

Place the symbols of the Twelve in a circle around the Good Shepherd.

Move the symbols of the Twelve out to the edges of the black felt, spreading them evenly around the oval.

Put down the three white felt circles (each about 3" in diameter) representing the Holy Trinity on the other side of the Good Shepherd.

Move Peter's symbol to the edge of the felt closest to the children directly under the Good Shepherd.

Put the bishop's miter on the center (purple) leg directly under Peter's shield.

Put the map of England down on the top of the red stool leg.

He was always saying things like that. What could he mean? They did not understand at first, but they did not forget. Later they would understand.

Later the disciples were in Jerusalem. On the Feast of the Pentecost there was a sound like a mighty wind rushing in to be with them. It was the Holy Spirit!

Everyone could see that the Twelve had come close to God – and God had come close to them – in a new way. The disciples had become apostles! They went out in to all the world to tell this story.

When the apostles went out to the world to tell the story, they also baptized the people.

They baptized them with water in the name of the Father, the Son, and the Holy Spirit.

This symbol represents Peter. Peter's sign is the crossed keys and an upside-down cross. One time Jesus said to Peter that he was the rock on which he would build the church. He then said that he gave Peter the keys to the kingdom.

When Peter was old, he went to be with the Christian people in Rome. There he was known as the first Bishop.

Christianity spread throughout the world. Missionaries in the 3rd century brought the Christian Church to England.

In the 6th century, Augustine came from Rome to found the Christian Church in southern England. He was the first Archbishop of Canterbury.

The English Church was under the authority of the Pope in Rome.

Place the portrait of King Henry VIII down on the top of the purple stool leg.

In 1534, King Henry VIII broke ties with the Pope. The Church of England worshipped as it had before, even though it was no longer controlled by the Pope in Rome.

After Henry died, he was succeeded by a son and a daughter. The son, Edward VI, wanted a Church of England that had absolutely no ties with the Roman Catholic Church. He wanted a Protestant church – a church that “protested” the Roman Catholic Church.

The daughter, Mary I, came next and wanted only a Roman Catholic Church in England.

Place the portrait of Elizabeth I beyond the picture of Henry VIII.

Another daughter, Elizabeth I, followed them with her own version of the Church of England. She brought a compromise: a church where Catholics kept important traditions of the church as well as the individual traditions of worship of the Protestants.

Elizabeth’s church was a *via media* – a middle way where two groups agreed to be in unity yet worship differently. Our *Book of Common Prayer* was introduced in the reign of Elizabeth I as a way of solidifying this compromise.

Place a small map of the original 13 colonies beyond the map of England.

Because the land that became the United States of America was settled first by the English, they brought the church of Elizabeth I with them.

When the Revolutionary War came, the English priests left because they had sworn allegiance to the king when they became priests.

Place a small copy of the Declaration of Independence beyond the map of the colonies.

2/3 of the signers of the Declaration of Independence and the Constitution were Episcopalians. While they were making a new country, they were also making a new church.

After the Revolutionary War, the new Episcopal church had a problem. Only a bishop can confirm and ordain new priests. The American church had no bishops!

Samuel Seabury was elected to be made the first American bishop. However, the Archbishop of Canterbury in England refused to ordain him, so Seabury turned to the Scottish Episcopal Church, and was consecrated a bishop.

Place a shield of the Episcopal Church beyond the Declaration.

This is the shield of the Episcopal Church. The large cross in the middle is the Cross of St. George, the Patron Saint of England, representing our English roots as a church. The 9 crosslets in the corner represent the original 9 dioceses in the Church in America.

These crosslets are in the shape of an X, the Cross of St. Andrew, to honor the Scottish Episcopal Church, which consecrated our first Bishop Seabury.

Place a map of the diocese of Western North Carolina beyond the shield.

Our church, with many other churches in this part of the state, make up a diocese. The Bishop is the leader of all the churches within a diocese.

The leader of the bishops throughout the Episcopal Church in the United States is called the Presiding Bishop. He is our chief bishop, or Primate.

Every country that has an English or Anglican church (the words mean the same thing) has a primate, as well. The primate of the Church of England IN England is known as the Archbishop of Canterbury. He is the chief bishop of all the chief bishops, or the “first among equals.”

Although there are seven sacraments, we regularly celebrate two main sacraments, or signs, of the Gospel, as Jesus told us to do:

Point to the table with the chalice and paten.

Point to the three white circles of the Trinity.

Place a Bible on the green leg of the stool.

Indicate the red leg of the stool.

Indicate the purple leg of the stool. Place the small globe beyond the picture of Elizabeth I.

Reveal the three strands (purple, red, and green) from underneath the black oval of the stool. As you make these concluding remarks, slowly and intentionally braid the three strands together, pulling them toward you as you braid.

Sit back and address the children as you wonder together.

(This story was developed to tell to Soul-Journers, a catechumenate class of adults, at St. Philip's Episcopal Church in December 2005. –Jill Stewart.)

One is the mystery of meeting Jesus in the sharing of the wine and bread, which we call Holy Eucharist.

The second is baptism, where with the sign of water we are baptized in the name of the Father, Son, and Holy Spirit.

Episcopalians base our faith on these things:

We read about the People of God and Jesus and his followers in Holy Scripture.

We use reason to understand the gifts given to us in our baptism.

We stand in communion with our brothers and sisters in faith in the worldwide Anglican communion and with those who came before us in tradition all the way back to our first bishop, Peter.

We are part of this church here, St. Philip's. We argue, we wonder, and we worship. We continue to ask the one we follow, "Who are you?"

We are part of the Anglican Communion. We argue, we wonder, and we worship. We continue to ask the one we follow, "What is the kingdom of heaven like?"

We look for the *via media* – the middle way. We compromise and work to follow Jesus together even though we disagree at times.

We come together – in this parish and in the worldwide Anglican Communion – in the mystery of sharing the bread and wine, because Jesus promised he would be with us.

Now, I wonder:

I wonder what part of this story you like the best?

I wonder what the most important part of this story could be?

I wonder where you are in the story? What part of this story is about you?

I wonder if we can leave out any part of this story and still have all the story we need?

