

## The Episcopal Churches

Collected and Edited by Scott Shifferd Jr.

### History:

- The Episcopal Church states, **“The Episcopal Church is part of the worldwide Anglican Communion, and traces its heritage to the beginnings of Christianity”** (“I Am Episcopal.” *The Episcopal Church*. 13 Mar 2012. <episcopalchurch.org/page/i-am-episcopalian>).
- After Martin Luther posted his 95 Theses in 1517, the Handbook of Denominations states, **“It was King Henry VIII who first rejected papal supremacy (in favor of royal supremacy) in the 1530s. During the reign of his successor, Edward VI, the Anglican Church became more clearly Protestant and adopted *The Book of Common Prayer*, which has exerted considerable influence on the worship and piety of all English-speaking churches, and the Forty-two Articles of Religion (reduced to Thirty-nine Articles under Queen Elizabeth I).** Tensions arose over issues of episcopacy, royal supremacy, and the prayer book during the reign of Elizabeth I. The so-called Puritans advocated for a more Reformed/Calvinist style of Christianity, but episcopacy was firmly established in the Anglican Church following the English Civil War and Interregnum in the seventeenth century...

**The Anglican Church came to the United States along with English colonization. When Sir Francis Drake (ca. 1540-1596) came ashore in 1578 in what is now California, his chaplain, Francis Fletcher, planted a cross and read a prayer as Drake claimed the new land for Elizabeth I. Later colonists came to Virginia with Sir Walter Raleigh (ca. 1552-1618), whose chaplain baptized a native named Manteo and the first English immigrant baby, named Virginia Dare. With Captain John Smith (ca. 1580-1631) came Chaplain Robert Hunt (ca. 1568-1608), who stretched a sail between two trees for a shelter and read the service from *The Book of Common Prayer*”** (Mead, Frank S and Hill, Samuel S. *Handbook of Denominations in the United States*. 11<sup>th</sup> ed. Nashville: Abingdon Press, 2001. P.129-130).

- The Handbook of Denominations notes that the Episcopal Church was founded in 1789 and has a **membership of 2,317,794 in 7,390 parishes** as of 1998 (Mead, P.132).
- Regarding the split forming a new Anglican Church in North America, this conservative Anglican Church states, **“The Anglican Church in North America unites some 100,000 Anglicans in nearly 1,000 congregations across the United States and Canada into a single Church.** It is a Province-in-formation in the global Anglican Communion. The **Most Rev.** Robert Duncan is the archbishop of the Church and bishop of the Anglican Diocese of Pittsburgh.

**The Anglican Church in North America was initiated** at the request of the Global Anglican Future Conference (GAFCon) **in June 2008** and formally recognized by the GAFCon Primates – **leaders of Anglican Churches representing 70 percent of the active Anglicans globally – on April 16, 2009 after a thorough examination of the Anglican Church's leadership, organizational structure, proposed constitution and proposed canons”** (“About.” *Anglican Church in North America*. 14 Mar 2012. <anglicanchurch.net/?/main/page/about-acna>).

- The Anglican Church also says, **“Globally, regionally and locally, Anglicanism is in the process of reformation. Within the last decades, the Episcopal Church in the United States and the Anglican Church of Canada have increasingly accommodated and incorporated un-Biblical, un-Anglican practices and teaching”** (“History.” *The Anglican Church in North America*. 14 Mar 2012. <anglicanchurch.net/?/main/page/about-acna>).

### God, Christ, and the Spirit:

- The Episcopal Church states, “As Episcopalians, we are followers of Jesus Christ, our Lord, and we believe in the Father, Son, and Holy Spirit” (“I Am Episcopalian.” *The Episcopal Church*. 13 Mar. 2012. <episcopalchurch.org/page/i-am-episcopalian>).
- The Episcopal Church states, **“In a resolution passed by General Convention in 1982, the Church affirmed the ability of God to create in any form and fashion, which would include evolution. Several Anglicans and Episcopalians, some of whom are both theologians and scientists, are contributing to the development of new theologies of an evolving creation...”**

Many Christians have been taught to believe that evolution is opposed to creation, and that a believer cannot accept evolution and also believe in God. Neither of these assertions is true. Two alternatives to biological evolution put forth by some Christians are called ‘Young Earth Creationism’ and ‘Intelligent Design.’ **Young earth creationists interpret the creation stories in Genesis as historical and scientific accounts about the way God originated the universe.** They believe that the earth and the whole cosmos were created in six literal twenty-four hour days some 6,000 years ago, and that God separately created each living ‘kind.’ **They claim that there is scientific evidence to back up their interpretation of the Bible. However, they reject any evidence that does not fit their biblical interpretation, including all of the compelling evidence that the universe is billions of years old and that species have evolved.** Young earth creationists oppose the teaching of evolution not only because it is contrary to their interpretation of the Bible but also because they believe that the teaching of evolution is responsible for changes in modern society they consider harmful to Christian morality...

**All but a very few natural scientists, including the great majority who are Christians, have rejected the scientific claims of the creationists, because the evidence both for an earth and universe billions of years old and for biological evolution is decisive...**

**In 1982, General Convention passed a resolution** (a) to ‘affirm its belief in the glorious ability of God to create in any manner,’ (b) ‘**and in this affirmation reject the rigid dogmatism of the “Creationist” movement**’ and (c) further affirmed ‘our support of the scientists, educators, and theologians in the search for truth in this creation that God has given and entrusted to us.’” (“A Catechism of Creation.” *The Episcopal Church*. 14 Mar 2012. <archive.episcopalchurch.org/documents/CreationCatechism.pdf>).

**Scriptures:** *God:* Gen. 1:1-2, Psa. 110:1, Isa. 9:6, 48:16, 61:1, Mic. 5:2, Matt. 12:46-47, 13:55-56. 28:19, Luke 3:22, John 1:1, 14, Acts 7:55, 10:38, Rom. 8:9, 15:30, 2 Cor. 13:14, Heb. 9:14, 1 Pet. 1:2, 3:18, 1 John 4:2; *Creation:* Gen. 1:26-27, Exo. 20:11, Matt. 19:4-5, Mark 10:6-8, Luke 11:50-51, **Rom. 1:20.**

### Christ’s Words and the Scriptures:

- The Episcopal Church generally receives the Bible without using it as their sole guide. The Episcopal Church says about the Bible that, “It is our foundation, **understood through tradition and reason, containing all things necessary for salvation.** Our worship is filled with Scripture from beginning to end” (“The Bible.” *The Episcopal Church*. 13 Mar. 2012. <episcopalchurch.org/page/bible>).
- This Church states, **“The Holy Scriptures, commonly called the Bible, are the books of the Old and New Testaments; other books, called the Apocrypha, are often included in the Bible”** (“The Holy Scriptures.” *The Book of Common Prayer*. 13 Mar 2012. <bcponline.org/Misc/catechism.htm>).
- The Episcopal Church also claims, **“The Bible Challenge - The Episcopal Church takes reading the Bible very seriously. Approximately 70% of the Book of Common Prayer comes directly from the Bible, and Episcopalians read more Holy Scripture in Sunday worship than almost any other denomination in Christianity. The Bible Challenge, sponsored by the Center for Biblical Studies, helps individuals and parishes set goals to read the entire Bible, to receive its comfort, strength,**

**wisdom, and guidance, and to gain a deeper understanding of how God has worked, and continues to work** ("The Bible." *The Episcopal Church*. 13 Mar. 2012. <episcopalchurch.org/page/bible>).

- The Episcopal Church also says, "**The Book of Common Prayer is a treasure chest full of devotional and teaching resources for individuals and congregations, but it is also the primary symbol of our unity. We, who are many and diverse, come together in Christ through our worship, our common prayer**" ("The Book of Common Prayer." *The Episcopal Church*. 13 Mar. 2012. <episcopalchurch.org/page/book-common-prayer>). **The Episcopal Catechism is in the Book of Common Prayer.**
- The Episcopal Church also says, "We will always have questions, but in the two foundational statements of faith – **the Apostles' Creed used at baptism, and the Nicene Creed used at communion – we join Christians throughout the ages in affirming our faith in the one God who created us, redeemed us, and sanctifies us**" ("The Creeds." *The Episcopal Church*. 13 Mar 2012. <episcopalchurch.org/page/creeds>).
- The Handbook of Denominations states, "The church expects its members to be loyal to the 'doctrine, discipline and worship of the one Holy Catholic and Apostolic Church' in all the essentials, but permits great liberty in nonessentials. It allows for variation, individually, independent thinking, and religious liberty. Liberals and conservatives, modernists and fundamentalists find common ground for worship in the prayer book" (Mead, P.133).
- Yet, the Episcopal Church said in 1549, "**Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.** In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church" ("The First Book of Common Prayer." *The Book of Common Prayer*. 13 Mar 2012. <bcponline.org/>).

**Scriptures:** Luke 1:1-3, **1 Cor. 1:1-2, 10**, 2 Cor. 1:1, Eph. 3:3-5, Col. 4:16, 2 Thess. 2:15, 2 Tim. 3:16-17 (cf. 1 Tim. 5:18), 2 Pet. 1:16-21, 3:15-16, 1 John 1:1-4.

#### Way of Salvation:

- The Episcopal Church says, "**The sacraments are outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace...Grace is God's favor toward us, unearned and undeserved; by grace God forgives our sins, enlightens our minds, stirs our hearts, and strengthens our wills...The two great sacraments given by Christ to his Church are Holy Baptism and the Holy Eucharist**" ("The Sacraments." *The Book of Common Prayer*. 13 Mar 2012. <bcponline.org/Misc/catechism.htm>).
- According to the Handbook of Denominations about the Episcopal Church, "Two sacraments, baptism and the Eucharist, are recognized as 'certain sure witnesses and effectual agencies of God's love and grace.' **Baptism by pouring, sprinkling, or immersion is necessary for both children and adults. Baptism by any church in the name of the Trinity is recognized as valid.** Baptized people are confirmed as members of the church by the bishop" (Mead, P.133).
- The Episcopal Church states, "**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...The inward and spiritual grace in Baptism is union with Christ in his death and resurrection, birth into God's family the Church, forgiveness of sins, and new life in the Holy Spirit...Infants are baptized so that they can share citizenship in the Covenant, membership in Christ, and redemption by God**" ("Holy Baptism." *The Book of Common Prayer*. 13 Mar 2012. <bcponline.org/Misc/catechism.htm>).

- The Episcopal Church says, **“The Holy Eucharist is the sacrament commanded by Christ for the continual remembrance of his life, death, and resurrection, until his coming again...The Holy Eucharist is called the Lord's Supper, and Holy Communion; it is also known as the Divine Liturgy, the Mass, and the Great Offering...The outward and visible sign in the Eucharist is bread and wine, give and received according to Christ's command...The benefits we receive are the forgiveness of our sins, the strengthening of our union with Christ and one another, and the foretaste of the heavenly banquet which is our nourishment in eternal life”** (“The Holy Eucharist.” *The Book of Common Prayer*. 13 Mar 2012. <bcponline.org/Misc/catechism.htm>).
- The Episcopal Church recognizes 7 sacraments, **“‘Sacraments are outward and visible signs of inward and spiritual grace’** (Book of Common Prayer, p. 857). Besides **baptism and the Eucharist (Holy Communion)**, the church recognizes other spiritual markers in our journey of faith. These include: **Confirmation (the adult affirmation of our baptismal vows)**, pp. 413-419, Book of Common Prayer; **Reconciliation of a Penitent (private confession)**, pp. 447-452, Book of Common Prayer; **Matrimony (Christian marriage)**, pp. 422-438, Book of Common Prayer; **Orders (ordination to deacon, priest, or bishop)**, pp. 510-555, Book of Common Prayer; [and] **Unction (anointing with oil those who are sick or dying)** pp. 453-467, Book of Common Prayer” (“The Sacraments.” *The Episcopal Church*. 13 Mar 2012. <episcopalchurch.org/page/sacraments>).

**Scriptures:** Matt. 28:19-20, Mark 16:16, John 6:53-56, **Acts 2:28, 3:19, 8:38, 22:16**, Rom. 6:3-7, **Col. 2:11-12**, 1 Pet. 3:21, 1 John 1:5-2:6.

#### **Church Government:**

- The Episcopal Church states, “All church members play a role in our governance, from decisions in parish life to our highest policy-making body, the General Convention. Lay and ordained people, in concert with the church's bishops, share the responsibilities of oversight and legislation” (“Church Governance.” *The Episcopal Church*. 13 Mar 2012. <archive.episcopalchurch.org/governance.htm>).
- The Handbook of Denominations states, **“The episcopal form of government is a federal union, each diocese autonomous in its own sphere, originally associated with others for the maintenance of a common doctrine, discipline, and worship. To those objectives have been added the unification development, and prosecution of missionary, educational, and social programs. Each diocese functions through a bishop (elected locally, with the approval of the episcopate and representatives of clergy and laity from the whole church), who is the spiritual and administrative head.** There is a diocesan legislative body made up of the clergy of the diocese and representatives of the local congregations, which meets annually; a standing committee of clergy and laity, advisers and assessors to the bishop; and, usually, a program board” (Mead, P.134).
- The Episcopal Church recognizes its relationship with Anglican churches, **“The Anglican Communion is the gathering of Anglican and Episcopal churches from around the world. Today, the Anglican Communion comprises more than 80 million members in 44 regional and national member churches in more than 160 countries.**

The Episcopal church is part of the Anglican Communion, and is comprised of 110 dioceses in 16 nations.

**At the head of the Anglican Communion is the Archbishop of Canterbury, Rowan Williams”** (“The Anglican Community.” *The Episcopal Church*. 14 Mar 2012. <episcopalchurch.org/page/anglican-communion>).

**Scriptures:** *Government:* Acts 14:26, Acts 20:28, Eph. 1:22, **Phil. 1:1**, Col. 1:18, 2:19, 1 Tim. 3:1-7, Titus 1:5-9, **1 Pet. 5:1-4.**

### Worship and Assembly:

- **“In corporate worship, we unite ourselves with others to acknowledge the holiness of God, to hear God's Word, to offer prayer, and to celebrate the sacraments”** (“Prayer and Worship.” *The Book of Common Prayer*. 13 Mar 2012. <bcponline.org/Misc/catechism.htm>).
- **“Music in the Episcopal Church can be as diverse as its worship services. Although final authority over the music used in an Episcopal service is ‘the duty of every Minister’ (Canon 24, Section 1), our hymnal draws all Episcopalians together musically in the same way that the Book of Common Prayer draws us together in prayer and liturgy”** (“Music.” *The Episcopal Church*. 13 Mar 2012. <episcopalchurch.org/page/music>).
- The Handbook of Denominations describes the worship assemblies of the Episcopal Church stating, **“Some Episcopal churches are ‘high,’ with elaborate ritual and ceremony; others are described as ‘low,’ with less involved ceremony and more of an evangelistic emphasis. But all value the prayer book, which contains the heart of both New Testament and Old Testament devotions.** Members have built stately cathedrals in the U.S., such as the Cathedral of St. John the Divine in New York City, the third largest in the world, and the Cathedral of Saints Peter and Paul, the national cathedral in Washington, D.C. Stained-glass windows, gleaming altars, vested **choirs**, and a **glorious ritual** not only are beautiful, but also **give the worshiper a deep sense of continuity of the Christian spirit and tradition”** (Mead, P.134).

**Scriptures:** Matt. 6:1-18, 15:1-9, 23, John 4:21-24; **1 Cor.** 11:17-34; **14;** Col. 2:18-23; Heb. 10:24-25.

### Morality:

- Addressing **homosexuality** as social-economic justice, the Episcopal Church states, **“Resolved, That the 75th General Convention of The Episcopal Church reaffirm that gay and lesbian persons are by Baptism full members of the Body of Christ and of The Episcopal Church as ‘children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church’ (GC1976–A069); and be it further. Resolved, That the 75th General Convention reiterate its apology ‘on behalf of The Episcopal Church to its members who are gay or lesbian, and to lesbians and gay men outside the Church, for years of rejection and maltreatment by the Church,’ and recommit to ‘seek amendment of our life together as we ask God’s help in sharing the Good News with all people”** (GC1997–D011); and be it further. **Resolved, That, in evidence of that apology, The Episcopal Church pledge to include openly gay and lesbian persons on every committee, commission or task force developed for the specific purpose of discussing issues about sexuality and request the same of our sister churches in the Anglican Communion and Anglican Communion bodies; and be it further. Resolved, That the 75th General Convention reiterate that ‘our baptism into Jesus Christ is inseparable from our communion with one another, and we commit ourselves to that communion despite our diversity of opinion and, among dioceses, a diversity of pastoral practice with the gay men and lesbians among us’** (GC2003–C051)” (General Convention, *Journal of the General Convention of...The Episcopal Church, Columbus, 2006* (New York: General Convention, 2007), pp. 669-670. 13 Mar 2012. <episcopalarchives.org/cgi-bin/acts/acts\_resolution.pl?resolution=2006-a167>).
- The Episcopal Church notes that it, **“Resolved, the House of Deputies concurring, That Title III, Canon 4 be amended by adding a new sentence to Section 1 as follows: No one shall be denied access to the selection process for ordination in this Church because of race, color, ethnic origin, sex, national origin, marital status, sexual orientation, disabilities or age, except as otherwise specified by these Canons. No right to ordination is hereby established”** (General Convention, *Journal of the General Convention of...The Episcopal Church, Indianapolis, 1994* (New York: General Convention, 1995), pp.

811-12. 13 Mar 2012. <episcopalarchives.org/cgi-bin/acts/acts\_resolution.pl?resolution=1994-d007>).

- The Episcopal Church scolded the Boy Scouts saying, **“Resolved, That the 73rd General Convention recommend that all clergy in charge of congregations and vestries: 1) Inform the local Boy Scouts of America council and other organizations of the Episcopal Church's policy adopted at the 65th General Convention (1976) that ‘homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church’; 2) Encourage the Boy Scouts of America to allow membership to youth and adult leaders irrespective of their sexual orientation; 3) Strongly encourage individual churches which charter or host scout units to open a dialogue with the unit leaders, scouts, and their parents regarding discrimination against youth and leaders on the basis of sexual orientation; 4) Engage in educational programs within their churches to inform members and others about these issues; and be it further. Resolved, That the 73rd General Convention recommend the Office of the General Convention send a copy of this resolution to the National Office of the Boy Scouts of America”** (General Convention, *Journal of the General Convention of...The Episcopal Church, Denver, 2000* (New York: General Convention, 2001), p. 338. 13 Mar 2012. <episcopalarchives.org/cgi-bin/acts/acts\_resolution.pl?resolution=2000-C031>).
- The Episcopal Church ambiguously declares, **“We affirm that issues such as birth control are matters of personal informed conscience”** (“I Am Episcopal.” *The Episcopal Church*. 13 Mar 2012. <episcopalchurch.org/page/i-am-episcopalian>).
- Concerning **abortion**, the Episcopal Church declares, **“We believe that legislation concerning abortions will not address the root of the problem.** We therefore express our deep conviction that any proposed legislation on the part of national or state governments regarding abortions must take special care to see that the individual conscience is respected, and that the responsibility of individuals to reach informed decisions in this matter is acknowledged and honored as the position of this Church; and be it further.  
**Resolved, That this 71st General Convention of the Episcopal Church express its unequivocal opposition to any legislative, executive or judicial action on the part of local, state or national governments that abridges the right of a woman to reach an informed decision about the termination of pregnancy or that would limit the access of a woman to safe means of acting on her decision”** (General Convention, *Journal of the General Convention of...The Episcopal Church, Indianapolis, 1994* (New York: General Convention, 1995), pp. 323-25. 14 Mar 2012. <episcopalarchives.org/cgi-bin/acts/acts\_resolution.pl?resolution=1994-A054>).
- Regarding inter-denominational works, the Episcopal Church states, **“Resolved, That the 75th General Convention of The Episcopal Church receive and affirm ‘Call to Partnership,’ the communiqué presented to the United Nations Summit on Sept. 13, 2005, by Anglican, Evangelical, Greek Orthodox, Lutheran, Reform, Roman Catholic, Seventh Day Adventist and United Methodist participants in the Consultation of Religious Leaders on Global Poverty; and be it further. Resolved, That The Episcopal Church acknowledge the leadership of persons in poverty and local leaders in poor communities as equal partners and not simply recipients in the global effort to alleviate the crushing burden of extreme poverty; and be it further. Resolved, That the 75th General Convention urge our ecumenical and interfaith partners to affirm ‘Call to Partnership’ and join The Episcopal Church in working across confessional lines and in partnership with governments and international organizations to pursue the achievement of the Millennium Development Goals (MDGs) with all available human and financial resources; and be it further”** (General Convention, *Journal of the General Convention of...The Episcopal Church, Columbus, 2006* (New York: General Convention,

2007), pp. 524-525. 13 Mar 2012. <episcopalarchives.org/cgi-bin/acts/acts\_resolution-complete.pl?resolution=2006-A010>).

- Regarding the mission of the Church, the Episcopal Church is about civil political advocacy (activism). **“To proclaim the Good News of the Kingdom; To teach, baptise and nurture new believers; To respond to human need by loving service; To seek to transform unjust structures of society; To strive to safeguard the integrity of creation and sustain and renew the life of the earth”** (“The Five Marks of Mission.” *The Episcopal Church*. 13 Mar 2012. <episcopalchurch.org/page/five-marks-mission>).
- The Episcopal Church sees their role in advocating the civil government, “The Episcopal Church’s Office of Government Relations cannot advocate for important issues alone. **It needs individuals and congregations to write to their representatives, ask for support on social justice issues, and make their voices heard. Working together, we can send a strong message to Congress.** Become a member of the Episcopal Public Policy Network today and join committed Episcopalians working for a better world” (“Public Policy.” *The Episcopal Church*. 13 Mar 2012. <episcopalchurch.org/eppn.htm>).
- Also, **“Advocacy involves efforts to educate, motivate, organize and empower Episcopalians to action for justice, peace and care for all of God's creation, through networks, partnerships and resources. There are many opportunities for you to be involved in the advocacy work of the church. From contacting your government representatives about important issues to getting down and dirty as part of a disaster response team, the advocacy networks have a place and need for everyone to get involved”** (“Advocacy: Action.” *The Episcopal Church*. 13 Mar 2012. <archive.episcopalchurch.org/107567\_ENG\_HTML.htm>).
- The Episcopal Church continues, **“Advocacy involves much more than just persuading our elected officials; it means connecting Episcopalians to the important and exciting events happening on Capitol Hill and around the country – from prayer vigils, to training events and materials, to lobby days.** The documents you’ll find here allow us to communicate with Episcopalians across the country and around the world. They inform our community about important opportunities and developments. They also allow us to provide parishes with educational materials and bulletins. (“Advocacy: Communications.” *The Episcopal Church*. 13 Mar 2012. <archive.episcopalchurch.org/107568\_ENG\_HTML.htm>).
- Also, this church, **“Resolved, That the 75th General Convention of The Episcopal Church recognize that the use of fossil fuels harms air quality and public health and is contributing to changes in the global climate that threaten the lives and livelihoods of our neighbors around the world; and be it further. Resolved, That the Convention affirm that our Christian response to global warming is a deeply moral and spiritual issue; and be it further”** (General Convention, *Journal of the General Convention of...The Episcopal Church, Columbus, 2006* (New York: General Convention, 2007), pp. 484-485. 14 Mar 2012. <episcopalarchives.org/cgi-bin/acts/acts\_resolution-complete.pl?resolution=2006-C018>).

**Scriptures:** Rom. 12:9-15:13, 1 Cor. 6:9-11, Gal. 5:16-6:10, Eph. 4:17-6:18, Col. 3-4:6.

#### **Marriage and Divorce:**

- Regarding divorce and remarriage, the Episcopal Church says, **“We affirm that committed relationships are lifelong and monogamous. Episcopalians also recognize that there is grace after divorce and do not deny the sacraments to those who have been divorced”** (“I Am Episcopal.” *The Episcopal Church*. 13 Mar 2012. <episcopalchurch.org/page/i-am-episcopalian>).

**Scriptures:** Matt. 5:31-32, 19:9, **Mark 10:5-12, Luke 16:18**, 1 Cor. 6:16-18, 7:10-15, Heb. 13:4.

**The End Times & Afterlife:**

- The Episcopal Church states, **“The Christian hope is to live with confidence in newness and fullness of life, and to await the coming of Christ in glory, and the completion of God's purpose for the world...By heaven, we mean eternal life in our enjoyment of God; by hell, we mean eternal death in our rejection of God...We believe that Christ will come in glory and judge the living and the dead”** (“The Christian Hope.” *The Book of Common Prayer*. 13 Mar 2012. <[bcponline.org/Misc/catechism.htm](http://bcponline.org/Misc/catechism.htm)>).

**Scripture:** Matt. 24:29-51, 25:31-46, Mark 13:24-37, Luke 21:25-36, John 14:1-4, Acts 1:9-11, 1 Cor. 15:23-28, 50-53, 1 Thess. 4:13-5:11, 2 Thess. 2:1-12, 2 Pet. 3:1-13, Rev. 19-22:5.