

Sacraments

by Steve Macias

This sermon delves into the concept of Minor Sacraments in contrast to Dominical Sacraments, focusing on sacraments like marriage, confirmation, penance, orders, matrimony, and extreme unction. It explores the historical and biblical basis for these sacraments, emphasizing the importance of visible outward signs and inward spiritual graces. The sermon also discusses the roles and responsibilities of bishops in the church, highlighting the process of ordination and the significance of apostolic succession.

Scripture: James 5:14, Ephesians 4:11, Acts 14:23, 1 Timothy 3:1, Titus 1:5

Topics: "Minor Sacraments", "Apostolic Succession"

Description

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Transcript

Anyway, so this chapter is actually pretty easy to understand. So we'll start here, switching from Thai food into what this book titles the Minor Sacraments, as opposed to the Major or Dominical Sacraments. So remember last week, we talked about two sacraments being the Lord's Supper, which is also called Holy Communion, which is also called the Holy Eucharist, which in historical medieval Christianity was referred to as the Mass, from the last words in the service for dismissal.

But the second sacrament we talked about was Holy Baptism, the initiation rite where we're made in union with Christ. So we talked about those two dominical sacraments and how they were established by Christ and generally necessary for salvation. So the difference between what we studied last week and this week is, inside the Minor Sacraments, one, they are not necessarily ordained in their ritual or ceremony or ordinance according to Christ's interaction.

So you'll see that today, though Christ is the origin of the family, the idea of humankind, of family, the actual marriage sacrament was practiced by Christ with his disciples, as we received today. So these are Minor Sacraments. I mentioned last time that the Articles of Religion describe these as commonly called sacraments, much like our Book of Common Prayer is Common Prayer.

But we should acknowledge, at least, that in the history of the Church, this distinction has been debated. So what we call Minor Sacraments in some parts of Christendom are called not sacraments at all. So sometimes in very Anabaptist or Baptist or Presbyterian or other Protestant denominations, the idea of marriage being a sacrament is kind of heterodox or anathema to them.

They don't like that idea. So we'll go over what makes these a sacrament in the historical view. And I also want to reiterate what we said last time, that the number seven is a historical number, not a biblical number.

So when we say, these are the Minor Sacraments, we're saying, as the Church throughout history has received them, we have recognized these as the Minor Sacraments, but the numbering is a historical number. So as I believe I mentioned last week, the Orthodox Church doesn't put a number, the Eastern Orthodox Church, on the same. Lots of things in the Minor Sacrament.

But it's helpful to us because since the Council of Trent, which is in the Roman Catholic Church, has made it a matter of dogma, meaning it can't change it or challenge it in the Roman system, there are seven sacraments. So it's important for us to respond to, as inheritors also of the Western Church, what they say. And so this distinction is very important, to say that there is a difference between the Dominical Sacraments and the Minor Sacraments.

And so our Articles of Religion, in the back of your prayer book, actually talk about those sacraments and uses that phrase commonly described. And again, we mentioned last week that the Articles are largely responses to our Biblical faith, not necessarily a confession in the same sense. So page 607 of the Book of Common Prayer, 1928, so if you have your prayer book, it's on the very back of it, and it has those Articles there.

It says, There are two sacraments ordained of Christ, our Lord, in the Gospel, that is to say, Baptism and the Supper of the Lord. This week, those five commonly called sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for sacraments of the Gospel, but being such, have had grown partly of the corruption following the Apostles, partly our states of life allowed in the Scriptures, but yet not having like nature of the sacraments with Baptism and the Lord's Supper, for that they have not any visible or sign or ceremony ordained of God. So, in our chapter today, he goes through those type of things, but that sets the Anglican picture, saying, we recognize seven-ish sacraments, but these later sacraments are a different distinction, kind of similar to how we understand our Bible, right? We recognize 66 canonical books of the Bible, but then we read the words of Jesus, and we get these huge quotes from this apocryphal.

Yet, we recognize the apocryphal are not of the same type of Scripture as the Gospels or the Old Testament. Now, in our book, it talks about the basis of the minor sacraments, and it would be helpful for us to be reminded of the distinction between the sacraments. We're on page number 39.

The distinction between the sacraments is having visible, visible or outward signs, and invisible or inward graces. So, as he goes through each sacrament, he's going to use that kind of sacramental principle to show that for something to be considered a sacrament, it has to have grace both in an outward sign and inwardly spiritual sense. So, I can't invent, say, for example, the baptism of dogs, right? Because we could invent a ritual.

Say, I really love my dog, or I want my dog to be with me in heaven. But if I invented a ritual, outward sign, there is no promise in the Gospel. There's no grace mentioned.

There's no standard. There's nothing in the propitiation of Christ offered to the dog as an inward spiritual grace. So, while we might come up with an outward ceremony, it does not have that inward grace that makes it a part of a sacrament.

But as we go through each part here, we'll see that in the life of a Christian, there are things outside of the Church, specifically outside of the Lord's Supper and outside of baptism, that promise grace. And Dr. Rushton, he begins his work on the story of Adam in the Garden saying that Adam is established in a covenant of grace, that the breath given to Adam is grace, the job given to Adam is grace, the task given to Adam is grace, that he's never really working for his salvation in the Garden, but he's living by grace. So, for Adam in the Garden, all of life is, by definition, sacramental, right? This outward sign, whether it's his job, his vocation, his name, his breath, all of them are outward gifts, external identities, of God's inward spiritual gifts.

And that's kind of the ideal state, right? So, when Christ brings new Garden or Paradise restored to Earth, he's attempting to restore the sacramental nature of all creation, that now being interrupted by sin, by flesh, this distinction that St. Paul makes of the spirit versus flesh, the goal of the resurrection is that the flesh will be reborn into the spirit and live according to the mystery of grace, or sacramentally. Now, sacramentally in the minor sacraments is important because the minor sacraments and the affirmation of them keeps us from an extreme version of sacerdotalism, right? So, sacerdotalism is the idea that we have a mediatorial priesthood, that somehow, like the Roman Church confesses, we need a priest to intercede with us for confession, or we need a priest to intercede with us to make a marriage valid, or we need a priest to intercede with us to give us the gifts of the Holy Spirit for healing. But, by embracing the minor sacraments in a Protestant fashion, as the articles do, we kind of break down that by saying, actually, these dominical sacraments, sure, there's a priest involved in those, there's ordinance involved, there's churches involved, but these minor sacraments are enjoyed in a lesser way.

There's a distinction here. So, the fear, typically, is if you start calling confirmation and marriage sacraments, that you'll lean and lean more and more Catholic. But I would say that the articles, by explicitly making the distinction between the two and the five, are actually affirming the priesthood of all believers and our Protestant nature, because of how they express grace being experienced by the individual without necessarily the intercession of a priest.

So, that is kind of the purpose he gets to on page number 40. It says, what is the purpose of the minor sacraments? So, page 40, what is the purpose of the minor sacraments? And here is the key word, lead us to Christ. Lead us to Christ.

These are faith aids. And so, it's a way of using the things we already experience and recognizing that they are gifts and presents of God. So, rather than seeing marriage as a good and lofty institution, that the government should ordain, or something like that, if we take marriage and view it in terms of a minor sacrament, we say, marriage is something that God gives us.

Or, if we take confession, rather than confession being something handled by the California Penal Code, or by the federal government, or by local police officers, the sacrament of penance as a minor order says, the idea of confession, absolution, restitution, restoration, those are actually parts of God's grace. And so on, take the idea of marriage. He'll go through here and say, who are the ministers in marriage? Because

a sacrament requires a minister, and he'll confess here, as the scripture confesses, both old and new, that the ministers of marriage do not wear stoles.

The ministers of marriage are not priests, bishops. The ministers in marriage are those who are making the vows, professing. The priest is there as a witness of what God is doing, but the minister is the bride, and the minister is the groom.

So, far from the sacramental idea of the papalism, the minor sacraments really help us embrace the idea of the priesthood of all believers. So, first one we get to, and we're going to rapid-fire through them, so feel free to raise your hand if you have an extra question. First one he lists, and our confession lists, is confirmation.

Confirmation, very simply, the laying on of hands for the receiving of the Holy Ghost. I've said it many times from the pulpit, confirmation was once attached to baptism. So, when you were baptized, the bishop would also lay hands on you, and you would immediately be taken to Holy Eucharist during that same service.

They were one and the same. You received baptism with water, you received the laying on of hands by the bishop, the gift of the Holy Spirit is given to you, you're strengthened. Now, as the church spreads, and the bishop is not the pastor of every local church, confirmation is over history, separated from baptism.

But, it's important that we all have that apostolic connection, that the guy who St. Paul laid hands on, who laid hands on, who laid hands on, all the way back that there was an unbroken connection of confirmation, that you belong to the one Catholic Church. For the same exact reasons that baptism is the same way. We believe in an apostolic succession of our baptisms.

We don't have Muslims baptize us, we have Christians baptize us. So, all of us who are baptized can trace our baptism back to a Christian who was baptized by a Christian, all the way back to the apostles themselves. The same thing is true for confirmation.

Yet, this also has inside of it a promise that the Holy Spirit would be with you, for strengthening, for grace. So, outward sign of confirmation, laying on of hands, inward grace of confirmation, the strength of the Holy Spirit. Now, confirmation after the medieval period is typically done, you know, seven, eight, nine years old, sometimes as late as later in life.

In this particular book, he warns against the idea of confirmation being the renewal of your baptism, because they're separate things. Baptism unites you with Christ, places you in an objective covenant with God. Confirmation is the physical laying on of hands that connects you to the apostolic authority.

Those who are confirmed receive a real grace and belong to the visible church and possess the confirmed gifts, the sevenfold gifts, of the Holy Spirit. Now, next one is penance. I mentioned last week that penance was considered by Martin Luther to be the third dominical sacrament, but for our purposes, penance is going to be one of the minor sacraments, and for a good reason.

The Anglican tradition makes a distinction between penance in an auricular confession, or in speaking to a priest to receive absolution from a priest, versus the idea of having direct access to the Father through the individual's access to Christ. So, penance is a minor sacrament in this section, because you can receive penance by sitting in the pew and praying along the confession, and I stand up and I pronounce the absolution, all of you have received the minor sacrament of penance. But you may also receive heard

confession, meaning I can sit at the altar rail with an empty church, you can come in, and I can put on my purple stole, and you can sit there, and you can give a confession, and I can hear your confession, and I can pronounce absolution over your confession, and you can feel really great about that.

But this is different than the Roman Catholic sense, in which your sins are bound to your soul, mortal, venial, however distinctions they make, your sins are bound to you until you make that personal confession, and until the priest says, your sins are forgiven. The Anglican says, we do not need a priest to do that, because by virtue of your baptism, you already possess the authority to claim Calvary, to claim the resurrection, and have an advocate before the Father. That's what Jesus is doing as a mediator.

When we say, through Jesus Christ our Lord, our prayer is going to the Father, through the Son, from us as individuals. Yet, it's important that we do confess. During the season of Lent, it is a good tradition that individuals make confession.

Now, in the West, typically confession is done with a priest, but that's not the only way to do oral confession. In the East, individuals take elders, so old people, or brothers, or pastors, or just people who are wise, and they make a confession to them, and they are able to work out their counseling that way. So much of the inner turmoil of modern culture has been thrust into the category of psychotherapy or counseling, when it should have been confessing one to another, or confessing to your pastor, and hearing what usually the counselor says.

You feel guilty about that, God forgives you. Sometimes you need to hear another human being say that, and that is what penance teaches us. Now, there's a phrase that the bishop who ordained me repeated often on the idea of confession to a priest, and it's important for us to remember.

It says, all may, so all may go to a priest to receive confession. Some should, if you have a particular heinous sin. Sometimes, if you come to a confession every week, and you don't feel like your sin is really done with, or you feel like there's unresolved anger, anxiety, tension in your soul, maybe it would be good to go confess that to a priest.

But the final form is, all may, some should, none must. So all have to find the sacrament of penance, but it's not required to get it through a priest who wears a funny collar, who has absolute concession. Now, rapid fire through these, you can tell the outward sign of penance is speaking, right, or hearing.

Inward grace is your soul is balmed by the absolution. And through here, he goes through a couple of things on what's required of confession, but we've reviewed that. Next sacrament is matrimony, or marriage.

Now, again, marriage is a lifelong union of husband and wife established by a covenant between them. So the sacrament, or the minor sacrament, I should say, of marriage, establishes between two people an outward sign, so a covenant, a bond, a union, where they ask for God's blessing, and there is an inward and spiritual grace of two become one. So the minor sacrament there in that it was not ordained by Christ, and it's not required that all people be married, but those who are in the estate of marriage do have an outside, external form that looks a little bit different in different cultures.

So different Eastern churches wear crowns, and they say vows a little bit different, meaning there is not a prescribed ritual in the scripture that says, put your right hand here, your left hand here, you do the hokey pokey, turn yourself. No, but there is an external and an internal sign and grace, so that's very important. I

think we're all in agreement on the sacrament of marriage, but it's also important in our day and age to affirm it as a sacrament, because today the state version of marriage is not really marriage.

So man marries a man, not really marriage. So there is an external form, but no inward spiritual grace, because God cannot bless what is contrary to his nature. So it's important for us to continue to teach marriage as a sacrament in that way.

We do not, however, believe, as the Roman Catholics do, that if you got married in a courthouse, or if you got married before you were a Christian, that somehow you have to redo it in the church. Because the husband and the wife are the primary ministers of the sacrament, the church is merely a witness. Now if somebody got married and they converted to Christ, say they got married in a Hindu temple, and they moved to America and became Christians, what I would simply do is have a service to bless what God has already done.

So I'd ask for God's blessing on the marriage, and I would be not the minister of the sacrament, but like I would be in the wedding, a witness to say, truly God has done this, let's ask for God's blessing. So a little distinction there of why it's a minor sacrament. Now the next one is the idea of orders.

Now holy orders is also a controversial thing in Protestantism, because there are different views on what constitutes an office in the church. Now we treat orders as minor sacraments, because they have an outward form, because Christ did establish teachers, he did establish apostles, he did establish disciples, but he does not give us, in his life, the idea or the expectation of how that sacrament should be performed. It's also not given to everybody.

We read throughout the general epistles that there are certain group of Christians who may receive this outward sign and inward spiritual grace. They have to be married, they have to be men, in order to receive this special sacrament, and that they're given a special gift with them, or authority with them. In the Anglican Church we confess that their three orders are bishop, overseer, episkopos.

Those are all the same word. Second order is presbyteros, or presbyter, or in English, priest. So sometimes the word presbyter is translated in English to elder, because it means elder, but the English language receives the word presbyter as prester, or priest.

We don't mean priest as in somebody who re-offers a sacrifice, or priest like the idea of Conan. Conan? What is it called? The Hebrew word for priest. Gohan.

Gohan, there we go. I got that mixed up. Gohan is the surname that comes from Gohan.

Yes. So it's not a Levitical priest, it's not a sacrificial priest, it's not the high priest. It's a presbyter, it's an elder.

And we participate in the sacrificial nature of the Eucharist, but not as a re-sacrifice, but only as a remembering, or memorial sacrifice, as we say. And then the third order being the servant order, diakonos, or deacons. And from the very first council at Nicaea, this threefold order is established and received.

So Constantine calls together all the bishops, and they give instructions. Who gets to vote? Bishops. So by 325, who gets to vote? Bishops.

So in these first sections of the church, either the church has gotten completely off the board on its polity, meaning that there is no longer a faithful church of understanding who their own officers are, or bishops weren't received from the earliest days. The second one being presbyters. They are given rule over local churches.

Remember, initially bishops were the head of, say, the church in Galatia, but as the church spread, they appointed elders over local house churches, and those grew and grew and grew, and eventually the bishop would visit the various presbyters, and the servant of the bishop who would assist him in serving the presbyters was the deacon. So threefold orders. And the sign for orders is the bishop lays hands on an individual, confers a gift of orders, and they receive an annual spiritual gift.

In Anglicanism, the idea of ordination is permanent. So once you're ordained a deacon, you remain a deacon until you die, unless they scrape the oil off of your hands when you're defrocked. So I think we have five more minutes, but that's important to recognize.

There probably are some questions about, well, what about New Testament? Where does it give us this idea of bishop versus presbyter? And haven't I read something before that the word overseer and elder are used interchangeably by St. Paul, that type of thing? You need to ask the question, how do you make a new pastor? How do you make a new pastor? Does it come from my own volition? Do I decide today I'm going to be a pastor? I'm going to stand in front of a pulpit. If I'm a good enough preacher, my people will accept me. Or has there been an accepted order to doing this? And what the Church has said is that the apostles appointed some men, laid hands on them, and those men were able to be pastors.

And they received a special authority, a special grace by the laying of hands by the bishops. And the record is, let no man preach without hands being laid on him. Or, the other warning, lay hands hastily on no man.

If the hands didn't do anything, why would there be bold warnings against it? So the hands are important, and that word sign, there's a sacramental identity there to it. So that's important. And then there has to be a recognition of who was in charge once the apostles died.

So, if the apostles, by authority, are those who are witnesses of Christ, well, eventually, those who saw Christ will die. 70 years after Christ ascends into heaven, even St. John is, you know, dead. So, no more apostles.

Who now gets to set aside the next group of pastors? Well, the apostles passed on that authority to the other receivers, those who had the authority of the bishops. And that's what we received when Isaiah affirmed that both sides of the church, east and west, of course, we have bishops, we have priests, we have deacons, and it remains unquestioned until the 15th century, during the Reformation, when they say, well, none of the bishops are any good anymore. Right? So, now we need to do something else.

Funny enough, and this is, I shouldn't say this, because we don't have time, but Calvin himself offered to have the Church of Geneva come under the Church of England. And he wrote a letter to Edward, King Edward wanted the bishops to grant Episcopal consecration over the pastors in Geneva. Unfortunately, the letter was intercepted by Roman sympathizing bishops, who made sure that the bishops never saw that letter.

And so it was discovered years later. What could have been if Calvin had been an Anglican? Anyway. Anyway.

So, the next one is the anointing of the sick. And I've actually had the pleasure of doing this. I mentioned that a few weeks ago.

The anointing of the sick takes the Bible seriously when it says in the book of James, is anyone sick, call for the elder. What is the word? Presbyter. Call for the presbyter, and let him get the oil, and apply it.

So, oil in the Old Testament is always symbolic of authority, kingship, priesthood, and the Holy Spirit. You might remember from the story of Noah's Ark, the dove that leaves the ark goes and grabs an olive branch, and so that connection of dove being Holy Spirit and olive branch representing olive oil follows throughout the scripture. So whenever you ordain a king, you take olive oil, and you anoint his head, and when you ordain a priest, you take olive oil.

This is the gift of the peace of the Holy Spirit. And so, in the New Testament, when a Christian is sick, they call for the gift of the Holy Spirit by the anointing of oil. And, for some reason, the apostles believed that this was important.

I mean, they could, by their shadow, heal people, by their hands heal people, by their voice heal people, yet their instruction to the presbyters was grab this oil and put it on people. Now, the ceremony around the oil has developed over the years, so now in the church we have three types of oils. We have the oil of the catechumen, so when you are baptized, they put oil over you that's been blessed.

When you are infirmed sick, we have oil for those who are infirmed, and we also have the oil of the chrism, or the oil that's been blessed by a bishop that the presbyter can use to offer the same blessings of confirmation. And there's a history that develops with each of these things, but to know that from the very beginning, in the Didache, the first century, the Christian church has used oil for the purpose of healing. So, although today in modern reform Christianity there's this debate about whether the charismatic gifts have continued or ended, the historic liturgical church has always said, God will be God, and we're going to follow his orders, and we're going to anoint for the healing, and sometimes the healing is of the body, and sometimes the healing is of the soul, and they go to be with the Lord.

But that's, again, the external sign, ordained by God, by his scripture, is pray, touch, and put oil on them. The internal grace is either the healing of the body or the healing of the soul. And so those kind of minor sacraments, I think, are important because they show that God still cares in this physical world.

We don't get lost in some gnostic, heretical idea where everything exists between our ears. Marriage, and who our pastors are, and how we're healed, and all of these minor sacraments play into that. Now, I know we have to get set up before mass.

Is there any, for communion, is there any questions for this one? I've got a quick question. Yes. What exactly is the function and responsibility of a bishop, and how does he get his office or authority? That's a great question.

That's a great question. So, historically, the bishop was the apostle. So, who is the bishop in Corinth? Paul.

Who is the bishop in Rome? Peter. Who is the bishop in Jerusalem? James. And they have a jurisdiction, and they kept the diocesan model of the Roman court.

So, Dr. Rushkin talks about how even their uniform, the mitre, the idea of wearing a stole, these were borrowed from the judicial courts of the Roman system. So, the Christians who had parallel courts to the Romans, when Constantine came in, he kicked out the Roman judges, so notice that there's a legal sense here, kicked out the Roman judges, and in their place, established the Christian bishops who already existed in this place. How did they get to be bishops? Well, the bishops, historically, were chosen by the apostles, and then those successors, by the consent of three, would make another bishop.

So, if you wanted to have, say, the mission of the church after first establishing the church in Corinth, say you wanted to go establish a church in Spain, and the church is growing there, and now they need their own bishop to do confirmation, to preach, all that. The bishop in Rome, and the bishop in Antioch, and the bishop in Jerusalem would all grant their consent, they would travel to Spain, all of them lay hands on this new gentleman, and they'd make a new bishop. The bishops would create a new bishop and confer the authority of a new diocese unto them.

And that's historically how new bishops have come, and so throughout the years, those new bishops have been all equal in status. So the bishop in Rome is equal to the bishop in Jerusalem, equal to the bishop in Antioch, and at Nicea, this is debated. Who is the most important bishop? Who is the least important bishop? And they establish something called the Pentarchy, or they recognize the Pentarchy, and they say, of all the hundreds of bishops around the world, there are five really central ones that were from episcopacies, or bishoprics, or cities, that were established by the apostles themselves.

So obviously, Rome, Antioch, Jerusalem, those are important ones, but also Constantinople, and I'm missing one, so Antioch, Constantinople, Rome, I'm missing the fifth, the Pentarchy. Rome, Constantinople, Jerusalem, Antioch, Alexandria, that's an important one, how am I missing that? But these five claim territorial jurisdiction, so they're like national churches, and then there would be dioceses underneath them, and as the church grew to a certain number, they would get a new bishop, get a new bishop. And so as that went down throughout the ages, there was different traditions of how they would elect their bishop.

So for example, the story of St. Ambrose, who is the mentor of St. Augustine of Hippo, how did he become a bishop? Well, he wasn't a deacon, he wasn't a priest, he was a Roman governor, and the bishop of Ambrose, of Milan, the bishop of Milan died, and so the people said, who's going to be our next bishop? And all the people, all the Christian people of Milan said, Ambrose should be our next bishop. And Ambrose said, well, I don't want to be the bishop, I'm not even a deacon, I'm not even a priest, and he ran away, and when they captured him, they put him in the cathedral, and they held him down, and they said, Ambrose, we make you a deacon. And the bishop came and ordained him as a deacon, and Ambrose, we make you a presbyter, and they ordained him as a presbyter, and by this time, Ambrose finally consented, and they brought in the bishops, and they said, Ambrose, we make you a bishop.

So there was this historical recognition that the affirmation of the people, we elect our bishop, but then he is confirmed or consecrated by the church, so there's this kind of two-fold identity, which is a little bit different than, say, the Southern Baptist Convention, where you say, here's our candidate, yes or no, he gets elected, he's the new president. That's a very different way of governing, and throughout history, there's lots of challenges to this. What does it mean to have the consent of the people? So if you go back

to the Magna Carta, who gets to decide who the candidate for bishop is? Does anybody have the right to veto? And so the English kings, for example, would nominate their bishops, and nominate their bishops to be confirmed by the other bishops, particularly during the Middle Ages, they fell to the idea of Rome granting assent to it.

But there's different traditions there. The important thing to know is, in historic Christianity, we require, in the idea of orders, the consent of bishops to create new bishops. So you have to have apostolic authority, you have to have laying on of hands.

It's typical that there are three bishops to make a new bishop, and that they have a jurisdiction to be the bishop of. You don't create bishops of your house, right? You make bishops of cities, where the people are being governed under. There's no free reigning bishops.

Now you ask another question, what does the bishop do? He is the pastor of pastors, right? So he is, and this is sometimes controversial to say, and it shouldn't be, it's the basic unit of the church. So the basic unit of society is the family, right? So husband and wife, you can't get any smaller than that. But the basic unit of the church is the diocese, or the bishop.

It's just like when we're gonna talk about it today, and the idea of Galatians. The church in Galatia is one church, even though it meets in several different houses, it has different pastors, different members, but it's one church under the Apostle Paul. And so the basic unit of Galatian Christendom is under Paul.

So there's no secret church in Galatia that also exists separate from Paul. So the bishop and his diocese have an authority over that. So St. Paul, when he writes to the Galatians, says, stop doing this, start doing this, correct yourself on this, because he has the authority over all of those temporal church duties.

And the bishop has the authority to create presbyters and deacons. My title here is rector, right? Rector is an ancient Latin idea, meaning that the church locally, St. Paul's, is under the temporal jurisdiction of the bishop, and I stand in his rectorship, or the bishop has placed me as the pastor of his church. That's why we have an empty chair in the front of the cathedral, because this is the bishop's church, and when he's not here, I as the rector stand in his place under his authority, which is kind of an interesting topic.

So what does the bishop do? He oversees the idea of holy orders, he offers confirmation, he's the only officer of the church who can give confirmation, and he also promotes the growth of the church and works with the other bishops, having this kind of equal identity with every other bishop in the community. Is that time? Yes, yes. We have ten minutes to get started, so I should probably get changed.

But thank you, and we can talk more about that. It's a controversial thing, but it's also important to recognize we don't get stuck in Roman categories. So how Roman Catholicism post-Trent defines all of these things is not historically how it's always been done.

So there are various traditions, and the English tradition says, however it was done in England prior to the Reformation, in conformity with the fathers, is how we want to do it. Thank you.

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