communion, and a prophetic call for evangelicals to rediscover their roots in historic Christianity. In the mid-1980s evangelical-charismatics began to be led by God to study liturgy. There were different men who sought the richness of liturgical worship. Some came into the Episcopal Church; some went into the Antiochian Orthodox Church. Some formed their own group. Among those searchers God led Randolph Adler of San Clemente, CA, and Joseph Moats of Tucson, AZ, two independent charismatics to search and explore the roots of the Church, especially liturgical and sacramental matters.

B. Prophecy in Naples

At a Conference on Prophecy in Naples, FL in the early 1990s, a "Word" was given to two conference participants. **"GOD IS GOING TO USE YOU TO DO A NEW WORK!"** That prophecy was given to Randolph Adler and Joseph Moats. Bishop Moats relates the experience of receiving a scripture from Randolph Adler during a golf game. The paper on which the scripture was written was read at a later time back at his Tucson church. It was Ezekiel 22:26. *"The priests have done violence to My law and have profaned My holy things; they have made no distinction between the holy and the profane, and they have not taught the difference between the unclean and the clean; and they hide their eyes from My sabbaths, and I am profaned among them."* After reading this, Pastor Moats was prostrated by the Spirit, and in prayer he asked the Lord, "what are the holy things the priests have profaned that now You are profaned?" God gave him seven things: **Baptism, The Lord's Supper, Confirmation, Penance, Unction, Holy Matrimony, and Holy Orders - The Traditional Seven Sacraments of the Church.** These were practically unknown to this minister of a Nazarene Church background and he began to read and study in order that he could *"teach My people the difference between the holy and the profane..."* [Ezekiel 44:23], and subsequently the International Communion of the Charismatic Episcopal Church was formed with the consecration of Randolph Adler as bishop [later to be known as the Patriarch] June 26, 1992. This was the first formalized expression of the Convergence Movement. It should be noted that Randolph Adler and members of his San Clemente, California church were frequently arrested and jailed in Los Angeles as they protested at abortion clinics attempting to save the life of the unborn. In jail Bishop Adler met other Christians, some from the Roman Catholic Church, who had tremendous influence on him. This led him to an involved study of the Patristic Fathers and early history of the Church where he found the things that later would compose the Three Streams of Convergence in the Charismatic Episcopal Church were part of the early church but in contemporary denominations often segmented, divided and neglected.

C. Apostolic Succession

Apostolic Succession is the manner of transferring authority through the laying-on-of-hands to men who are chosen to govern the Church. Polycarp was the successor of St John the Divine, who told Polycarp that Jesus had given specific instructions on how the authority was to be passed from the first Apostles He had commissioned on to those who would continue authority over the Church. It is through this process of Consecration that the Holy Spirit is invoked and a man is made a Bishop. Through the line of succession the Church has its historic roots to Jesus Christ Himself, and with the laying-on-of-hands men are entrusted to perpetuate the Faith in the life and teachings of Jesus Christ and through the Sacraments of the Church.

Austin Randolph Adler was consecrated on June 26, 1992 by Bishop Timothy Michael Barker of the International Free Catholic Communion, and whose Syrian line of Succession can be traced through lines of Rome, Canterbury, Constantinople, Utrecht, Chaldea, Assyria, Syria,

Armenia, and Albania. A complete treatment of this subject can be read in “**Apostolic Succession**” by the Rev Canon Rick E. Hatfield. Archbishop Adler’s Apostolic line was strengthened (the term is *sub conditione*) later through Bishop William Millsaps of the Anglican Province of South Africa (currently Presiding Bishop of the Missionary Episcopal Church in the United States), providing a clear Anglican line all the way back to St James the Less recognized as the First Bishop of Jerusalem, to St Peter, Bishop of Rome, and to St John the Apostle who consecrated Polycarp as Bishop of Smyra. His *sub conditione* also contains the Protestant Episcopal Church in the United States of America lineage through Bishop James Cortez West of the Reformed Episcopal Church whose line of succession goes back to Bishop John Henry Hopkins of the Protestant Episcopal Church in the U.S.A.

The term “*sub conditione*” refers to the repeating of a Sacrament “in the event that the previous Sacramental act was not valid or complete.” This term is frequently applied to the Sacrament of Baptism when a person is unsure he has been baptized. The Sacrament of Baptism would, in such case, be administered, with words such as “if no valid baptism has been done, therefore now, I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit.” The strengthening of the Apostolic Lineage of Patriarch Randolph Adler carries this same “*condition*”, as does the other bishops, priests and deacons ordained or consecrated prior to November 5, 1997.

Critics disputed the validity of CEC Orders. On November 5, 1997, the Apostolic Lineage was strengthened [*sub conditione*] placing CEC bishops in the Rebiban Succession which removes all question of verifiability as to the Apostolic Succession of our Bishops.

More than ninety percent of today’s Roman Catholic bishops trace their episcopal lineage back to one bishop who was consecrated on March 16, 1541. All of the CEC bishops trace their lineage to the same bishop, Scipione Rebiba. It is widely accepted that Bishop Rebiba was consecrated by Gian Pietro Cardinal Carafa who became Pope Paul IV.

The Rebiban Succession

Scipione Rebiba - was himself consecrated on March 16, 1541, and who consecrated
Giulio Antonio Santoro - March 12, 1566 who consecrated
Giurolamo Bernerio - September 7, 1586 [later Cardinal] who consecrated
Galeazzo Asanvitale - April 4, 1604 who consecrated
Lodovico Ludovisa - May 2, 1621 [later Cardinal] who consecrated
Luigi Caetani - June 12, 1622 who consecrated
Ulderico Carpegna - October 2, 1630 who consecrated
Paluzzo Altieri - May 2, 1666 [later Cardinal] who consecrated
Vincenzo Maria Orsini - February 3, 1675 [later Pope Benedict XIII] who ordained 139 bishops,
they in turn ordaining others; Pope Benedict XIII consecrated
Prospero Lambertini, July 16, 1724 who consecrated (Prospero Lorenzo Lambertini and those
previous to him, are in the Episcopal Lineage of His Holiness, John Paul II – Karl Wojtyla)
Carlo Rezzonico - March 19, 1743 [later Pope Clement XIII] who consecrated
Bernardino Giraud - April 26, 1767 who consecrated
Alessandro Mattei - February 23, 1777 who consecrated
Pietro Francesco Galeffi - September 12, 1819 who consecrated
Giacomo Filippo Frasoni - December 8, 1822 who consecrated
Carlo Sacconi - June 8, 1851 who consecrated

Edward Howard - June 30, 1872 who consecrated
Mariano Rampolia del Tindaro - December 8, 1882 who consecrated
Joachim Arcoverde de Albuquerque Calvacanti - October 26, 1890 [later Cardinal] who consecrated
Sebasstiao Leme da Silveira Cintra - June 4, 1911 [later Cardinal] who consecrated
Carlos Duarte Costa - December 8, 1924, Roman Catholic Bishop of Botucatu (San Paolo, Brazil) [later Patriarch, Igreja Catolica Apostolica Brasileira] who consecrated
Luis Eduardo Fernando Castillo-Mendez - May 3, 1948 - World Patriarch, National Catholic Apostolic Churches, who consecrated
Austin Randolph Adler - November 5, 1997 - Patriarch, International Communion of the Charismatic Episcopal Church and,
Randolph Whitcomb Sly – November 5, 1997 - Archbishop, Eastern and Central Provinces, and
Frederick Fick - November 5, 1997 - Diocese of the Great Lakes, and
Richard Lipka - November 5, 1997 - Diocese of the Hawaiian Islands, and
Philip Charles Zampino - November 5, 1997 - Diocese of the Mid-Atlantic

Subsequently, **all bishops** in the International Communion of the Charismatic Episcopal Church have had their consecrations strengthened in the Rebiban Succession, as well as **priests and deacons** ordained prior to November 5, 1997.

The International Communion of the Charismatic Episcopal Church's line of Apostolic Succession is a direct line back to the cathedra of Peter. The consecration on November 5, 1997 in the Cathedral of the Resurrection, Libertyton, Maryland, was witnessed by representatives from the Roman Catholic Archdiocese of Baltimore, Maryland.

The Roman Catholic Church has issued a statement to the effect that the Apostolic Succession of the International Communion of the Charismatic Episcopal Church has been examined and found impeccable.

A more detailed informative report regarding the different bishops in the Rebiba succession may be seen in Bishop Weeks Apostolic Lineage under the CHARISMATA menu at <http://www.barnabas.us> web page.

D. Uniqueness of the Charismatic Episcopal Church:

Church Order:

Authority - Bishops

Local Church - Priest

Priesthood of believers through the operation of the gifts and ministry of the Holy Spirit but not in government

Government: Theocratic rather than democratic

By Consensus; decisions are reached through Prayer depending upon the leading of the Holy Spirit. This form of government is at every level of the church's life from the local parish all the way up to the Patriarch's Council, demanding a relationship of trust.

There is no Vestry, Session, or Administrative Board. At the local church level a Council of men is chosen by the Priest. They meet regularly to pray about those matters pertaining to the life of the Church. At the Diocesan level the Council is composed of the Bishop and clergy. At the National Church level there is the House of Bishops, and on the International level the

Patriarch along with the other Archbishops seek consensus of what the Holy Spirit leads the church to do.

Worship: Eucharistically Centered; Combination of the liturgical, sacramental, charismatic, evangelical using the form prescribed in the Book of Common Prayer and as determined by the Bishop. Churches are encouraged to adapt innovative ways in which our worship of God can be enhanced. Worship should never be boring, but always exciting as the Holy Spirit inspires the people of God. After all, Jesus said the “Father seeks those who worship in spirit and truth” and every worship service should be one in which God would desire to attend. He inhabits the praises of His people, according to the Psalmist, and we enjoy very much lifting up our praise to God. This praise may be expressed in singing and liturgical dance.

There is a committee presently at work developing a Prayer Book especially for our church. The clergy are expected to pray daily the Offices of Prayer. Until such time the American Book of Common Prayer is authorized for use in the Daily Offices.

CHARISMATIC EPISCOPAL CHURCH EPISCOPATE as of October, 2010

Patriarch Austin Randolph Adler (retired)

|
ARCHBISHOP Loren Thomas Hines - Southeast Asia
ARCHBISHOP Dale F. Howard - Southeast Province and
THE INTERNATIONAL DEVELOPMENT AGENCY (deposed)
ARCHBISHOP Randolph Sly - Eastern Province (resigned)
ARCHBISHOP Douglas Woodall - Armed Forces
ARCHBISHOP Charles (Chuck) Jones - Southeast Province and
INTERNATIONAL DEVELOPMENT AGENCY

|
UNITED STATES OF AMERICA

Delmar Robinson, Emeritus
Joseph Moats (deposed)
Douglas Kessler
Malcolm Smith - resigned
Kenneth Myers - resigned
Frederick Fick – resigned
Donald Miles - resigned

Craig Bates (Patriarch)

Philip Zampino - resigned
John Holloway - retired
Richard Lipka - resigned
Rick Painter - resigned
Michael Davidson
Philip Edward Phlegar Weeks - retired
David Simpson
David Epps

|
Frank Costantino - St Dismus Order (deceased)

|
Prakash Masih Yuhanna, Pakistan

|
AFRICA

Benson Otieno, Kenya (deceased)
Bernard Njoroge Kariuki
Enoch Sasaka, Kenya - deposed
Daniel Kimwele
John Oberchek, Uganda – deposed
Hannington Bahemuka
Francis Gogo
Samuel Lubogo
Moses Ngusa
Zedekiah Otsulah Chungu
Bernard Katili Matolo
Bernard Afwanda Obora
Joshua Ayoo Koyol
Emmanuel Ngirumpatse

Daudi Chidawali – resigned
Charles Sosthenes Sekelwa
Jotham Kabonabe Tibafa
Yusto Muhereza Kihihi
Nestor Misigaro
Dieudonne Nitonde
Kizungu Katarama Sylvain
Solomon Madara Kadiri
Tom Nak Kokanyi
Tobias Onyango Opondo
Elias Ntoipo
Jackson Ara Luhusa Madulesi
Japheth Iraka
Jimmy Bamuke Ruakoah
Eliasibe Woja Bute
Jacques Muhindo Niravaheren
Frederic Lunkomo Bushiri

|
PHILIPPINES AND FILIPINO CONFEDERATION

Eugene Lilly, Philippines
Raymundo Abogatal, Philippines
Ricardo Alcaraz, Philippines
Paul Villavicencio, Philippines
Jose Elmer Belmonte, Europe
Felicisimo Cordero, Europe

|
BRAZIL

Paulo Garcia – Primate
Dom Adonias
Frederico Bastos
Alexandre Ximenes

The bishops are not listed in the order of their Consecration!

FOUNDATIONS FOR UNDERSTANDING LANGUAGE AND CULTURE

Christian groups fight one another, usually due to language and cultural differences.

PURPOSE:

- ☹ Understand how different languages and cultures introduce misunderstandings leading to division and hostility
- ☹ Demonstrate power of these misunderstandings, depth of the division and intensity of hostility..
- ☹ Show how devil uses this principle, and we play into his hands to create division.
- ☹ Be able to recognize when the devil is using us this way.
- ☹ Awaken openness to other theologies, practices (a desire to resist the devil to be used in this way).
- ☹ Provide a defuser method for misunderstandings which may arise.

KEY IDEA:

☞ Just as different tribes and nations have different languages and cultures, so do different denominations and divisions with fighting coming from these language and cultural differences. **Miscommunication** and **misunderstanding** produce **mistrust** resulting in **division**, **disagreement** and **hostility**. Miscommunication and misunderstanding are at the root of all the conflicts within nations, tribes, and churches.

PROCESS:

Note: Since this is an awareness creating module, teaching can only introduce the concepts. Situations must be created (or used) by the leader in which the group experiences division and hostility as a result of misunderstanding, and return the group to normality and understanding of what happened and how they got there. This is very sensitive and perhaps the most crucial role of the leader in the seminar.

Three Young Ladies

Three young ladies are in every class room, conversation, relationship, and love to be present in cross-cultural situations (which is why they are always with us).

These ladies are:

Mis-Understanding,
Mis-Communication, and
Mis-Trust.

It seems that they bring their own friends along with them, whom we will call “their boy friends”:

Disagreement,
Division, and
Hostility.

Like the woman of Proverbs 5:3-4, these may easily snare an unwary victim. *“For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: But her end is bitter as wormwood, sharp as a two edged sword.”* [KJV]

Tribal/National introduction of concept
Christian/Non-Christian application



Denominational application.

NATIONAL/TRIBAL

PURPOSE

⊕ Understand and experience how national or tribal language and culture differences can and do cause division and hostility.

PROCESS

Examples by story telling. The group explores ways to recognize the symptoms and methods of extrication.

For Example, in the Philippines the word “Langgam” in Tagalog means “ant”

same word in Cebuno means “bird”

Itlog = egg in Tagalog

Ebon = egg on Pampanga side of bridge, and the same word means bird on Tagalog side, making the bridge the longest in the world.

Merienda [snack] has different meanings as to the time or frequency depending upon Province.

Cultural practices vary between nations and cultures, such as touching, embracing, extending the left hand, and other practices that may be offensive or have meanings that vary. In America the thumb and index finger form an “O” for OKAY. But this sign means “money” in the Philippines, a profane connotation in Germany, and we are told you could be killed in Italy for using it. Some Asian countries find beckoning with upraised index finger offensive because it implies “servant”. These are examples, and others may be noted representing your own culture.

CHRISTIAN/NON-CHRISTIAN

PURPOSE

⊕ Introduce Christianity as a Nation, a culture.

⊕ Be aware of and be able to avoid divisions and hostility between Christians and non-Christians because of cultural and language differences between the two groups.

PROCESS

Scripture is used to show that Christians comprise a nation under God, unified by the Holy Spirit, a distinct culture. The learning from the National/Tribal lesson is transferred to the Christian/non-Christian situation. Relate especially to effective evangelism.

Terms: “born again”; “saved”; “the Lord said”

SCRIPTURES:

1 PE 2:5, 9, 10-12

HEB 11:8-10, 24-28, 39,40

DENOMINATIONAL

PURPOSE

⊕ Be aware of and be able to avoid divisions and hostility between denominational groups because of cultural and language differences between the groups.

PROCESS

Understanding from the two modules above plus the knowledge of the requirements of salvation from the Born Again module, the consideration of others, the Gifts and Fruit module, and others, combine to point out demonstratively that it is not just tolerance which we should seek among Christians, but true acceptance. This is the key module of the seminar. If participants really receive this, they get the intended result (Aim toward Unity of the Body) of the seminar.

SCRIPTURE:

Acts 2:37-39	Salvation requirements
Rom 10:8-10	Salvation requirements
Genesis 2:17; 3:3	Doctrine development
1 Corinthians 3:1-8	Pride/divisions rebuked

EPHESIANS 4:11-16

PURPOSE:

- ☹ Begin the process of questioning what we do and why we do it.
- ☹ Challenge traditional thinking about the Body of Christ and the functions of the parts.

KEY IDEA:

- 👉 Function of church leader is to equip, not to minister.
 - 👉 Purpose of saint is to minister, not listen.
- (The way we “do church” now is often not according to scripture)

PROCESS:

Start with verses 11 & 12, phrase by phrase examine what it actually says.
Draw the process on the board or overhead for visual impact.
Lead participants to discover difference between actual church practice and this scripture regarding:

- Whose job it is to minister
- Whose job it is to train or equip

If necessary, point out that most churches hire leaders. They are considered paid employees not leaders given by God..

Complete detailed examination of scripture.....Ephesians 4:13

How far do we grow?.....Ephesians 4:14

What other manifestations will occur?

“No longer infants, no longer tossed to & fro, not blown about by winds of teaching, or craftiness of men”.....Ephesians 4:15

The Body grows into whom? Christ, the head of the body.

Each church has three types or categories of people: Hirelings; Volunteers; Servants

ADDITIONAL STUDY:

REQUIREMENTS FOR GROWTH from v 15, 16.

REQUIREMENT	IMPLICATION
* Speaking truth	Spoken word vital
* in love	acid test (Phil 1:3c)
* joined together	unity
* every joint supplies	parts need outside help
* each part does its work	each part has job; crippled body
* causes itself to grow	no cause, no effect
* purpose: edifying self in love	unity in Christ (v13)

ALTERNATIVE TO GROWTH from v 14

ALTERNATIVE	SOURCE STUDY
* children	definition from 1Corinthians 3:1-4
* carried by winds of doctrine	Fall, Eve's deception Genesis 2:17; 3:6
* trapped by trickery of men	Clever words vs Spirit power
* cunning craftiness/deceitful plotting	(Ref Eve: Satan's as well as man's)

THE EVANGELICAL STREAM

SALVATION

PURPOSE:

- ⊗ Present the need of acceptance of Jesus as Saviour as pre-requisite to being “Spirit-filled” and having Eternal Life. Every religion seeks to reach God by good works, but Christianity is not a religion, but a relationship.
- ⊗ Offer evangelical models that enable a person to accept Jesus Christ
- ⊗ Give opportunity for those who have not accepted Jesus as Savior to do so.

SCRIPTURES:

Establish the Need for Salvation

The Need

- Romans 3:23, 6:23 Establish the reason for the need.
- Genesis 2:17, 3:6 Biblical story of the fall
- Genesis 5:5 Apparently no death when ate

The Desire

- Romans 5:21 Romans 6:13 Romans 8:10 Colossians 2:13

The Way

- John 3:16 Purpose of Jesus' coming: Eternal Life
- 17:3 Definition of Eternal Life, nature of Christianity
 - Tagalog: Malamam - informational knowledge - to know about
 - Makilala - to know well; intimacy
 - Greek - ginosko - Spanish is “conocer”
- Compare to Phil 3:10 - ginosko; compare to Phil 1:25 and
- Matt 7:11 Greek “eido” - informational knowledge
- Nearly every language, except English, has different words differentiating between “knowledge” and “informational knowledge”.

- Acts 2:37-39 Salvation requirements
- Rom 10:8-10 Salvation requirements

The Result

- Ephesians 2:1 Ephesians 2:5 Alive in Christ

MODELS FOR EVANGELISM:

THE FOUR SPIRITUAL LAWS: This is a popular model that explains the personal acceptance of Jesus as Saviour:

- 1 - God loves you and has a plan for your life
- 2 - Man has sinned
- 3 - Jesus is the answer to man's sin and separation from God
- 4 - Man must invite Jesus into his life, and accept what Jesus has done on the Cross for his salvation.

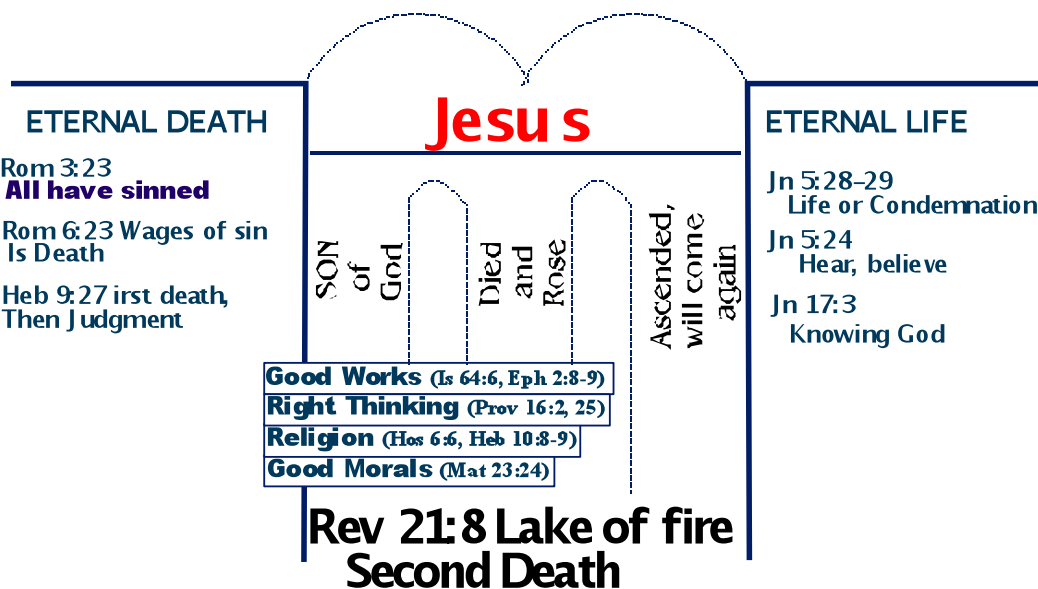
Other Models:

THE BRIDGE MODEL may be used and requires a longer time for Scripture study!

Jesus becomes the BRIDGE between eternal death and eternal life. In accepting Him as Savior we pass from death into life. He is the only way - Jn 14:6.

This diagram will take some time to teach, but can be helpful to illustrate the need for Jesus in order to have eternal life.

Bridge to life



The **TICKET-TO-HEAVEN** model may be used, and it dramatically demonstrates that one cannot depend upon the salvation of another person, but must have one's own personal relationship to Jesus Christ. This illustration consists of an 8.5 x 11 piece of paper, folded by first turning the right corner of the paper until it evenly touches the left side of the sheet. Second, open flat the sheet and fold the left corner to be even to the right side of the sheet. Third, open flat and turn over the sheet. Holding the two high corners, fold inward making the center point of the first and second folds the middle of the new fold. When this fold is completed, the sheet will resemble the figure: Next fold inward the paper so the exposed folded parts are now inside and not seen. As the story is told the first cut or tear of paper will be about one inch wide from the short edge. The second cut or tear will be the same size. When laid out, the word H E L L is spelled from these pieces of paper, and when the larger piece is opened, a Cross will be revealed.

Practice the model until perfected! A story is told of a Christian [pastor] trying to convince a

wayward church member to dedicate his life to Christ. Upon leaving the member, the pastor is killed in an accident and walking his “road to heaven” meets the church member walking toward him. The church member suddenly died after the pastor’s visit, but he is walking in the opposite direction. He asks if he can join the pastor who complies, and then asks about the piece of paper the pastor is carrying in his hand. “My ticket to heaven,” said the pastor, who is asked to share some of his ticket with the member. He gives a piece and the member asks for more. Half the ticket is given to the member. Upon entering heaven, St Peter lays out the member’s pieces which spells HELL and opens the pastor’s ticket which looks like a cross. The lesson: you can’t go to heaven on another person’s ticket. This is a good evangelistic tool to give opportunity to people to receive “their own personal ticket” by inviting Jesus into their lives.

Methods of Church Evangelism:

1. House/cell group ministry
2. Radio/Television ministry
3. Neighborhood visitation
4. Healing/evangelistic services
5. Tract distribution
6. Testimony - perhaps in an appropriate place in the Liturgy

CLARIFICATION OF CONFUSING TERMS “BORN AGAIN” and “SPIRIT-FILLED”

PURPOSE:

- ☹ Provide a common language for the basic principles of Christianity.
- ☹ Clarify confusion over the term “Spirit-filled.” and “born again”
- ☹ Establish the simple requirements for membership in the Kingdom of Heaven.

KEY IDEA:

☞ Evangelicals say they “have the Holy Spirit” while some charismatics say that evangelicals do not have the Holy Spirit. The problem is a matter of understanding what it means to be “Spirit filled.” Prior to studying the “**Spirit-Baptism**” module there must be clarification and understanding of how we receive the Holy Spirit and what the purpose of the Holy Spirit is in the Christian’s life.

- ☹ Persons Born Again have the Holy Spirit.

PROCESS: Do a Bible study on Man’s relationship to God both before the Fall of Man and after the Fall of Man. What happens when man accepts Jesus as Saviour?

The Ladder Model is used to explain the fall of man and death of his spirit to God, hence the need for re-birth, and the rebirth process and result.

What? Jn 3: 1-7	By Adam’s sin man’s spirit is closed to God’s Spirit.
Why? Gen 2:17 3:6; 5:4	When we receive Jesus, we receive the Holy Spirit who renews us
How? Jn 3:16; Acts 2: 38; Rm 10: 9-10 John 4: 13-14	First measure; fill as a well to eternal life

Sin closed the spirit of man to the Spirit of God but in receiving Jesus as Savior, man’s spirit is renewed by the Spirit of God and the flow is re-established. Acts 2: 38 declares that in baptism you receive the Holy Spirit. “Spirit-filled” has two meanings. To the evangelical it may mean “born again.” To the charismatic it may mean “empowerment or Baptism in the Spirit.”

In this module the Holy Spirit is given “unto eternal life” or, in another way of stating it, He is given in order that man’s relationship to God is restored. That is “born again” or “Spirit-filled” unto Salvation. In Salvation man **has** the Holy Spirit.

The **DIRTY WATER** model is also effective to illustrate the cleansing of sin by the continual indwelling of the Holy Spirit. Take a glass containing dirty water one third full. Take a pitcher of clean water, holding the pitcher about six inches above the glass, and pour the clean water into the glass. It will overflow and as you continue to pour, the dirty water will be forced out and replaced with the clean water.

SUMMARY:

There are TWO MEASURES of the Holy Spirit available to believers. This concept is repeated in the next Module where we consider the empowering of the believer by the Holy Spirit. Understanding this needs not to be complicated.

The first measure of the Holy Spirit given by Jesus is the in-filling that gives the believer a relationship with God; to **know** God and Jesus Christ. He defines eternal life as this relationship with the Father and Himself [John 17:3]. Only by the Holy Spirit's indwelling can this relationship be developed. On the first Resurrection evening, in the Upper Room, Jesus "breathes" on the disciples gathered [John 20:22] and said "receive the Holy Spirit." This was their "first measure" or initial infilling that gave them "new birth." The Greek word "*emphusao*" is found only in this verse, and in the Septuagint [Greek version of the Old Testament] at the Creation when God breathed into Adam and he became a living soul, and in Ezekiel's prophesying "breath" to the dried bones resulting in a restoration of a people. In each of the three examples, a "new birth" results from the action of the Spirit [breath] of God. To the evangelical this "infilling" comes with acceptance of Jesus as Savior; to the sacramentalist it is accompanied in water baptism. The first emphasizes more the responsibility of man while the latter emphasizes the action of God. Both are correct! The problem comes when we "sacramentalize" and fail to "evangelize" people. The sacramentalist needs to provide opportunity for the person to actualize in their life the reality of this relationship with God and Jesus Christ through a personal acknowledgment of Jesus as Savior. The evangelical will do well to assist the believer in realizing GRACE is a gift from God, and salvation is not earned but is given through the merits of Jesus Christ.

But there is still more for the first disciples, and likewise for us, and He gives the second measure on Pentecost. The first measure was to give them **new birth; to make them a new people**. The second measure was to give them **power for witnessing and ministry**.

The second measure of the Holy Spirit given by Jesus is an "out-flowing" that **empowers** the believer to share that relationship he has with God and Jesus Christ with others. The ability to witness to the relationship a believer has with God and Jesus Christ was the explanation given by Jesus for the gift of the Holy Spirit on Pentecost [Acts 1: 5, 8] which we discuss in the next Module.

PENTECOSTAL-CHARISMATIC STREAM

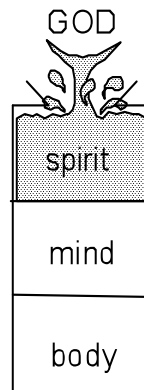
WHAT DOES IT MEANS TO BE ‘SPIRIT-BAPTIZED’?

PURPOSE:

- ⊗ Establish a common vocabulary and understanding of the purpose(s) of the filling of the Holy Spirit. Understand the uniqueness of the scriptural term “baptism in the Holy Spirit”.
- ⊗ Demonstrate how misunderstanding between groups causes divisions and hostility/fear regarding this issue.
- ⊗ Provide optional ways of bringing others into the fullness of the Holy Spirit.

KEY IDEA:

- ⊗ **The Holy Spirit fills (dwells in) every person who has accepted Jesus as personal Savior. A second measure of filling causes power to flow out for ministry to others.**



John 4:13,14

Living water to eternal life

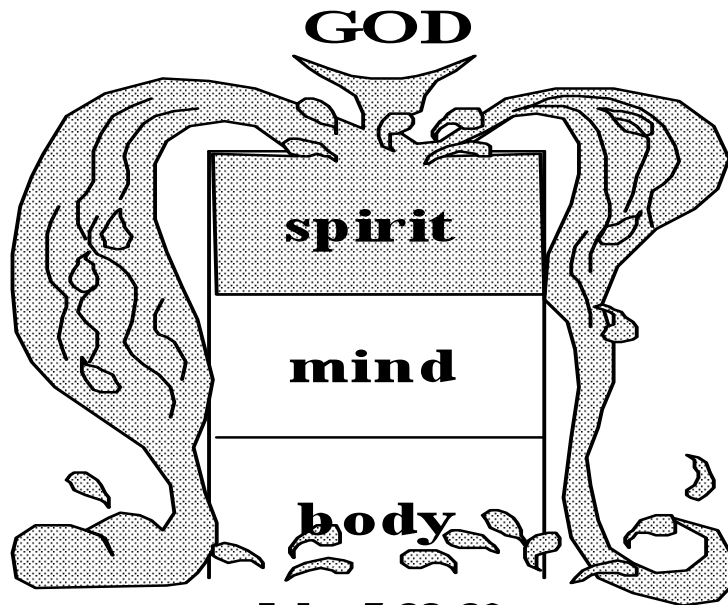
PROCESS:

Participants are to write a short personal definition of the term “Spirit filled.” Compare definitions. Use the Ladder Model to demonstrate the difference between two “measures” of the Holy Spirit: - filling and overflowing.

Establish the requirements for salvation showing that those saved “have” the Holy Spirit. Explore the experiences of the group regarding both the experience of the manifestation of the overflowing and reaction to other groups.

SCRIPTURES:

Acts 2:37-39	Salvation requirements
Romans 10:8-10	Salvation requirements
John 4:13-14	First measure - to eternal life
John 7:38-39	Second measure - rivers flowing out
Acts 8:12-17	Scriptural verification in fact
Acts 1:8	Purpose of Power
Mark 16:20	Purpose of Power
Matt 28: 18-20	Purpose of Power
Mark 16:15-18	Manifestation of Power
1 Cor 12:8-10	Manifestation of Power
Acts 10:44-46	Manifestation of Power
Acts 4:8	Manifestation of Power
Acts 4:29-31	Manifestation of Power
1 Cor 12:31	Request the gifts



John 7:38,39
Rivers of Living Water Flow

NECESSITY OF BEING “FILLED” [BAPTIZED] BY THE SPIRIT

Compare John 3:16 with Luke 3:16

Consider Matthew 3:13-17

Consider John 7:37-39

Consider John 1:33 as pertaining to the unique ministry of Jesus

Acts 1:5,8

Acts 8:14-17

SELF-ASSESSMENT and IMPROVEMENT PLAN

Explore life for evidence of the outflowing: evangelism, gifts - Acts 2:1-4; 41-47

CLOSURE:

Opportunity to receive the outflowing power of the Holy Spirit or specific gifts which may be desired.

SPIRITUAL GIFTS AND FRUIT

PURPOSE

- ⊗ Differentiate between fruit and gifts and their relationship to the person having them and their relation to God.
- ⊗ Put Spiritual Gifts and Fruit in proper perspective in their source, purpose, and use.
- ⊗ Give common basis of understanding to the group for discussion.

KEY IDEA:

👉 Gifts often get all the attention and are often erroneously connected to a person's spiritual maturity, while fruit is often overlooked even though it is the sign of spiritual maturity.

SCRIPTURAL RELATIONSHIP OF GIFT TO SPIRITUALITY: 1 Corinthians 1:7; 3:1-3 PROCESS:

Using **the Tree Model**, the relationship between the quality of the fruit and the tree, and the gifts and the tree, is established scripturally. See Matt 7:18-19; Matt 7: 21-23
Use and misuse, beliefs are explored in the group to dispel myths and put the participant's understanding on a scriptural and common basis for discussion.

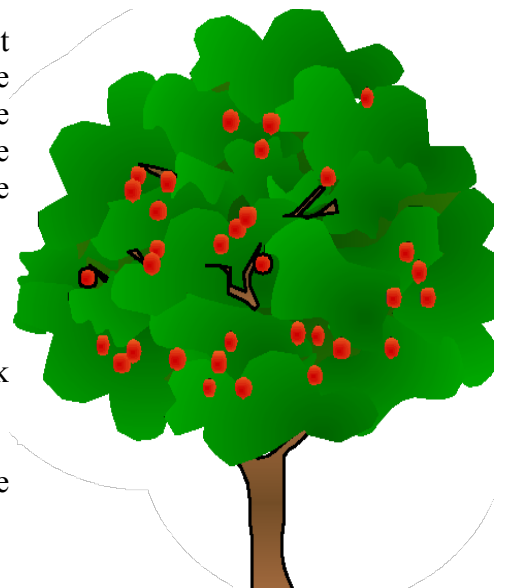


There is no relationship between the Gift and the Tree, but there is usually always a relationship between the Fruit and the Tree. Some people may demonstrate extraordinary “gifts” but their life style leaves much to be desired. But sick trees do not bear healthy fruit, and healthy trees will usually bear healthy fruit.

THE TREES MODEL demonstrates the relationship between the evidence of the Holy Spirit (fruit or gifts) and the spirituality of the person in whom the fruit or gift is found

A tree resembling a Christmas tree is drawn with beautifully wrapped packages beneath it. Discuss the relationship between the **QUALITY** of the Gift to the **QUALITY** of the tree.

A second tree resembling a fruit tree is drawn. Discuss the same question regarding the relationship between the **QUALITY** of the Fruit to the **QUALITY** of the tree.



GIFTS: 1 Corinthians 12: 8-10; 28

Ephesians 4:11

“*charisma*” is the word for “gift”]

Romans 12: 6-8

[In each reference the Greek

Demonstrate practical ways in which these gifts operate within the

Body of Christ!

PRACTICAL EXAMPLES OF THE Corinthian traditional nine Manifestations of the Holy Spirit and how these manifest themselves in ordinary ministry. [1 Corinthians 12: 8-10]

REVELATION GIFTS

Wisdom
Knowledge
Discerning of spirits

POWER GIFTS

Healings
Miracles
Faith

VOCAL GIFTS

Prophecy
Tongues
Interpretation

Discuss ways in which these manifestations may be “operational” in liturgical worship
Discuss ways in which these manifestations may build up the Body of Christ

ENABLING MINISTRIES: Ephesians 4:11

We have earlier discussed the fundamental ministry concept taught in Ephesians. A further consideration may be given using the following in order to illustrate the need for the Holy Spirit in the Church.

Apostle - Structure of the Body; the Skeleton

Prophet - Nervous System; to give feeling, encouragement, vitality

Evangelist - Digestive System; to send throughout the Body the blessings of the

Evangel so as to share the Good News with those outside the Body

Pastor - The Circulatory System; the feeding of the body

Teacher - The Mind; the education of the Body in the things of God

MISSING IS THE RESPIRATORY SYSTEM - the Spirit, without which there is no life.

These ministry gifts are given for the purpose of enabling the members of the Church to discover and functionally use their gifts for the building up of the Body. The gifts listed in the Corinthian and Roman letters should be found in Charismatic Episcopal Churches since we are charismatic.

FRUIT: Galatians 5:22

Love, Joy, Peace: Inherent characteristics of the Father given by the Spirit

Patience, Kindness, Goodness: Manifestations of the Spirit toward others

Faithfulness, Gentleness, Self-control: Manifestation of Spirit toward God

PRACTICAL RESULTS OF BEING “SPIRIT-FILLED”

Fuller understanding of Scripture - Bible comes alive

Prayer Life

Discovery of Ministry opportunities

Worship enhanced

Tithing

TITHING

Genesis 14: 18-20 compared to Jesus' giving to us and our response

Story of the man in Olongopo [Philippines] blessed with a successful rice harvest when others' rice fields destroyed. He attributed it to God's promise to rebuke the devourer when you are faithful in your tithing - Malachi 3:11

Malachi 3: 11 If God promises the tither that He will rebuke the devourer, can it be concluded that the opposite will occur if we do not tithe; that is, God will not protect what has been acquired by us?

Malachi 3: 8-10 Personal examination; are we “thieves and robbers” of God?

This is the only time God invites us to “test” Him.

Would He make such a challenge if He would not be true to His promise?

Personal testimonies

Challenge to try it for six months in order to “test” God.

The Charismatic Episcopal Church believes in the divine principal of Tithing, and expects all its members to obediently practice this principal of giving. The member tithes to his local church; the local church tithes to the diocese; the diocese tithes to the province; the province tithes to the national church. The tithe is practiced throughout the Church. A tithing church is a blessed church that needs not to struggle for its financial requirements.

THE CATHOLIC: LITURGICAL-SACRAMENTAL STREAM

CLARIFYING RITUAL AND LITURGY

PURPOSE

- ☹ to aid people toward a more healthy understanding of what takes place in Liturgy.
- ☹ to show different meanings for the same words or actions
- ☹ to demonstrate that every Christian group has ritual and liturgy

KEY IDEA:

📖 While Christian groups often judge one another because of real or imagined wrong practice, Romans 2:1 should be carefully adhered to.

You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself, because you who pass judgment do the same things.

Case in point is condemning others for following ritual or liturgy (and each individual aspect of same). The accusers not only do not know what these words mean, but they do not know that they themselves do the same things.

📖 Every Christian should know why he does what he does in every form of his worship.

PROCESS:

Clearly and properly define some key and misunderstood aspects of ritual and liturgy (as well as the words themselves, and compare to the common understanding of their meaning and purpose.

The process will show that there is a danger in every religious practice of becoming something routine and meaningless, or at the other extreme, a superstitious or magical formula.

Some examples of words or practices that seem to outsiders to be superstition or meaningless, or have become to some members magical formulas or meaningless actions:

Pentecostal	Evangelical	Sacramental
Speaking in tongues	The physical book: the Bible	Most of the Liturgy
Televangelist methods	The question "Are you saved?"	Icons and Statues
("Put your hands on the TV")	Altar calls	Crucifix
Anointed prayer cloth	Prohibitions of smoking,	Saints
The words "in Jesus' name"	drinking and dancing	"Crossing" one's self

Perhaps there are additional examples from the Sacramental churches because they have been around for thousands of years to lose meaning or to add things, where the others have been only hundreds of years, or less.

DANGER OF IDOLATRY :

An “icon ” is defined as anything [person, painting, statue] that represents something greater than the icon itself. When it is allowed to be a window through which the Greater it represents may be seen, it can be a wholesome aspect of the spiritual life. When the icon becomes so powerful that we see only the window and not through it, it can be destructive to spiritual development.

Use of people [clergy] as Icons of God.

Use of things that cease to be icons of God and become objects of adoration; i.e., Santo Niño

When anything no longer exist as a symbol representing what the symbol is suppose to represent, that object, whether person or article, becomes the god by virtue of the position it is given. Such warps liturgical worship toward idolatry and spiritism.

Abuses :

1. Idolatry - worshipping any of the pieces of liturgy

Altar furniture

Cross - icon - painting - statue

Clergy

Non-liturgical churches place the Bible as supreme symbolized by the centrality of the pulpit. Aglipayans and Roman Catholics adorn their churches with all types of statues and through misguided teaching have members who attempt to satisfy their spiritual need simply by crossing themselves when passing a church building, or seek protection in stroking a statue or relic of a saint. When over-emphasis is made about any object, regardless of theological persuasion, idolatry occurs. There is equal danger of making the object an idol by over-criticism, and through the negative ascribe to the object a status greater than that intended by those who created it.

2. Aestheticism - pleasing to the eye

A good icon is a window thru which one can see God but if the concentration is on the icon you don't see God.

3. Superstition - putting one's trust [Faith] in the image rather than the One it is to portray. An example is the priest rubbing the Santo Niño on the sick child as if the image contained miraculous powers, or the occultic blessing of structures with use of chicken blood, going to witch doctor or wearing an amulet for protection. These are not of God.

4. Allegorization - force a wrong meaning or limit the meaning of a symbol to one thing because the mystery of God is greater; i.e. altar candles as two natures of God; Light of the world, etc. when there is also a very practical purpose behind the symbol. Prior to “liturgical renewal” traditional churches placed an extra set of Eucharistic candles on the altar for the bishop's visitation. Some may still follow this practice. They became known as the “bishop's candles” and symbolized the bishop's presence, but the practical reason behind it goes back to a time when lighting was poor in the church, bishops were old and had difficulty seeing the missal, so extra candles were placed on the altar to aid the bishop in his reading the service book.

5. Magic versus Mystery - Magic is use of satan's power rather than God's to achieve a purpose. The Christian mystery is our relationship with God and sharing His power through the blood (death and resurrection) of Jesus Christ (Eph 2:1-5). With magic you usually have an outsider who is the central figure in whatever is going on; with our mystery we have the priest,

but Christ became one of us to accomplish the work, and our liturgy is the work of all the people to celebrate this event, and no one thing takes precedence over another.

There are three (or maybe more) potential problems:

- ⊗ We can slide easily from the light of Christ into the darkness of the world and satan
- ⊗ We can bring worldly or magical practices into the church without question.
- ⊗ Outsiders (or church members, too) can misunderstand what we do inside the church as the same as what is being done outside the church.

The following chart shows the main differences between the “ways of the world” or magic, and the “ways of God.”

A Thin Line Separates Magic and Mystery

MYSTERY	DANGER	MAGIC
Instruction and Power from God	We work as partners, God works through us.	Instruction from man Power from satan
Work of the people	Leaders Required	One person, usually “outsider”
Language of the people	Special Language gives special meaning	Unknown language - “hocus pocus”
Open knowledge available to all	Training Required	Special knowledge
Free, open access	Training costs	For sale, secret
Allow God to work	Called to Action	Make something happen
Icons, Images, Pictures , Statues	Reminders are useful	Magic Charms, Idols

Magic is trying to make something happen. Mystery is a thing happening without forcing it.

Example of sliding into darkness: Worshipping the Leader

We must be careful not to hold up the leader to the point he is worshiped. The leader is present for a peculiar [special] function and nothing more. One has to be aware what you say about something and how you act about it because over time the distinction may get lost. Worship is assigning “Worth TO”. Liturgy is to assign “worth” to God and sanctify humans as we are all set apart from God. If the bishop is the icon of God and you award him big things, the danger is this person is more worthy of being in that position than the ordinary unsophisticated person in the pew is able to tell the difference. Are we seeing the WINDOW or are we seeing THROUGH the window?

Examples of Worldly Ways in the Church:

Choosing Leaders

How do we discern the call of God? Do we choose only certain people like the handsome or the tallest, etc?

We must be careful with vestments, houses, and decorations that we not become enamored by the window and not what is to be seen through it.

Use of Special Language

In magic you often have relatively brief formulas not understood like “abracadabra or presto chango” versus mystery which will be composed of relatively complex ideas but in

language you understand.

Example: The Protestant Reformation attacked the Roman Catholic priest who spoke in a different language from the ordinary, and the people didn't understand. Without the participation of the people, the worship can be either entertaining (worldly) or a magical event. In good eucharistic liturgy you have all types and kinds of people ministering: choir, priest, deacons, historical prayer, etc. People have their parts in responses.

Sometimes our worship language becomes so special to us that outsiders cannot understand what we are doing or saying. We have embraced the magical practice of excluding non-members.

Are our offerings an attempt to respond to needs or a means by which to buy divine favors?
Is a cross worn to witness to our redemption, or as a protection against evil?

There must be a balance between the meaning of the symbol and the value we attach to it, and a balance in the understanding of the meaning - Christ's representative includes servant, prophet, caretaker of souls, and the objects we use for devotion or witness must not have such value attached to them that they become the focus of worship rather than an aid. Never forget the definition of **SACRAMENT**: 'an outward and visible sign of an inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace.'

Note: for certain situations, you may desire a more complete treatment of this topic. For example, in places where witchcraft and faith healers and fortune tellers are commonly accepted in society and in the church. For such a situation, the following process is recommended:

- ⊗ Establish the difference between darkness and light.
Acts 29:18 from Power of darkness power of satan to Power of God
Eph 2:1-2 Once were dead in sin because followed ways of satan / world (for Westerners, can use this ways of the world and show how they have been adopted into the church the same way magic things have been from "pagan" cultures.
Deut 18:9-12 God hates these practices
- ⊗ Provide Biblical examples of works that could be seen to be the same as a magician's work.
Ex 17:3-7 Moses strikes the rock for water
Jn 2:3-9 Jesus turns water to wine
Acts 8: 16-19?? Simon the magician wants to buy the power
- ⊗ Provide examples of church signs, symbols, or activities which might be confused with local practices.
- ⊗ Provide examples of local practices which should be unacceptable to Christians, and why.

The Nature of Symbols and Signs

⊗ **PURPOSE:** Give understanding of common signs and symbols used in the Church.

One particular feature of the early Church was the use of signs and symbols in their worship. All the signs used today are rooted on the greatest physical sign of all: God becoming flesh in the person of Jesus Christ. God initiated these signs as a means of communicating His salvation to us - becoming one of us that we may be with Him. The whole Bible is full of the use of these signs - garden, sacrifices, sheep, blood, offerings, bread, wine, altar and other symbols. The earliest Christian symbol was the FISH, often used as a means of identification as a Christian.

Creative use of banners, liturgical dance, traditional and contemporary music can enhance the worship. While many things used in the church for worship may have symbolic significance, they also may have a very practical purpose. One must be mindful that bowing before the cross or the altar is not a worship of that which is visible, but an icon of that which it represents and directs our worship to God Himself. Any thing that is over emphasized creates the potential of becoming an idol and destroys what is primary. A symbol is designed to portray a deeper meaning than what the vision sees. At the other end of the spectrum is the thing which is done or used so long that no one remembers why we do it. These practices or objects become meaningless decorations. Most of our buildings have some sort of decoration for which we don't know the meaning, and we enjoy them for the decoration alone. Always know the purpose and reason for the things used and done in a worship service! Banners decorate a church but more so, send forth a visual message. The same is true with pictorial type stain glass windows. These help us worship through our sense of sight.

1. VESTMENTS AND MINISTERS

The use of vestments goes back to the time when God was setting up the priesthood in the nation of Israel - Exodus 38 and following. He instructed the priests who served in the temple to wear a particular attire. Their practical application was to detract from the human nature of the officiant, and exalt the divine nature of the One to whom worship was offered. The usage suggested the extraordinary holiness of the act being performed and stood it apart from the ordinary. The vestments were "icons" through which holy things might be seen in the offering by the priest to God.

There are several reasons for vestments. One important reason is the covering of the person in the image of the office that he is fulfilling. The people are not watching personalities, but they are seeing the offices of the church at work. Ministers wear vestments as a symbol of God's righteousness covering their humanity and weaknesses. They serve to highlight their worthiness to serve as God's chosen vessel, not on the basis of their ability but on God's grace and mercy.

The bishop wears a pointed hat called "mitre" symbolizing the tongues of fire of the Holy Spirit upon the apostles on the day of Pentecost. The two pieces of cloth on the back of the mitre symbolize the Old and New Covenant or Testaments. He may carry a staff called a Crozier as a symbol of his office and pastoral function as the shepherd. He will wear a signet ring or a precious stone ring, symbolizing his authority and belonging to the Apostolic band.

The priest will wear an alb, or a cassock and surplice with a stole. The stole represents the yoke of Christ and different colors correspond to different parts of the church year. This

helps us visually to worship God for He desires us to worship Him completely. The deacon will also wear an alb, or cassock and surplice, but will wear his stole only over one shoulder because he has taken on only half the responsibility of ministry.

Other garments may be worn from time to time:

Chasuble: the garment of the Resurrected Christ worn by the Celebrant and put on as part of the preparation leading to the Great Thanksgiving.

Cope: a decorative coat worn by priests and bishops in procession.

Dalmatic: a garment similar to a chasuble but with sleeves, worn by deacons and sub-deacons serving at the altar as assistant ministers of the Eucharist.

Zuchetta: A skull cap worn by prelates, archdeacons and canons

Biretta: A hat worn in procession, and out-of-doors, in colors according to the dress code below.

Today the Church vestments [cassock, alb, robe] covers the human clothing of the officiant and leaders of worship, equalizing them before God in “holy array” and sets apart the worship as special, sacred and different from the ordinary routines of life as might be suggested in the opposite with the leaders appearing in regular street clothing.

CEC Dress Code for clergy:

Bishop: Roman Purple [magenta] or black clerical shirt, cassock, cincture, and zuchetta, gold cross with gold chain

Priest: Black shirt, silver cross with silver chain

Deacon: Grey shirt, silver or wood cross with cord or rope

Archdeacons and Canons: Black cassock with red stitching; black zuchetta with red stitch
Except for Bishops, clergy wearing zuchettas should restrict the wear to the Daily Office and not be worn in a Eucharist or Ordination.

Liturgical Colors :

White = purity, holiness! Used on Christmas, Christmastide, Epiphany, Ascension, Trinity Sunday, Saints’ Days, Transfiguration; normally used for Baptisms, Funerals and Weddings

[If a Church lacks the financial resources to have altar vestments in all four colors, it is appropriate to use White at all Eucharistic services]

Violet = royalty, penitential seasons such as Advent, Lent, in the hearing of Confessions

Red = Church, church anniversaries, Ordination, Confirmation, martyrs, Pentecost, the Holy Spirit, Season of Pentecost to Transfiguration

[Some liturgical calendars call for red during Holy Week. The red is not the traditional shade as used on Pentecost, but an oxblood red, currently unavailable in most vestment houses. A serious question should be raised as to the relationship of normal red used for martyrs and if the same is used for Holy Week. Jesus was NOT a martyr, but freely gave His life. The traditional color for Holy Week is Violet except White on Maundy-Thursdays, and black on Good Friday]

Green = Growth and missionary emphasis, Sundays after Epiphany and Kingdomtide starting the Sunday after the Transfiguration

Black = Good Friday

II. GESTURES AND PHYSICAL MOVEMENTS

Gestures [making the sign of the cross] and bodily movements [bow, genuflect, kneel] play an important part in liturgy and in the religious conduct of man. Such behavior derives its meaning from its relationship to the Holy. Hand movements are widely used in ritual and liturgical actions; the touching of holy objects, materials or men is performed according to a code that precisely regulates these gestures and their accompanying prayers and blessings.

III. RITUAL - A prescribed customary that helps us to orderly ascribe worthiness to a God who is a God of Order and not of confusion. Ritual is any order whether formal Liturgy, or informal pattern of singing three songs, giving the Lord a “clap offering” and singing more songs followed by prophecy, etc. Don Moen’s ritual: “God is good” *Response*: “all the time”. “All the time” *Response*: “God is good!” is a charismatic ritual, but few would admit it. The same is true with “Praise the Lord” and expecting a response such as “Alleluia!”

IV. BREAD AND WINE

In the Eucharist, or Holy Communion, bread and wine represent the Body and Blood of Christ. The bread broken and the wine poured out speak of His death upon the Cross. As a symbol of spiritual nourishment, the same bread and wine become for us a heavenly meal. Offering them to God upon the Altar, praying over them the words of Jesus when He elevated the Passover Meal to a fulfilled meaning in His Body and Blood, and invoking the Holy Spirit to cause these elements to become for us the spiritual food and drink of everlasting life, we believe we partake of Christ himself, and share in His Sacrifice upon the Cross.

BREAD is used in the Eucharist rather than crackers or cake, because the Bread is what Jesus spoke of when describing Himself as the Manna that feeds us to complete satisfaction. He is the BREAD of Life come down from Heaven.

WINE is used as the beverage of the Eucharist because it is what Jesus used. Wine is an antiseptic to wounds just as the Blood of Christ cleanses us of the contamination of sin.

The BREAD and WINE are discerned to be for us the Body and Blood of Jesus, the spiritual food and drink of everlasting life, because He said “this is” rather than “this represents” and St Paul makes clear in his teaching that this Feast is a joining of human nature to the Divine nature of Jesus Christ. The word used and translated “in remembrance” is ‘*anamnesis*’, which literally means an act by which one is brought into reality in the present. In other words, Jesus says that through The Lord’s Supper we bring His Presence into reality and thus in our midst and in our lives. While we may not understand fully the import and significance of this mystery, Jesus said that our partaking of the eucharistic meal unites the believer to Him and He to the believer, giving life to the recipient. “Lord, I am not worthy that you should come under my roof, but speak only the word, and I shall be whole.” In some churches the “communion” is received by intinction; that is, dipping the host [bread] into the chalice. When the blood [wine] is drunk, approximately only a teaspoon full is consumed. When Jesus said “drink ye all of this” He did not mean each communicant was to consume the whole cup, but only a small amount consumed, thus leaving for ALL to have opportunity to commune.

V. THE CANDLES

The candles are symbols of the light of life, the light and illumination we receive whenever we gather as God’s people. From the very beginning candles and lamps have played an important part in the order of worship in the Church as they remind us of Jesus who is the Light

of the world. The two altar candles symbolize the two natures of Jesus - True Man; True God.

VI. THE CROSS

If there is anything that should be a universal symbol for all of Christianity, it should be the Cross. It is the perpetual sign of our salvation and victory over sin and death. It stands for what God did in Christ. Its use in liturgy brings to us the attitude of total submission and obedience. Being the focal point of the Gospel drama, it is a constant reminder just as what the Apostle Paul experienced, "I have been crucified with Christ; it is no longer I who lives, but Christ now lives in me."

The cross comes in varying sizes and forms ranging from simple latin cross to crucifixes. Usually when the cross is carried in procession, it is proper to acknowledge its passing by bowing the head, comparable to one's salute or covering the heart with hand when the flag passes in procession.

VII. INCENSE

The practical use of incense in the Temple was to camouflage the odors from the animals being sacrificed. Certain priests were especially assigned to offer the Incense offering, and the symbolic significance in Scripture refers to the prayers ascending in the way the smoke ascends. Its use in worship today has the same significance, and involves our sense of smell and sense of sight in total worship of God.

VIII. BELLS

The use of a bell or bells may be used during the Sanctus [Holy, Holy, Holy] and in the Prayer of Consecration of Bread and Wine, involving our sense of hearing in worship.

IX. THE CHURCH CALENDAR

The early Church set aside certain events like Easter, Lent, Christmas as feasts and days to highlight the gospel message. All are based upon the life of Christ and the Christian's journey in that life. Beginning with the first Sunday of Advent and proceeding through all the Christian events in a year, enables the believer to live the full experience of Christ's life on earth, and the sacred commission given to the Church.

Symbols are an important part of our worship. Presentation of other symbols might be introduced to the participant, illustrating how our five senses may be incorporated in worship. At the same time, we must be careful that symbols do not become the means of idolatry.

THE SACRAMENTS

⊗**Purpose:** To understand the nature of a sacrament and define the traditional seven sacraments of the Church as received and taught in the Charismatic Episcopal Church.

A sacrament is defined as “an outward and visible sign of an inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace.” [BCP] There are seven sacraments defined by the historical councils of the Church. Baptism and the Holy Communion are named as major sacraments. Confirmation, Penance, Unction, Marriage, and Ordination are called “minor sacraments” and not considered necessary for all believers in the same way as Baptism and the Lord’s Supper.

A study of these reveal that God uses very simple elements and ways by which He gives His Grace to His people.

The validity of a Sacrament is usually determined by the following considerations:

1. Minister
2. Element
3. Subject
4. Intent
5. Formula or words established by the Church

A. HOLY BAPTISM

“Holy Baptism is the sacrament by which God adopts us as His children and makes us members of Christ’s Body, the Church, and inheritors of the Kingdom of God.” [BCP] The Greek word translated “baptism” has several possible meanings. Out of Old Testament practice for purifying Gentiles wishing to enter Jewish worship, the method of cleansing was through “sprinkling” or “pouring” on of water symbolic of washing. At the time of Jesus’ earth ministry, Essenes practiced a baptism by immersion for purification and it was a repetitive act, sometimes as many as ten times a day. Every recognizable sin was repented of by an act of baptism. Both modes were prevalent in the time of Jesus’ earth ministry. New Testament references to baptism imply both the mode of immersion and affusion or pouring. Keeping in mind the definition of a sacrament, St Paul’s teaching on baptism in Romans 6: 3-11 is clear that through this sacrament the former life is buried in Christ and a new relationship is given with God, and hence, becomes a icon to the world. As we are born in the flesh through water, so through water we are “born again” into the Kingdom of God. God is the Giver of that new relationship. Baptism is an initiatory rite that says to the world the baptized belongs to the God of our Lord Jesus Christ.

The New Testament is silent on the minimum age requirement for baptism, but considering initiatory rites from the Old Testament such as circumcision on the eight day to bring a male into Covenant with God, it may be concluded that young children were included in the baptismal rites of the Church, and especially can such be concluded when Paul baptized the Philippian jailer’s household, and Peter baptized those in Cornelius’ house.

In Baptism, the minister is normally an ordained person, however, in case of an emergency the Church permits any baptized person to administer the sacrament. The element is water; the person is one who has not been baptized; the intent is to make the person a child of God, a member of Christ’s Body and an inheritor of the Kingdom of God; the formula is the use

of the words “in the Name of the Father, and of the Son and of the Holy Spirit.”

B. THE HOLY EUCHARIST

It has been said that the Eucharist needs no explanation to a true believer, and can not be explained to a non-believer. “Eucharist” means “thanksgiving; to give thanks”. It is one of several names used for the primary act of worship in the Church. Other names are The Lord’s Supper, Holy Communion, the Mass, the Divine Liturgy. St Paul commends it as a means by which we are reminded of the sacrifice of Jesus. Jesus commands it to be done by His Church as a means to bring Him [*anamnesis*; the opposite of amnesia] into the fellowship of believers. John 6: 56; Luke 22: 19-20; 1 Cor 11: 23-26; 1 Cor 10: 16-18.

I. OLD TESTAMENT OFFERINGS

A. Propitiation: Gifts, sacrifices, and Offerings that are equal to those presented to a King or other ruler when one seeks favors. Basically giving in order to get.

Number 19:1-10; Leviticus 9:15

B. Tributes: Bringing to God as King and Landlord the first fruits [first born] and tithe as a “tax” due.

Exodus 13:11-13; Exodus 34:19-20; Malachi 3:8

C. Food for God: Feeding God with the choice portions of an offering - the fat and the blood. It was the belief of the Hebrew people, along with other ancient people, that the immortal quality of the gods was sustained by their eating special food or imbibing special drink in heaven.

Exodus 29:38-42; Numbers 28:3

D. Communal: the ancients sought to forge or cement relations with God by sharing a meal with him.

Exodus 18:12; Deut 12:7

E. Expiation: Purging of sin with sacrificial blood; any contact with impurity, either physical or moral, any infringement of traditional taboos and any violation of cultic laws, were regarded as contaminating the offender’s essential self. This unclean condition from sin could be cleansed by the blood of sacrifice.

Leviticus 4: 1-35

II. NEW TESTAMENT OFFERINGS

Jesus turns the Old Testament system on its head: the action is initiated from God, not from man:

A. Instead of Propitiation, it is **GRACE**. Before we even know to ask, God gives

Romans 5:6-11

B. Instead of paying Tribute we are **MADE HEIRS**

Romans 8:17; Galatians 3:29; Ephesians 3:6; Titus 3:7

C. Instead of Feeding God, God **FEEDS US** with His Body and Blood

John 6:35; John 6:48; John 6:50-51; John 6:53-56; John 6:58; Matthew 26:28;
Mark 14:22; Mark 14:24

D. Instead of inviting God to a communal meal, **HE INVITES US**

Luke 22:7; Luke 22:19-20; 1 Cor 5:8; 1 Cor 10:16-17; 1 Cor 11:23-29

E. Instead of offering the blood of animals to God, Jesus **OFFERS HIS OWN BLOOD** for us

Ephesians 1:7; Hebrews 9:11-15; 1 Peter 1:18-19; 1 John 1:7; Rev 1:5

The Holy Eucharist is one sacrament repeated regularly because the Church believes God's people need regular feeding of spiritual food. The elements used are bread and wine. In some places the bread is prepared by members of the congregation; in other places unleavened bread in the form of wafers are purchased and used. The meal comes out of the Old Testament Passover meal or Seder Feast as it is known today. Jesus ate this meal with His disciples the night prior to His crucifixion. He elevates it to a fulfillment in Himself. Wine is used because it was what Jesus used, and typifies purification and cleansing by the nature of the wine itself. Wounds were cleansed and sterilized by the pouring wine upon the wound. Wine that becomes for us the Blood of Christ cleanses us of sin, and brings us into a living Covenant with Jesus [John 6: 48-56]. The minister of the Eucharist is one ordained as a priest. The subject or recipient of this sacrament is any baptized person who affirms the Real Presence of Jesus in the sacrament. The intent is to bring us into covenant with Jesus and all the Graces contained in receiving the Body and Blood of Jesus. The formula is a prayer of consecration that includes the "Words of Institution" or words of Jesus declaring "this is my Body; this is my Blood" and an invocation to the Holy Spirit to sanctify the bread and wine that they may become for us the Body and Blood of Jesus Christ.

Persons familiar with the Order of the Sedar Feast [Passover Meal] can enhance the meaning of The Lord's Supper by demonstrating the feast in its relationship to Jesus and the Lord's Supper, considering the fact that the Lord's Supper comes out of the Passover Meal.

C. CONFIRMATION

When Deacon Philip evangelized Samaria and baptized those who believed, the Apostles in Jerusalem, upon hearing of his successful evangelistic mission, commissioned the Apostles Peter and John to go to Samaria that the new believers might receive the anointing of the Holy Spirit as had been given in Jerusalem on the day of Pentecost. This giving of the Holy Spirit was for the purpose of equipping the new believers with POWER for living their Christian life and ministering as the Body of Christ. Always manifestations accompanied the imparting of the Holy Spirit.

A reasonable interpretation of Scripture declares this Sacrament as an empowering of the Holy Spirit. The New Testament term is "baptism in the Holy Spirit." In water baptism, the believers receives the Holy Spirit for regeneration. Through Confirmation the believer receives the Holy Spirit for equipping for ministry.

How does one explain the place of this sacrament for those who come into Convergence from the pentecostal-charismatic church? They have already received the baptism in the Holy Spirit. Because of the importance of Apostolic Succession to the Charismatic Episcopal Church, the sacrament of Confirmation is "affirming" what Jesus has already given, and submitting to the historical manner employed by the Church for receiving the strengthening gift of the Holy Spirit. For one baptized as a child Confirmation is accepting for self what was done in Baptism - an

affirming of Jesus as one's personal Savior, and accepting the baptismal vows made on behalf of the child by the parents and/or god-parents.

The Minister is a Bishop in Apostolic Succession. The Subject is a baptized person. The Element is the Laying-on-of-Hands by the Bishop. The Intent is for the Confirmand to receive the empowerment of the Holy Spirit. The formula is a prayer that expresses the Intent. The Bishop may add additional prayers to the prescribed liturgical words, and may "pray in the Spirit" [tongues] for encouragement to the Confirmand to release their own spiritual prayer language.

Persons being prepared for Confirmation should be encouraged to expect the Holy Spirit to be manifested in some manner when the Bishop lays on his hands. Manifestations always accompanied this Sacrament in the Acts of the Apostles, and will today if people are properly prepared.

D. HOLY UNCTION

Healing was very much part of the Gospel ministry. Jesus healed those who were sick and delivered those possessed by the devil. The early Church was involved in praying for the sick. Jesus sent His followers forth to heal the sick. This is the ministry of the Church today, and must be understood as a corporate support ministry with those who are trained and engaged in the healing arts such as doctors and nurses. Physicians have in recent years declared that patients upheld with prayer respond to treatment faster and more completely than those who are not. Believing that God is interested in the whole person, the church's ministry will never be seen in conflict with the healing professions.

Unction is the sacramental name given to the church's healing ministry because a primary element in this sacrament is oil. Oil is symbolic of the Holy Spirit. In the Old Testament oil was used in the anointing of Kings, Prophets and Priests. Exodus 30: 22-25 is a formula for anointing oil that is used in the ordination of priests and bishops just as Moses used it in the anointing of Aaron as the first in Israel's priesthood. It is normal to use regular olive oil in the anointing for healing. There is a medicinal quality in olive oil. Jesus tells how the Samaritan poured wine into the wounds of the beaten man on the Jericho road and after sterilizing the wound with wine, poured in oil for healing.

The minister of Unction is normally an ordained person, however, the Church today acknowledges that any Christian may pray for the sick and anoint with oil. Usually the oil is blessed by the bishop for that purpose. The subject is a person who is sick. The element is blessed olive oil. The intent is for God's grace to be released for healing and wholeness of spirit, soul and body. The formula is prayer unto God on behalf of the sick. Some may invoke the Holy Trinity. Others may anoint in the Name of Jesus.

Caution should be exercised in any healing ministry, but not inhibited because of abuses. This area of the church's life is often plagued by charlatans and occultists. Wise is the priest who trains lay people in praying for the sick, and offering healing opportunities regularly.

A HEALING PATTERN

HEALING: HOW TO CONDUCT HEALING SERVICES AND PRAY FOR THE SICK

There are various patterns for conducting healing services. Barnabas Ministries has used healing services as a fast way of involving team members in "on-hand" ministry. Healing services are also imperative for meeting the needs of many people with whom we work in Filipino churches. People are in need and respond to the offer of prayer. Hurting people need a healing Physician!

The following are Scriptures proposed for the purpose of informing you of the Scriptural basis for healing services, as well as to build your faith in the God who heals.

1. Is Healing For Today? EX 15:26; PS 107:20; IS 53:4-5; MK 1:40-41; MATT 8: 16-17; 1 PET 2:24; ACTS 10:38

2. Who Can Heal? JN 14:12; MK 16:17-18

3. How Do You Heal? (TOUCH, LAYING-ON-OF-HANDS, PRAYING, COMMAND)
MK 1:40-42; MK 5:35-40; MK 7:32-35; MK 16:18; MK 11:24; MK 11:23; ACTS 3:6

4. Anointing With Oil! JAMES 5:14,15; MK 6:12,13

5. Exorcism: MK 16;17; MT 8:16; MT 10:8

6. Getting People Involved In Their Healing: MK 3:5; JN 5:8; JN 9:7

7. Authority: LK 10:19; MK 16:17-18; MT 18:20; 1 JN 4:4; RM 8:11

PRAYING FOR THE SICK

1. Have the sick person tell you their need but don't let them talk too long about it. If it is something that causes pain, determine if the person is presently in pain. This is important for the end of the prayer time.

2. Be still for the Spirit to reveal anything necessary.

3. If you get a "word of knowledge" or a "discernment", act upon it. It may require some questioning of the person. Pray silently for wisdom.

4. If the person needs to confess, ask forgiveness, or pray, then allow it.

5. You pray to God voicing the need. PRAISE! Pray in tongues! Spend more time in AFFIRMING healing than sickness; Praising God rather than bemoaning the infirmity.

6. When you feel the Spirit telling you to stop, STOP!

7. Have the person do something that would reveal healing.

MINISTRY PREPARATION:

1. Have those who will be ministering come together prior to service for prayer and anointing.
2. When the time to begin the actual healing, the individual teams should again pray together.
3. If you feel the anointing has left, stop and pray together again. If you grow tired because of many people, stop and pray for the strength to be replenished.
4. At end of ministry, the teams should pray together: THANKS AND PRAISE, LEAVING THE PROBLEMS IN THE HANDS OF GOD, RE-FILLING OF SPIRIT; PROTECTION AGAINST THE ENEMY. This is an absolute!

RESTING IN THE SPIRIT:

Some people refer to this as being "slain in the Spirit". We prefer the term "resting." The following scriptures will assist in your understanding this experience.

ACTS 10:10; 9:4; JN 18:6; 2 CHRON 5:11 -14; REV 1:17

Do not look for it and do not judge the result of your prayer on whether or not a person "rests." If you sense it beginning to happen, let it happen without further assistance from you. Those laying-on-hands should do nothing that might be interpreted as "pushing" the person so as to achieve one "falling down."

E. PENANCE

"Confess your sins one to another" [James 5:16] was the early church's way of reconciling a person who had through grievous sin broken fellowship with the Body of Christ. As the church expanded, the priest represented the Church in hearing the confession, and represented God and the Church in pronouncing forgiveness of sin. Jesus commissioned the first Apostles, giving them authority to forgive and retain sins [Matt 16:19]. The sacrament is given the particular name "Penance" because after a confession is made, some kind of deed is assigned the repentant which is called "penance." The penance may be applicable scriptures that will re-inforce God's forgiveness and reconciliation with God and the Church. Today, a more meaningful name may be the Sacrament of Confession, or the Sacrament of Forgiveness.

The minister of this sacrament is one ordained as a priest. The subject is the sinner. The element is the confession of sin and declaration of desire for forgiveness, along with the assignment of some act of penance. The intent is to declare God's forgiveness for the purpose of reconciliation to God and the Church. The formula is prayer. Priests are forbidden through their ordination vows to ever reveal sins that are confessed.

F. HOLY MATRIMONY

God declared in the Old Testament that His creation is perpetuated through the union of man and woman. The Church hallows the life-long union of a man and woman in the Sacrament of Holy Matrimony as they make their vows before God and the Church, and receive the grace and blessing of God to help them fulfill their vows.

The minister of Holy Matrimony is normally a priest licensed or approved by the respective governmental agency that is in control of marriage laws. The subject is an unmarried man and unmarried woman. The element is the exchange of vows. The intent is to bless and sanctify this union as a life-long union for the purpose of support and love and the procreation of children. The formula is a ritual that sets forth the purpose of marriage, the vows and appropriate prayers.

G. HOLY ORDERS

God establishes order in His Church. Jesus chose certain men to be His disciples and gave to them authority. In the Historical Module we discussed Apostolic Succession as the model Jesus established for the Church. Ordination is the setting apart of men for spiritual leadership in the Body of Christ in the fashion and manner of the historical Church.

The first Order is DEACON. The deacon is a visible servant role. The second Order is PRIEST who is given the authority to officiate over the sacraments, to lead liturgy, and to pronounce God's blessing. The third Order is BISHOP who is the successor of the Apostles and given authority over the Church.

In Ordination, the minister is always a Bishop who ordains or consecrates others. A group of Bishops consecrates a new Bishop. A Bishop ordains or sets apart a Priest or Deacon. The subject is a male who has not yet been ordained to the particular Order in which he is being ordained. The element is the Laying-On-Of-Hands by the Bishop. The intent is to set apart the ordinand for the particular function to which the Order of Ministry prescribes. The formula is the invocation of the Holy Spirit for the particular office and function to which the person is being ordained.

There are provisions made in the Church's Order for women having the call of God upon their lives, to be set apart as a deaconess or nun, neither of which are part of the traditional sacred Order of Ministers, but valid servants of the Church of Jesus Christ.

The material for this manual has been contributed by Mr. Hugh W. Kaiser, Fr Geoffrey Schmitt, Bishop Philip E. P. Weeks, and compiled and edited by Bishop Weeks. It is ©Copyrighted but may be reproduced in part or in whole with permission from Barnabas Ministries, Inc., 208 Leewood Drive, Lynchburg, Virginia 24503 United States of America. Later the contents of this Manual became the basis for a book titled "Non nobis Domine!" which is now out-of-print but available in a WORD document format from Bishop Weeks

ADVISORY!

The International Communion of the Charismatic Episcopal Church is not the only communion involved in The Convergence Movement. Since 1977's Chicago conference, some independent churches have adapted aspects of the Convergence Movement. Some have entered mainline liturgical churches, taking with them the richness of their evangelical and pentecostal heritage. Some have adapted liturgical worship but remained independent.

There is a Fellowship called "The Communion of the Evangelical Episcopal Church" [CEEC] competently teaching aspects of Convergence. While we acknowledge the diligence of this group's endeavors, it is not to be confused with the CEC, and the strong impeccable Apostolic Succession of the episcopacy in the Charismatic Episcopal Church. Several of the CEEC bishops are former Charismatic Episcopal Church priests, who left the CEC or deposed for infractions against CEC policy; other bishops who formerly were in the Evangelical Episcopal Church, a "continuing Church" of the Episcopal Church of the United States of America, are now associated with the CEEC.

THE INSTRUCTIVE EUCHARIST

Note: The Instructive Eucharist that follows is according to the Order first used by CEC Philippines, and prepared by the CEC PHILIPPINES for our first Seminar, later edited and revised by Bishop Weeks. There will be some variation as to the Order from Church to Church in the United States of America. The major variation is the place where the Season of Praise and Worship occurs. Some churches insert Praise and Worship following the Collect for Purity, concluding with the Gloria, or following the Gloria. Others place it during the offertory. Regardless of its location, Praise and Worship and especially openness to manifestations of the Holy Spirit, are very important aspect of CEC worship.

An Invitation To Convergence Worship

International Communion of the Charismatic Episcopal Church

The following introduction is read before the Prelude begins. It is preferable that the narrator is position where only his/her voice is heard and the narrator not seen.]

God has a wonderful purpose for the Church of Jesus Christ. His desire is for His Church to consistently demonstrate His Glory on earth. Set in the midst of a changing and unstable world, the church is designed to set the course for society. If the church is to function in the totality of God's plan, it is necessary for her to look back and see the things which have made her strong and stable, especially during the darkest moments of history. For many modern-day Christians, there is a vacuum between the early church and its contemporary counterpart. This has made many of us unstable, without an identification, a body disconnected from its historic roots. This straying away from the identity of being God's "called out ones" [*ecclesia*] has made many Christians today grope with their reason for existence.

The Convergence Movement seeks to restore the church of our Lord in its totality. It is for this reason that many in the evangelical and charismatic streams have embarked upon a journey to the ancient faith; to discover how the first apostles approached faith, worship and practice and how they governed and gave godly leadership to the church.

Recapturing things from the past does not mean however, that we throw away everything that has been believed and practiced. On the contrary, everything that is learned about the early church serves as a fitting complement to existing understanding of the Holy Scriptures. This blending of the old and new is a timely move to maintain a truly God-centered worship and life style.

Gradually it is discovered that we are not alone; that churches throughout the world are being drawn toward the same direction as the evangelical, charismatic and liturgical-sacramental streams of church heritage merge in a Convergence Movement.

One of the first discoveries is the way we worship. This form of worship is not without basis. The early church, being of Jewish origin, worshiped in a similar manner. It was rooted in the celebration of the Christian event - Jesus' death and resurrection. It was God-centered, not man-centered.

The order of worship is called Liturgy from the Greek word meaning "work of the people." It is our work to offer ourselves as a sacrificial offering, made possible and acceptable by virtue of the One offering, the sacrifice of Jesus Christ our Lord. It is done in a corporate assembly with one voice and heart and thus reinforce our unity and agreement. It proclaims Christ through the Word. Worship finds its height at the Table of the Lord, called communion, where we, as one body, share in the covenant meal which our Lord shared with His disciples and which He shares with us who approach His table in faith.

The Liturgy of the Eucharist is best understood as a journey or procession. It is the journey of the Church into the dimension of the Kingdom. In order to fulfill this journey, we must of necessity be one with the Body of Christ. We encourage you to participate with us

as we adore our King. Only then will you appreciate the beauty of Liturgy. Allow the Holy Spirit to unfold to you the surpassing greatness of His grace and ability from the beginning to the end. Open yourself to let His Divine Power bring healing and restoration to your spirit, soul and body. Worship, if taken with the right attitude, shapes the way we live daily. Glorification of God is the primary intention, joined with the bestowal of redeeming grace upon men.

Finally, as to the sacraments, their primary purpose is man's participation in Divine Life. Our partaking of the Body of Christ and His Blood feeds us with Divine provision - Eternal Life. We go forth and live the life He has given us, so that in turn, we can bring glory to His Name. We invite you to a living worship of God. ***Reader will pause!***

"AN INSTRUCTIVE EUCHARIST!"

[Each part is first read and then done, pausing after that part of the Liturgy is done, waiting for the next segment to be narrated.]

THE PRELUDE

We are encouraged by the music to set ourselves aside from the cares and burdens of this world and to get a glimpse of the throne room of our God. ***Reader will pause!***

THE PROCESSIONAL

Our journey begins with the entrance of the church into the Lord's presence. The clergy and others who will function at the altar enter following the Cross, a bold proclamation of our faith, and led by the Word of God showing that the church is not led by personalities but by the Cross and the Word. When Incense is used, it represents the prayers of the people ascending to the throne room making way for those who will follow. The torches show the light that our faith brings into the darkness. As the procession reaches the altar, the clergy pause but do not enter until each one is prepared to follow. As we would not meet royalty or dignitaries without proper preparation, we should not think we could just barge into the presence of the Lord without acknowledging His greatness and our dependence upon Him. ***ProceSSIONAL Hymn!***

THE ACCLAMATION

The Celebrant leads the Church to express its purpose and destiny, and acknowledge God for His faithfulness. "Blessed be God..." To bless is to accept the love of the Father and respond to it by our thanksgiving. We bless His Kingdom and the eternal scope of this Kingdom. Our goals are set. ***Acclamation Recited!***

THE COLLECT FOR PURITY

Can we reach such an awesome goal? The Celebrant prays and asks God to help us. "Cleanse our hearts and inspire us by the Holy Spirit that we can love You perfectly and magnify You and Your name." With our prayer to God for help now uttered, we proceed with fuller understanding of our task ahead. ***Collect prayed!***

THE SUMMARY OF THE LAW and Kyrie [Trisagion]

We are reminded of the Jewish Shema ["the Lord Thy God is One Lord"] in Jesus' Summary of the Law, citing how we are to love the Lord our God and our neighbor. The

Deacon [*if there is one*] steps forth and declares aloud this Command of the Lord. Recognizing that we cannot fulfill this on our own, we ask God for mercy in either the Kyrie or Trisagion. The church now taking the step of faith, enters into the mercy and grace of God. **Summary & Kyrie!**

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At certain seasons of the church year, and in some churches, the Penitential Order will come here rather than after the Prayers of the People. If the Penitential Order comes after the Prayers of the People, transfer this paragraph to that position.

CONFESSION OF SINS and ABSOLUTION

Realizing our own lack, we specifically confess our sins that we may have cleansing to enter the Holy of Holies. Confession is our means of receiving the forgiveness of our Lord. The Bible tells us to confess our sins and receive healing. It is a constant awareness of our dependence upon Jesus our Lord. Our confession is an agreement with God that we have sinned and need His mercy if we are to enter His Presence. In commissioning the first apostles, Jesus said, “those whose sins you forgive, they shall be forgiven.” Our Lord promises forgiveness of sins to the repentant and the Celebrant declares that forgiveness in the Name of Jesus Christ. **Confession!**

GLORY TO GOD

We now lift our voices in proclaiming the Glory due His Name. Our attention is no longer focused on our weakness but upon His love and grace toward us His People. Therefore, we rejoice! ***Gloria in excelsis!***

COLLECT of the DAY

With Praise on our lips, faith and a high level of confidence, the Celebrant turns and encourages the people: “The Lord be with you.” We are assured that we are not alone, but the Lord is with us. The Church responds by expressing their faith in God and their willingness to follow. They tell the Celebrant “lead on and we will follow you as you lead us to the Lord” by saying “and also with your spirit.”

The Celebrant leads the prayer as he prays the Collect of the Day, a special prayer that draws our thoughts to the central theme of the day. It sets the course and direction for our encounter with the Almighty.

[PAUSE: for the Collect to be prayed]

At the conclusion of the prayer, the first exciting move is made. We are now ready to enter the Sanctuary of the Lord. Up until now we have been in the outer court but now with excitement in our hearts, faith in our Almighty God and enabled by His Grace, we take the first step of faith to enter in. The Celebrant and the altar ministers are seated around the Altar to listen to the lessons that we may know God’s ways more intently. Notice how reverently we have approached this moment to sit at His feet and listen to Him teach us. We have given Him Glory due His Name. We have not “barged in” but with love and admiration, we have acknowledged our weakness and His greatness, and proclaimed our love for Him. **Short pause!**

THE FIRST LESSON

First, a reading from the Old Testament is heard, often preparing our hearts for the fulfillment of God's Divine purpose as brought forth in Jesus Christ our Lord. We respond with a portion from the Book of Psalms - the Jewish hymnal. Following each reading we are reminded that we have heard the Word of the Lord and respond with thanks. We sit quietly for a brief time to ponder the Word of God. ***OT lesson and Psalm!***

A SEASON OF WORSHIP

A time of spontaneous praise and worship through music and/or liturgical dance is interwoven between the readings as part of our response to God's grace in His Word. We are encouraged to present a corporate response to God by putting our love into song and worship. ***Worship in the Spirit!***

THE SECOND LESSON

A second reading, this time from the New Testament as we hear about what God did in the early Church, and our desire is heightened that God will do again in His Church the mighty deeds of old. ***NT lesson!***

THE GRADUAL

At last we are ready to hear directly from our Lord in the Gospel. The Gospel is taken in procession into the midst of the people as we sing a song of praise for the illumination of the Words of Eternal Life. The people face the Cross. The torches direct all attention to the Gospel as it gains a prominent place in our hearts.

Procession of the Gospel!

THE HOMILY

The Celebrant or other designated person expounds on the message of the Lord to us for the day. We learn how we can be the people of God and His witnesses in the world today. ***Sermon!***

THE NICENE CREED

Our forefathers set a standard for us so we could not be easily lead astray. The Word given must be measured by that standard. Since the year 325 A.D. the Nicene Creed has provided us a standard by which we can judge the word spoken. We declare these words as our affirmation of faith in the Word of God. ***The Creed!***

THE PRAYERS OF THE PEOPLE

Having recognized and accepted our place in the Kingdom, we now intercede for the Church and the world. The Church is God's kingdom of a priesthood of believers, sharing the priestly ministry of Jesus our High Priest as we lift the needs of the people before the Throne of Grace. We do not come into His presence just for our own wants and needs; instead, we realize what He has done for us so we can pray for the Church and the World. In many places Incense will dramatize the ascending prayers of the people. As the smoke goes up, so our prayers are received in the throne room of heaven. ***The Prayers!***

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When the Penitential Order is not at the start of the Liturgy, the Confession and Absolution

comes here

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THE PEACE

Having entered the throne room of God through our prayers and intercessions, we are assured that we need not be anxious or fearful. As we are assured that God is at peace with us, we are reminded we must also be at peace with each other. We cannot come to the “Table of the Lord” with hate or unforgiveness in our heart. We further our preparation of fellowship with the Lord by sharing the peace of God with others. *The*

Liturgical Peace!

THE OFFERTORY

The next part of our journey to the Kingdom, the Table of the Lord, is our offering. From of old, the pattern has been set that offerings are to be made to the Lord. We bring Him our tithes and offerings, our special thanksgivings, the bread and wine that He may use them for our betterment. What we give to Him, He can then change and when they come back to us they will be more effective. As the offerings are being gathered, the Deacon sets the Table for the Feast. The Celebrant puts on a chasuble, a garment that symbolizes the new robe of the Resurrected Christ.

Tithes, Offerings, and Special Thanksgivings!

THE DOXOLOGY

The doxology is a recognition of our dependence upon the Almighty. It is an expression of thanksgiving in song to God who provides abundantly for His own - all things are from God. Again, censuring may be done by the Celebrant as the Altar, the gifts and the givers are blessed with the incense, a symbol of purifying and cleansing. The Celebrant washes his hands, symbolic of the final steps of cleansing before handling the sacrament, a recognition and the awareness of our need of Jesus and His purification.

Presentation and Doxology!

THE GREAT THANKSGIVING

The Celebrant makes the final invitation and the people prepare themselves with excitement as they are called into the Throne Room of the Almighty. Reminding the people that the Lord is with them, the Celebrant invites them to “lift up your hearts.” Realizing what Jesus is about to give us, we give thanks and praise as we approach His table for His Feeding. We are nearing the highest point of our journey, the Eucharist - the Great Thanksgiving.

We sing “Holy, Holy, Holy” joining our voices with the angels and archangels and all the company of heaven. One cannot achieve a more majestic moment in our journey. Earth and heaven unite in praise to the Lamb. The Sanctus is a recognition of where we are and who is with us. We glorify the Lamb, for it has been His sacrifice given in our place that has freed us from our sin, and has broken the hold of darkness over us.

[The Sursum Corda, Preface and Sanctus are recited, followed with the Prayer of Consecration up to the “Mystery of Faith”]

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THE MYSTERY OF FAITH [*Depending upon the Prayer of Consecration used, a proclamation of our faith may or may not be raised*]

We raise our voices to rejoice in the complete plan of God. We remember that through His death our sins are atoned for, and by His resurrection we are assured of a new body when He comes again. We set our eyes toward the day when the Church will be spotless, having put on the garments provided by Jesus Christ who comes for His Bride.

Mystery Proclaimed!

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[*The Prayer of Consecration continues up to the Invitation to the people to receive*]

HOLY COMMUNION

The breaking of bread signifies the act of true love: self-giving. He freely gave His life for us and now gives His life to us. The whole existence and reason for the church and our salvation is tied to this fact of communion - our communion with God and with our brothers in the faith. We go forward to receive the bread and wine as our response to the Lord's invitation to come to His table. We see not ordinary bread and wine, but bread and wine offered to God that now become for us the true bread that has come down from heaven, and the true drink that is poured out for us - the Body and the Blood of Jesus.

Distribution of Sacrament!

WORSHIP AT THE EUCHARIST

Expression of the praise of our hearts is now seen as the people thank God for such a blessing experienced in the Feast. There also may be "manifestations" of the Spirit in operation at this time.

Worship!

PRAYER AFTER COMMUNION

A final prayer of Thanksgiving is offered for the great joy of feasting with our Lord and we ask Him to strengthen us as we go out into the world to do His will.

Closing Thanksgiving!

BLESSING AND DISMISSAL

The Celebrant blesses the people and the Deacon challenges us to go out into the world and live out our Christianity in the darkness as a light shining. The lights on the Altar are extinguished because now the Light is in each of us. Our agreement to all that has been done and said is "AMEN." It is not a sign of being finished; it is an agreement that we have been on a journey to the Kingdom; we have tasted of the Lord and He is good. Man cannot attain sanctification without adoring God, without loving Christ and bending our knee before Him. Our whole life's work is to glorify God. This can be done only when our values are centered on Him. Liturgy has taught us values and priorities. It sets order for our lives, making us more sensitive to the work of God around us and responsive to the Voice of God in our everyday life.

We came out from the world of confusion; we have journeyed into the Kingdom of God; we have feasted with Him at His Table, and now filled with His living Presence, we go forth into the world. We have been changed by His marvelous grace. Now through us He wants to change the world. ***Blessing, Recessional Hymn, Dismissal, Postlude***

CLOSING COMMENTS:

This Manual is compiled in the hope of assisting interested believers in learning more about the richness of the Charismatic Episcopal Church in its expression of the Convergence Movement. We respectfully request that no part of it be reproduced without permission from Barnabas Ministries, Inc. , 208 Leewood Drive, Lynchburg, Virginia 24503 or email to bishopweeks@barnabas.us

While we know that parts of this Manual are notes and notations made for the benefit of Bishop Weeks and Mr. Kaiser teaching, and they may be unclear to the reader. However, the essence of the teachings should be clear enough to work around any note references.

Many church leaders believe today that this is a new move of God for the restoration of His Church in preparation for the Second Coming of Christ. Jesus prayed in John 17 for His people to be "one." The blending of the major streams of Christianity brings a visible "oneness" to the Church. The Charismatic Episcopal Church is not a break-away or "continuing Church" of the better known Episcopal denomination. It is a totally new work of God originally formed with evangelical and charismatic clergymen who discovered a missing part of their spiritual worship, namely, the sacraments in a liturgical style of worship.

The reader should also be aware that Bishop Adler and members of his San Clemente, California church frequently were arrested and jailed as they sort to demonstrate against the killing of the unborn, and out of these trials the Charismatic Episcopal Church was birthed.

Without denying the two streams of the church [evangelical and charismatic] they had experienced and enjoyed, they continued the emphasis on these while studying and embracing this third stream of the Church's life - the liturgical and sacramental emphasis. Through these three streams converging in the Charismatic Episcopal Church, the totality of the ancient church is once again restored in its emphasis on (1) Salvation through a personal acceptance of Jesus Christ, (2) the equipping and empowering of the People of God through the anointing of the Holy Spirit, and (3) the centrality of worship in Eucharist as the People of God come into covenant with the Living Christ.

Non nobis, Domine, sed nomini tup da gloriam! AMEN!

The Most Reverend Philip E . P. Weeks, Executive Director
Barnabas Ministries, Incorporated
and

Retired Bishop consecrated for The International Development Agency
The International Communion of the Charismatic Episcopal Church