

Sunday, May 5, 2024

Confirmation Session IIII

***Bishop Bascom visit to Trinity has been rescheduled for Saturday, June 8- Sunday, June 9, 2024.**

Purpose: General Survey of History, Creeds, Sacraments, and practices of the Episcopal Church.

Review:

Sacraments are outward and visible signs of an inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace. Another words, a sacrament points us to the presence of Christ in the world.

The Seven Sacraments are Baptism, Confirmation, Eucharist, Marriage, Confession, Ordination, and the Anointing the Sick

Baptism and the Eucharist are the dominical (taught by Jesus) sacraments that Jesus commanded his disciples to continue, while the other five are sacramental rites taught by the church.

Vocations, Ordinations, and Orders, oh my!

Vocation from a Latin word meaning “to give voice to.” Our orders give voice to who we are and what we are called to do as members of the body of Christ participating God’s mission.

Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit. Indeed, the body does not consist of one member but of many. If the foot were to say, ‘Because I am not a hand, I do not belong to the body’, that would not make it any less a part of the body. And if the ear were to say, ‘Because I am not an eye, I do not belong to the body’, that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose. ¹⁹If all were a single member, where would the body be? As it is, there are many members, yet one body. The eye cannot say to the hand, ‘I have no need of you’, nor again the head to the feet, ‘I have no need of you.’ Now you are the body of Christ and individually members of it.

I Corinthians 12: 4-7, 12-21, 27

Laity

The Laity is the order of all baptized and confirmed members of the body of Christ.

The baptized and confirmed are to give voice to the promises made at baptism and reaffirmed at their confirmation (See Book of Common Prayer Pg. 305-306, and Pg. 415-417). Most of the ministry and mission of the church is carried out by the laity.

Bishops

The English word for bishop comes from the Greek word episcopos, which means overseer. The bishop's ministry is one of oversight: leading, supervising, and uniting the church. Bishops in the Episcopal Church are part of the historic episcopate, which means they can trace their ordinations, through apostolic succession, back to the earliest apostles.

Priest (Presbyters)

Presbyter comes from the Greek word presbyteros, meaning elder, and indicates a leader in the church. Presbyters are responsible for teaching, preaching administration, and sacramental ministry in a particular congregation under the oversight of a bishop. The English word priest is derived from the word for presbyter.

Deacons

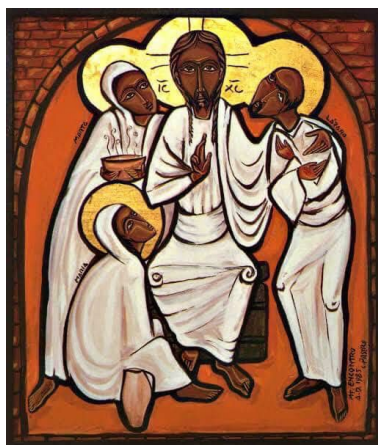
Deacon comes from the Greek word diakonos, meaning servant. The ministry of the deacon is described in Acts 6: 1-7. Deacons are set aside for the ministry of service, both in their role in the liturgy and their work on behalf of the poor and oppressed.

The Daily Office

Book of Common Prayer Pg. 37-144

Liturgies for corporate and private devotions.

Spiritual Practices and Rule of Life



This community has been forming through a prayerful circle of lay and ordained people since 2021. The purpose is for communal prayer, study, and encouragement for spiritual growth. Named, **The Bethany Community of Saints Mary, Martha, and Lazarus**, like Jesus was encouraged by his friends in Bethany, our study and prayer is rooted in ten spiritual practices/principles:

Silence

A basic human need; it cleanses our heart, bringing healing and renewal to our being. The Psalmist prays, "Be still and know that I am God." (Psalm 46:10) "Silence is God's first language; everything else is a poor translation." (Thomas Keating, Invitation to Love)

Service

This is service which arises spontaneously from compassion and friendship. It is about the mutual gift of our humanity: how we encounter God through sharing the life of others. True service is a sanctuary of attentiveness where we recognize in each of those we serve the image of God.

Scriptures

We believe God speaks in many places and in many ways, we seek to find God primarily in meditation on the Old and New Testaments, with nature, in the wisdom of Christian teachers, saints and mystics, as well as spiritual writings from other religions.

Sacrament

God pours out everything for life and redemption to sustain the creation God loves infinitely. We seek to know the grace of God's outpouring love in our lives. The Sacraments of the church use water, oil, bread, wine, and fire as outward signs of our indelible and eternal union with the God.

Sabbath

God finished the work of creation and on the seventh day rested. Sabbath was established in God's time for refreshment and renewal of body, mind, and soul. Sabbath is the thread weaving daily living and spiritual well-being. It is a gift of time to create sacred space.

Sharing

In our community we seek to drink deeply from the spiritual well of life and find inspiration to live more intentionally empowered by the Spirit. Like Jesus and the family in Bethany, we share the joys and challenges of life, and we are encouraged in our faith together.

Simplicity

The absence of everything, in simplicity only the Spirit remains.

Surrender

Jean Pierre de Caussade called surrender the "sacrament of the present moment." Surrender is a process of forgetting about what you think you want, releasing the desire to control the solution or outcome, and accepting what is as it is.

Solitude

A state experienced from intentionally withdrawing one's attention from human activity in order to become more fully present with oneself and with God. It's about an inner focus and awareness.

Stability

Through our community we seek an intentional life that is healthy and life-giving. To be stable is to be rooted in God even when life can be chaotic, difficult, and tumultuous. Our regular gatherings, study, and prayer form a foundation from which we can live not only for ourselves alone but in service to the world God loves so deeply.