Week 7

Episcopal Formation Part 2

# Course Overview

Instructor

Archbishop T Henry Jr

Email

EpiscopalFormation@coaab.org

This week we look at the book, Episcopal Formation: The Second Edition, Chapters 5 thru 6. This week we will look at the transformation of the Episcopacy and its types and models.

This should give us a foundational view of a pastoral episcopacy base on its humble origins. This should also should us how the episcopacy developed into what we have today in the church.

# Course Materials and other Resources

 ***Episcopal Formation: The Second Edition,*** by Archbishop Thomas Henry Jr

# Read the following Scriptures:

Acts 20:28, 1 Tim 3:1-7, Titus 1:1-10

# Course Study Guide

Let’s begin by defining a few words that we will be using in our discussion this week.

**Anachronism** – it means the act of attributing a custom, event, or object to a period to which it does not belong.

**Episcopos** – superintendent, overseer, president, supervisor and [bishop from the transliteration of the German word Biscoff, which is the German word for episcopos]

**Chorbishop** – rural or country bishop, usually a presbyter who is not fully a bishop but has some episcopal authority granted to him without having to go through episcopal consecration.

**Read chapters 5 thru 6 of *“Episcopal Formation: The Second Edition”***

**Transformation of the Episcopacy**

**Origins –** The Bishopric starts as being interchangeable with the presbytery. The bishop in Scripture is the same as pastor, teacher, presbyter, and overseer.

**Synagogue Church Function**

**Rabbi Bishop Teacher**

**Elders Elders Rulers**

**Ministers Deacons Servant ministers**

**The Four-Fold, commonly called the fivefold -** Ministry was somewhat fluid. Those four ministries are pastoral in nature. The bishop being the pastor of the local church. Before the end of the first century, the local church ministry had developed into bishop, elder and deacon – I Timothy 3; 5:17.

**Two elders –** by the time Paul writes Timothy there is a Bishop and a presbyter in the same church. One focus on the WORD [preaching] and DOCTRINE [teaching] and another who ruled only. The former being the Bishop [pastor] and the latter being just rulers. The bishop presides and the elders rule. By the 150AD, this begin to shift and the bishops begin to extend to the elders the right to also preside in the service and preach. It was also around this time that a Levitical understanding of the presbyterate came into the church and they saw themselves as a ministerial priesthood.

**Justin Martyr –** just a few years after the book of Revelation is written [55 years] around 150 AD calls the bishop the president of the eucharistic assembly. He presided or someone license by him presided over the service.

***It is said that Rome is the beginning of the prelacy with the bishop being actually called* the *president of the eucharistic assembly.***

**Tertullian –** speaks of two types of Succession. One of the hands and one of doctrines. Both taken together is tactile succession also called historic succession. Succession of doctrine is also called reformed apostolic succession which is what most protestants ascribe too.

**How many consecrators are needed?** According to the Apostolic Canons of Clement of Rome – Canon 1 a bishop should be ordained by two or three bishops. Canon 4 of the Council of Nicaea says at least 3 bishops. This was done to do away with the Alexandrian Model. Pope Benedict XIV said one bishop and two presbyters. Methodism says at a minimum a several presbyters [elders] to consecrate a bishop. In case of necessity and where there is only one bishop, he may consecrate another bishop which is called a solo consecration. This later one is frown upon by many. Yet many churches have done so in recent times.

**Order or Office –** Methodists, Lutherans and Pentecostals consecrate or install to the OFFICE of bishops which means the bishop is still just an elder elevated to an office that he can be removed from and cease being bishop and revert back to elder. Other consecrate or ordain to the ORDER of bishops which means though the bishop is still an elder, he has been elevated to the order of bishops and given the fullness of the presbyterate.

**A Pastoral Office -** The bishopric is pastoral and not just administrative. [pages 32-36] The bishops were appointed in every city to shepherd the church [Acts 20:28]. This church was divided into multiple campuses which became to be called parishes as the church came to be called a diocese. Note Titus is made bishop of Crete (island) and is told to make or appoint elders in every city as bishops. It is said by some that Timothy and Titus are the first proto-archbishops since they as bishops appointed other bishops like the metropolitans would do later.

**The Roman Canons –** The roman catholic canons are very clear that their bishops are not just administrators but pastors. From the 1984 Code of Canon Law –

Can. 369 A diocese is a portion of the people of God which is entrusted to a bishop for him to shepherd with the cooperation of the presbyterium, so that, adhering to its pastor and gathered by him in the Holy Spirit through the gospel and the Eucharist, it constitutes a particular church in which the one, holy, catholic, and apostolic Church of Christ is truly present and operative.

 Art. 1.

BISHOPS IN GENERAL

Can. 375 §1. Bishops, who by divine institution succeed to the place of the Apostles through the Holy Spirit who has been given to them, are constituted pastors in the Church, so that they are teachers of doctrine, priests of sacred worship, and ministers of governance.

§2. Through episcopal consecration itself, bishops receive with the function of sanctifying also the functions of teaching and governing; by their nature, however, these can only be exercised in hierarchical communion with the head and members of the college.

Can. 383 §1. In exercising the function of a pastor, a diocesan bishop is to show himself concerned for all the Christian faithful entrusted to his care, of whatever age, condition, or nationality they are, whether living in the territory or staying there temporarily; he is also to extend an apostolic spirit to those who are not able to make sufficient use of ordinary pastoral care because of the condition of their life and to those who no longer practice their religion.

Notice repeatedly the bishop is called pastor in the above canons of the Roman Catholic Church.

# The Bishopric: Types and Models

All bishops are sacramentally equal – which means despite their ranks all bishops are just that bishops. Some have ordinary jurisdiction while others have titular jurisdiction.

Though the titles of bishops may vary from church and communion, all bishops can be group into one of the three category of bishops – **primus/primate, ordinary and titular/auxiliary**.

A bishop over an actual, real diocese is said to have ordinary jurisdiction and is thus called an ordinary. A bishop who is not over an actual diocese but appointed as auxiliary bishop of another is called a titular or auxiliary bishop. He does not possess actual jurisdiction; he has titular jurisdiction. This jurisdiction is said to be potential since he does not have an actual diocese, but possess a diocese in name only.

A bishop does not need 10 churches; he only need ONE. That is scripture and historical. The diocese or local church is one church though it may be composed of multiple congregations. St Ignatius of Antioch was bishop over one church of Antioch which consisted of multiple gatherings or congregations in 70 AD. Remember only one church.

An auxiliary bishop because he does not have ordinary jurisdiction can only ordain with the consent of his diocesan or primate. He cannot serve as chief consecrator because he lacks actual jurisdiction, but he can serve as co-consecrator.

**The three basic models of the episcopacy** – cathedral/diocesan model where the diocese is the local church divided into multiple campuses, Fellowship Model with a bishop and each congregation is independent and just look to the bishop for covering and they basically governed themselves on all other points. The Synod model where the bishop is pastor to the church and pastors & clergy. The churches are independent on some matters while dependent on the bishop for others matters such as sanctioning, ordaining and installing clergy, and etc. The churches in the synod model operate as they are a part of a larger body and not as independent Baptist churches.

**Course Schedule**

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| Week | Subject | Course Information |
| 1 | The Holy Scriptures | Inspiration, The Canon, Original text |
| 2 | Sacramental Theology | Reformed verses Roman Catholic View of Sacraments |
| 3 | Church History Overview | Ages of Church, Continuity, Reformation |
| Week | Subject |
| 3 | Exam on Holy Scriptures and Sacraments (Online) Feb 29th |
| 4 | The Liturgy and the Bishop |
| 5 | Catholicity: Creed and Apostolic Succession |
| 6 | Episcopal Formation Part 1 |
| 7 | Episcopal Formation Part 2 |
| 8 | Episcopal Formation Part 3 |
| 9 | Review |
| 10 | Episcopal Formation Part 4 |
| 11 | Episcopal Formation Part 5 |
| 12 | Episcopal Formation Part 6 |
| 13 | Review |
| 14 | Program Review |

# Homework

**Answer the following:**

Where does our English word bishop come from?

What are the two types of elders found in the church?

Does the church structure mirror the synagogue? If so briefly describe in your own words.

Bishop is interchangeable with what other titles in scripture?

What is the Alexandrian Habitude?

Is the bishop the same as the pastor-teacher in Ephesians 4:11? Explain your answer.

 Explain in your own words the three types of bishops and give examples of each.

What is the difference between an auxiliary bishop and a diocesan bishop?

Can an auxiliary bishop consecrate another person as a bishop? Explain.