

Plenary Sessions

The Most Rev. Dr. Ray R. Sutton (Opening Plenary)

1. *Chalcedon, Richard Hooker and the Anglican Way of Real Participation*

This talk will introduce the great theological and sacramental tradition of the Anglican Way. Built on the foundational ecumenical councils, especially the Fourth Ecumenical Council of Chalcedon, the Anglican tradition is developed and articulated perhaps better than any other by the renowned Post Reformation Anglican Divine, Richard Hooker. His theology has been described as, "real participation," based on the Chalcedonian model of Christology.

Dr. Hans Boersma (Sessions 2-6)

2. *Sacramentalism: Anglicanism and Participation*

C. S. Lewis famously drew a distinction between symbolism and sacramentalism. This talk unpacks Lewis's understanding of sacramentalism. We will look at the Christian Platonism that underwrites the sacramental ontology of Lewis and of the Great Tradition.

3. *Contemplation: Anglicanism and the Beatific Vision*

Increasingly, theologians emphasize the continuity between this world and the next. The focus has come to be on the use and enjoyment of this-worldly goods in eternal life. By contrast, this talk makes a plea for a return to a God-centered view of the eschaton.

4. *Typology: Anglicanism and Scripture*

This talk presents the case for the reappropriation of a 'sacramental hermeneutic.' We will see how seventeenth-century philosophical developments obstructed such a sacramental reading of the Bible and will draw on Edward Pusey and others for a typological approach.

5. *Sacrificial Worship: Anglicanism and the Eucharist*

What does it mean to offer up everything we have received from God, in thanksgiving, in Eucharistic worship in the Upper Room? This talk shows how the biblical teaching of time helps us understand the Eucharist as participation in the sacrifice of Christ

6. *Harmony: Anglicanism and the Beauty of the Psalms*

We typically regard beauty as just a matter of personal taste. As a result, its place in the liturgy is often little more than ornamentation. For the Great Tradition, however, music had a sacramental quality. This session looks at how the harmony of the Psalms allows us to participate in the beauty of virtue, of the cosmos, and of Christ himself.