

TRINITY: MISSION ETHOS (FOR CLERGY)
Anglican Orthodox Catholic
Rev. 2/20/2024

Clergy seeking to work with Trinity should familiarize themselves with the following:

- our Theological Positions (below)
- our Local Charisms (below)
- and our Rule of Life found here: https://thetrinitymission.org/wp-content/uploads/2023/02/Rule_2022_5x7_v5.pdf

This is put together hopefully to assist you in determining whether or not you and your family will be a good fit in our ministry. If any of these items cause you or your wife ANY hesitation or concern, please bring them up in your conversation with Fr. Michael. Ideally, your reactions to each statement should range from "I'm totally fine with that" to "That's my vision for the Church too."

1. THEOLOGICAL POSITIONS WE HOLD ON TOPICS OF DISUNITY WITHIN THE ACNA

In those things which are not clear from Holy Scripture in their canonical sense, we will seek out the teaching and practice of the Church, East and West, throughout history going back to the time of the Apostles, and where we find greater consensus, we hold more firmly and where we find great variability, we allow the same.

The Book of Common Prayer 2019 lists seven declarations as being essential and fundamental to the "Anglican Way." To those statements we add the following:

- In the Holy Eucharist, Jesus Christ is truly present in the bread and the wine after it has been consecrated by the Holy Spirit through the prayers of the Church in accordance with the bishop.
- For, at least, ecumenical reasons and in order to hold consistent claims of Catholicity – that which has been held at all times and in all places – the words "and the Son" should not be used in the Creed in reference to the procession of the Holy Spirit.
- There is insufficient Biblical evidence, historical evidence, and ecumenical consensus to allow for the ordination of women to serve as presbyters or bishops as those roles currently exist in the Church. (NOTE: our diocese does not ordain women as Deacons but has the separate order of Deaconess)
- We affirm the doctrinal decrees of the Seven Ecumenical Councils. **not sure if this adds anything to the Fundamental Principles or not but this list was first made as a simpler-language version of FIFNA*

- In speaking of the atonement, we affirm that:
 - The will of the Father and the will of the Son are always unified.
 - The forgiveness of sins has always been freely given by God and has never been dependent upon anything other than God's own mercy.
 - There is no debt to God that cannot be freely forgiven by God.
 - God is not bound by necessity.
 - There is no existence apart from God.
 - God does not have to be appeased, propitiated, or satisfied in any way in order to receive his mercy and/or forgiveness of sins.
- The benefits of the atonement are applied through the Sacraments of the Church and the fullness of the Sacramental Life of the Church includes: Holy Baptism, the Supper of the Lord, Confession, Holy Matrimony, Ordination, Confirmation, and Anointing of the Sick.
- The Gospel should be proclaimed in a manner that makes clear the necessity and benefit for the individual as well as the fuller story of God reconciling all things to Himself through His Son.
- God, and not man, is the creator of human life; therefore, the followers of Christ should promote and uphold the sanctity of life from conception to natural death.
- God created only two complementary sexes of human beings - male and female - and a person's God-given sex cannot be changed.
- Holy Matrimony is in its nature the exclusive and lifelong union of one man and one woman.
- All human beings - regardless of race, nationality, religion, political ideology, sexual identity, or any other manner of division - are included in God's command to love our neighbor.
- Because the earth is the Lord's, Christians should promote creation care, conservation, and preservation.
- The bonds of our mutual participation in the Body of Christ supersede all other social relationships including race, nationality, political ideology, and organizational connections (clubs, fraternal organizations, societies, etc.).

2. LOCAL CHARISMS

- We worship (and pray generally) ad orientem
- We have icons, incense, candle lighting, a lot of bowing, and making the sign of the cross
- We congregationally chant and/or sing a lot of our Eucharist liturgy
- We are disciplined according to a specific Rule of Life (see link above) and expect our clergy to be leaders, facilitators, and advocates of the same
- Women are invited to do anything that all men are allowed to do in the life and worship of the church - this includes being a Reader at Eucharist

- We do not preach or teach Penal Substitutionary Atonement Theory
- Fr. Michael's personal theology (and therefore his teaching) engages greatly with Eastern Christianity
- We worship in accordance with the BCP 2019 but do not use the "actual book" for much and we use a different Daily Office lectionary and a different Psalter
- We encourage children to both address and refer to our priests as "Father Firstname"
- We are fairly ambivalent regarding whether adults address or refer to the clergy as "Father."
- Fr. Michael himself rarely wears clericals but has generally encouraged clergy to dress as they see fit for the mission to which God has called them.
- Our major values under the heading of "Devotion to Christ" are: hospitality, humility, and integrity.
- Our hope has been to be "a faithful and compelling expression of historical Christianity."