Week 4 The Liturgy and The Bishop

# Course Overview

Instructor

Archbishop T Henry Jr

Email

EpiscopalFormation@coaab.org

This week we will look at the Liturgy and the role of the Bishop as it relates to the Liturgy. We will examine this from a Biblical and Historical point of view. We will examine what a few of the church fathers said about the role of the bishop.

This class should help the student realize the importance of the bishop in the life of the church and as chief worship leader in his diocese. Students will understand the role of the bishop as the regulator of the sacraments.

# Course Materials and other Resources

COAAB 2015 Syllabus “Section on the Liturgy”

Read the following Scriptures: Psalm 100, 1 Tim 3:1-8, 1 Cor 14, 1 Tim 5:17

# Course Study Guide

**Lex Orandi, Lex Credendi, Lex Vivendi**

As we Worship, So we Believe, So we Live!

How we worship reflects what we believe and how we will live.

How the church worships is a prophetic witness to the truth of what she professes. Good worship becomes a dynamic means of drawing the entire community into the fullness of life in Jesus Christ. Worship should bring us in contact with the sacred. Worship should be sacred and kept sacred.

The Word liturgy is commonly translated “the work of the people.” It is found in the pages of Scripture such as in Acts 13 where the KJV renders it as ministered – Strong g3008 – leitourgeō. It is also rendered or defined as “public service” or “public work.” The early church used this term to describe its worship service.

There is a basic pattern of worship (Psalm 100) and consist of:

1. Gather
2. Listen
3. Respond

Acts 20:28 – The Holy Spirit made elders “overseers” [episcopos or bishops] so that they can shepherd or pastor the church of God committed to their hands.

Part of this pastoring role was being a leader in worship. Historically the Bishops presided, elders ruled and deacons served.

Saint Ignatius of Antioch wrote: Just as Christ Jesus is, there also is the Catholic Church, so also where the bishop is, there also should the whole assembly of his people. [Ignatius of Antioch, Ad Smyrnaeos]

What is the local church in biblical times? It is these biblical or particular churches “in their own locality are the people called by God in the Holy Spirit and in the great fullness [1 Thessalonians 1:5].”

Historically there were no lawful assembly of the faithful, no community of the altar except under the ministry of the bishop. For where the Bishop is there let the church be gathered for where Christ is there is the local church.

By the 150, the bishop still exercised a presidency over the worship and liturgy according to Justin Martyr. It was around this time that the bishop began extend this presidency to the presbyters who had ruled only. Also around this time the clergy began to see themselves as a mirror image of the Levitical Priesthood:

Bishop – High Priest

Presbyters – Priest

Deacons – Levites

**The Importance of a Liturgy at which the Bishop Presides**

Since the bishops ruled and taught from the beginning and were the pastors of the church, they were said to have the fullness of the presbyterate or priesthood – 1 Timothy 5:17. They shared their ministry with the presbyters and deacons. This was an easy transition since bishops were already elders or presbyters. It took nothing to extend this ministry to the presbyters who ruled only.

This has carried over into the church today in the Eastern churches where a man is ordained presbyter, but does not function as a priest until given license by his bishop to do so.

The Liturgy at which the bishop presides usually has a character that expresses the role and ministry of the bishop in the life of the church. Usually all ranks of ministry are present – bishop, presbyters, deacons and laity are present and participating in the liturgy according to their role. The liturgy at which the bishop presides is called a Pontifical Liturgy. Pontifical from Pontifex or priest.

Usually when the Bishop is present he preaches, baptizes, and celebrate the Eucharist. Again all is done with a certain solemnity to express the character of the bishop and the mystery of the church. Major liturgical services at which the bishop presides should be held at the cathedral or at a venue that is suitable for the worship of God and the celebration of the mysteries of our redemption.

These celebrations should serve as a model of the worship and liturgy that should take place throughout the diocese. The bishop and his cathedral tend to shape the liturgical life of those that they are called to serve.

Like people, like priest; like priest, like people.

Ordinary minister of the sacraments.

**The Bishop’s Preaching Office**

One of the principles duties of the bishop as pastor of the diocese [local church] is the preaching of the Gospel. He labors in the word [preaching] and doctrine [teaching]. Paul commands Apostle Timothy the new bishop of Ephesus to preach the WORD of God. He does this by both word and deed.

The liturgy is one of the ways in which the bishop discharges this responsibility: he preaches the homily or sermon during the service of worship, during the Eucharistic Assemblies and on special occasions. He imparts catechesis and instructions to new believers as well as teaching the believers the faith.

This preaching should be biblical, historical and hermeneutically correct and sound. He should present salvation, teach the saints the mysteries of Christ and teach them to observe all things Christ commands.

The preaching office is proper to the bishop [1 Timothy 5:17, 2 Timothy 4:2-5] others in the church minsters as extensions of his ministry. If he is present, he preaches. He can preach seated or standing.

**The Cathedral Church**

The cathedral church is the church that is the site of the bishop’s cathedra or chair, the sign of his teaching office and the pastoral power in the particular church, and a sign also of the unity of the believers in faith that the bishop proclaims gospel over as shepherd of the Lord’s Flock – Ceremonial of the Bishops.

It is in the cathedral that the more solemn liturgies are celebrated that the bishop presides over. It is here where ordinations are done and holy oils [sacred chrism] are blessed.

The cathedral should be an expression of the church in that diocese or communion. It a sign and source of unity for that diocese or communion and the center of its worship life. It is to be considered the center of the liturgical life of the diocese or communion.

The cathedral church should become a model for other churches in the diocese and communion in regards to its arrangement and adornment.

The Bishop’s cathedra or chair should be a chair that is easily recognized as that of the bishop. Its placement should make it clear that the bishop is presiding over the whole community gathered for worship and the service of worship. The bishop’s chair in some traditions have steps leading up to it to make the bishop visible to all.

Only the diocesan bishop or a bishop permitted by him may use the cathedra. Usually the primate automatically has the right when visiting a diocese to sit on the cathedra. Seating of dignity shall be provided for other bishops present during the liturgy which do not take away from the dignity of the bishop’s cathedra.

A chair for a presbyter celebrant should be set up in a place separate from the site of the bishop’s chair.

The altar of the cathedral should be set so it is the focal of the cathedral assembly. It should be a fixed altar that is freestanding to allow ministers to walk around it easily and to permit celebration of the eucharist facing the people.

The seating in the chancel or sanctuary should be arrange so that the ministers of worship can sit according to their order and able to participate according to their order.

The cathedral church should have an ambo or lectern from where the word of God is preached. This ambo or pulpit should be of such dignity fitting a cathedral. The choir master, cantor or worship leader may lead the church from the ambo or a lectern designated for that use.

The Cathedral should have a baptistery. Traditionally the baptistery was located at the entrance of the cathedral to show that the doors of the church was through baptism and confessing of one’s faith in Christ – credobaptism. Usually there was a clear line of sight from the pool to the Altar.

The cathedral should have a vestry room or sacristy where the clergy can vest before worship. The room can be place near the church entrance where the processional will be form. All the liturgical items used in worship should be keep in the sacristy.

**Vesture and Insignia**

The vestments worn by the bishop at any celebration are the same as the presbyters; but it is fitting at more solemn services the bishop were a dalmatic (always white) under the chasuble. That together with his priestly and episcopal insignia shows that the bishop possesses the fullness of the presbyterate.

The pontifical insignia belonging to the bishop are: the ring, the pastoral staff, and the miter. If the bishop is entitled to wear such, then the pallium also.

The ring is the symbol of the bishop’s fidelity to and the nuptial bond with the church and he wears it always.

The bishop cares the pastoral staff in his own territory as a sing of his pastoral office, but any bishop who, with the consent of the diocesan bishop, solemnly celebrates may use the pastoral staff. If more than one bishop is present, only the bishop presiding uses the pastoral staff. Another exception to this is when the primate of a communion is celebrating in a diocese, the diocesan may carry his staff if permitted to do so by the primate.

The bishop makes use of one miter during the service, depending on the character of the celebration. The mitre can be ornate or plain. The Bishop wears the miter:

**Course Schedule**

|  |  |  |
| --- | --- | --- |
| 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 | |
| Review |  | |
| 6 | Episcopal Formation Chapters 1 - 4 | |
| 7 | Episcopal Formation Chapters 5 - 6 | |
| 8 | Episcopal Formation Chapters 7 - 9 | |
| 9 | Review | |
| 10 | Episcopal Formation Chapters 10 - 13 | |
| 11 | Episcopal Formation Chapters 14 - 16 | |
| 12 | Episcopal Formation Chapters 17 - 20 | |
| 13 | Review | |
| 14 | Program Review | |

# Homework

**Answer the following:**

What does the word Liturgy mean?

What does the word WORSHIP means?

Who has a primary presidency over the Eucharist?

When did the Levitical understanding of ministry creep into the church?

What is the primary focus of the Bishop preaching office?

What is the Bishop’s Church called and where does it gets it name?

What are the main symbols of the office of the Bishop?

Who wears the pallium?

What is vestments?

What is civic attire?

What is choir dress?

What is sacramental or celebration attire?