



Preparing for the Reaffirmation of Baptismal Vows

*Our Diocesan process, seeking to prepare Christians for a
Reaffirmation of their Baptismal Vows
through the rites of Confirmation, Reception, & Reaffirmation*

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Concerning Reaffirmation of Baptismal Vows
from the Book of Occasional Services
with notes for the Episcopal Diocese Western Michigan



This series of rites and stages of preparation employs a process similar to that of the catechumenate to prepare mature baptized persons to reaffirm their baptismal covenant and receive the laying on of hands by the bishop. It is also appropriate for already confirmed persons who wish to enter a time of disciplined renewal of the baptismal covenant and for those who have transferred into a new congregation. This process may also be used for returning persons who have been separated from the church due to notorious sins. Care, however, should be taken in distinguishing such “penitents” from the other persons in this process, in the preservation of confidentiality, and the penitent’s own participation in the process conducted with pastoral sensitivity.

It is important to note, however, that this is not the catechumenate, which is appropriate only for the unbaptized.

In some congregations, it may be desirable, due to limited resources, for catechumens and the previously baptized to attend meetings together during each stage. Care should be taken, however, to underscore the full and complete Christian membership of the baptized. The rite of Confirmation is not ordination for lay persons—baptism is ordination for lay persons. This rite is more akin to the Renewal of Ordination Vows that clergy experience with the preparation perhaps being compared to a sabbatical experience a clergy person might take to reflect upon and consider anew her or his ordination vows. When those preparing for reaffirmation do join the catechumens in their meetings, the baptized may appropriately be considered as assisting the catechists.

For these reasons, the rites of the catechumenate are not appropriate for those preparing for the Reaffirmation of Baptismal Vows. During meetings, prayers offered for the baptized should acknowledge their baptism. Good examples of such prayers are found in the weekday collects for the Great Fifty Days of Easter in Lesser Feasts and Fasts. When they join the catechumens in their meetings, the baptized may appropriately be considered as assisting the catechists.

There are three stages of preparation and formation, each concluding with a rite as a transition. (The first rite, however, is used only for those baptized members who are returning to the church from a period of inactivity and for those coming from other traditions.) The third stage leads to the Reaffirmation of one’s Baptismal Vows, presenting the candidate to the bishop for Confirmation, Reception, or Reaffirmation on one of the four baptismal days. It is desirable that there are baptisms of unbaptized adults or children in the final rite as well, underscoring that the rite of reaffirmation flows from the baptism the candidates for this process have already experienced.

Throughout, the candidate is valued by the community as a living example of our common need to reexamine and reaffirm our baptismal covenant, and as a model of conversion. In each stage, the candidate is to go on a “field trip,” having an experience upon which to reflect with the wider class. Once sponsors are chosen (by the end of the first stage), the sponsors and candidate should do the field trip experience together. Throughout the process, the Baptized candidates should take part in the Eucharist, including reception of Holy Communion, unless prevented by penitential discipline.

Lastly, the rites attempt to make full use of the existing symbolic language of the liturgy, through the use of actions and physical symbols as well as words.

This process can occur in one of four possible cycles during the year. The Rite of Confirmation, Reception, and the Reaffirmation will be a Diocesan liturgy, celebrated regionally on the four baptismal days. The process below would begin fourteen weeks before whichever liturgy the parish was participating in—some parishes may even choose to offer the process several times throughout the year.

Stage One – A period of inquiry and story sharing.

A period of inquiry designed for story sharing and to give persons enough information about Christian faith and practice and the life of the local community so they may determine if they wish to enter a disciplined period of mature formation in the story of God's saving deeds, prayer, worship, and service.

During the weeks of this stage, the candidates visit another religion. It is ideal if candidates plan this field trip together. Even if there need to be two or three different trips, the experience should be one that is shared.

→ *By the conclusion of this stage, one or more Sponsors are chosen from among the candidate's community. Sponsors need to be confirmed Episcopalians and generally should not be family members of the candidates. Sponsors are needed for the rite that will conclude this stage.*

→ *Concluded with the First Rite: Welcoming Returning Members and Members Baptized in other Traditions. This rite is appropriate for baptized persons who are returning to active church life after having lived apart from the Church and for persons coming into this Church from another tradition. Active Baptized members of the congregation do not go through the first rite, though they should participate in the first stage that leads up to that rite.*

Stage Two –Deeper exploration of faith and ministry.

This is a longer period during which those being formed, along with sponsors, catechists, and other members of the community engage in deeper exploration of faith and ministry.

This formation period is based on a pattern of experience followed by reflection. The baptized persons explore the meanings of baptism and the baptismal covenant, while discerning the type of service to which God calls them in the context of the local community. The sponsors and catechists in turn train and support them in that service and help them to reflect theologically on their experience of ministry through the study of Scripture, in prayer, and in worship. During the weeks of this stage, the candidate and sponsor choose a ministry experience to participate in.

→ *Concluded with the Second Rite: Enrollment for Preparation. During this period of final preparation, the members of the candidates' congregation may be invited to take on a special discipline or other prayer practice in solidarity with those who will be reaffirming their baptismal vows through the rite of Confirmation, Reception, or Reaffirmation.*

Stage Three – Focus on prayer and disciplines.

This is a stage of immediate preparation for Reaffirmation of the Baptismal Vows with the bishop. The candidates focus on the prayer disciplines and their role in ministry to others. In their group meetings, candidates for Reaffirmation share their ongoing experience of conversion and explore more deeply the life of prayer and ministry. During the weeks of this stage, the candidate and sponsor choose to participate in a worship experience in another Christian tradition, preferably one with which the candidate not familiar, and a worship experience in another Episcopal parish, affirming that their baptism has already united them with all Christians in all traditions and that this process has deepened their spiritual walk within the Episcopal tradition.

→ *Concluded with the Rite of Confirmation, Reception, and Reaffirmation of Baptismal Vows celebrated by the bishop as a regional liturgy on one of the four baptismal days.*

→ *After the diocesan liturgy, the candidate's journey is celebrated and recognized with the final parish-based Rite of Celebration.*

On the Application of this Process

What is essential in this booklet is the three-stage process and the topics to be covered. This is the process envisioned in our *Book of Occasional Services* and edited specifically for application in our diocese. In addition, this booklet contains talking points and handouts for each class. The talking points and handouts exist as *suggested* resources, not as a required framework. Every congregation, every clergy person or catechist, has their own strengths. Thus, in some applications of this process, the talking points and handouts will be used precisely as they are presented. In other applications, however, clergy or other catechists may prefer to create their own lesson plans, preferring, for example, more time for discussion. This local adaptation to context, while retaining the basic three-stage process, is encouraged.

Similarly, local congregational leaders are encouraged to consider what form of this process works best for their resources and situation. Some parishes may prefer to do the entire process alone. Others may join with fellow parishes in their deanery or other geographic area, with various clergy and lay catechists teaching each week and the hosting location also rotating. Indeed, it may be that a shared process would not only make the process easier, but also ensures that a breadth of perspectives is presented to those going through this program of preparation. At the same time, if the process is to be shared among several parishes or catechetical leaders, then either these talking points should be used or new ones put together in the local context. Otherwise, the tendency of the various teachers to overlap each other and make the classes repetitive can become a difficulty. Deanery or Parish could work.

During the invitation to the observance of a holy Lent, the Celebrant tells the people how the experience of joining with converts to the church and penitents seeking restoration was important for body. The Celebrant says, in part, “Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith” (BCP 265). The process set forth in this booklet seeks to enable the preparation for the reaffirmation of baptismal vows likewise to serve as leaven for the whole congregation. In particular, as congregations participate in the liturgical rites which transition from one stage to the next, they are reminded of the richness of their own baptismal promises and are, hopefully, encouraged to renew their own faith and Christian practice.

It is our hope that this process will further equip the saints of God in their lives as Christians, that their worship may be enlivened, their transformation deepened, and their ministry in the world be made more effective, until all things are brought together in Christ, the one through whom all things were created, and the one whose grace, we pray, is able to work beyond the weaknesses in the process we have sought to craft.

~ The Commission on Ministry of the Episcopal Diocese of Western Michigan
The Feast of Constance and Her Companions
September 9, 2014

~ EDWM Preparation for Reaffirmation Schedule ~

This is a model that a parish may use, the process beginning at least fourteen weeks before one of the four Baptismal days in the Book of Common Prayer. In addition to the “weeks out” marker, you’ll notice we’ve given suggested weeks for the four times during the year. “E” is for those planning on celebrating the rite on Easter, “P” is for those planning on celebrating the rite on Pentecost, “A” is for those planning on celebrating the rite on All Saints’, and “B” is for those planning on celebrating the rite on the Feast of the Baptism of our Lord.

However, you will want to look carefully at the liturgical calendar when counting out the weeks—for example, there are not always two Sundays after Christmas, or you might want to take a week off for a holiday, in those cases, you will need to start the process a week sooner or have two classes within one week. Parishes will determine their own times for meeting, whether on Sunday mornings, afternoons, evenings, or during the week.

Date	Topic	General Description
Stage One – A period of inquiry and story sharing. Field Trip – Visit another religion.		
14 Weeks <i>E</i> – 14 out <i>P</i> – Last Epi <i>A</i> – Proper 12 <i>B</i> – Proper 22	I Starting the Journey	<ul style="list-style-type: none"> Registration & Introduction A Group Covenant What the process looks like Choosing your Sponsor <i>Writing a spiritual autobiography.</i>
13 Weeks <i>E</i> – 13 out <i>P</i> – Lent 1 <i>A</i> – Proper 13 <i>B</i> – Proper 23	II The Story of Scripture	<ul style="list-style-type: none"> The Salvation Story – Our Story Hebrew & Christian Scripture Authority, Interp., & “3 Legged Stool”
12 Weeks <i>E</i> – 12 out <i>P</i> – Lent 2 <i>A</i> – Proper 14 <i>B</i> – Proper 24	III The Story of Christianity in the Anglican Tradition	<ul style="list-style-type: none"> Brief history of Anglican Christianity in England, the US, and Michigan The “Via Media” Anglicanism’s story of holding together different streams.
11 Weeks <i>E</i> – 11 out <i>P</i> – Lent 3 <i>A</i> – Proper 15 <i>B</i> – Proper 25	IV The Story of our Worship	<ul style="list-style-type: none"> History and Theology of the BCP Introduction to and Overview of the BCP <i>Turn in your Spiritual Autobiography, discuss with Sponsor</i>
Stage Two –Deeper exploration of faith and ministry. Field Trip – Ministry w/ Sponsor.		
10 Weeks <i>E</i> – 10 out <i>P</i> – Lent 4 <i>A</i> – Proper 16 <i>B</i> – Proper 26	Rite of Welcome – <i>At parish worship</i>	<ul style="list-style-type: none"> Introduction to Sacraments Baptism, Membership, and Ministry Holy Eucharist as food for ministry <i>Writing a vocational statement—what you do flows from what you believe.</i>
	V Holy Baptism and Holy Eucharist	
9 Weeks <i>E</i> – 9 Out <i>P</i> – Lent 5 <i>A</i> – Proper 17 <i>B</i> – Proper 27	VI Discernment and Vocation	<ul style="list-style-type: none"> Introduction to Discernment Baptized Ministry

8 Weeks <i>E – 8 Out</i> <i>P – Palm Sun</i> <i>A – Proper 18</i> <i>B – Proper 28</i>	VII Safeguarding God’s Children <i>Note, due to this being a certification class, it will be two-hours long instead of ninety minutes.</i>	<ul style="list-style-type: none"> Safeguarding God’s Children Certification workshop
7 Weeks <i>E – Last Epi</i> <i>P – Easter</i> <i>A – Proper 19</i> <i>B – XtheKing</i>	VIII Stewardship, Mission and Outreach	<ul style="list-style-type: none"> Being stewards of our gifts Service within & outside the Church <i>Turn in your Vocational Statement, discuss with Sponsor</i>
Stage Three – Focus on Prayer and Disciplines. Field Trip – Worship in 2 other churches.		
6 Weeks <i>E – Lent 1</i> <i>P – Easter 2</i> <i>A – Proper 20</i> <i>B – Advent 1</i>	Rite of Enrollment in Final Preparation– At parish worship. IX Rule of Life	<ul style="list-style-type: none"> Rules of Life in the Christian tradition <i>Writing your own Rule of Life.</i>
5 Weeks <i>E – Lent 2</i> <i>P – Easter 3</i> <i>A – Proper 21</i> <i>B – Advent 2</i>	X Anglican Spirituality	<ul style="list-style-type: none"> Spirituality in the Anglican Tradition
4 Weeks <i>E – Lent 3</i> <i>P – Easter 4</i> <i>A – Proper 22</i> <i>B – Advent 3</i>	XI Prayer Practices	<ul style="list-style-type: none"> Intro to Prayer Personal Prayer Practices Group Prayer Practices
3 Weeks <i>E – Lent 4</i> <i>P – Easter 5</i> <i>A – Proper 23</i> <i>B – Advent 4</i>	XII Other Sacramental Rites	<ul style="list-style-type: none"> Explanation of sacramental spirituality Overview of the other sacramental rites
2 Weeks <i>E – Lent 5</i> <i>P – Easter 6</i> <i>A – Proper 24</i> <i>B – Xmas 1</i>	XIII Returning to Spiritual Autobiography	<ul style="list-style-type: none"> Discussion of visits to other churches Group discussion of where you have found God before and where you are finding God now
1 Week <i>E – Palm Sun</i> <i>P – Easter 7</i> <i>A – Proper 25</i> <i>B – Xmas 2</i>	XIV Returning to Vocational Statement, Your Rule of Life	<ul style="list-style-type: none"> Group discussion of how your Vocational Statement flows from your beliefs. Present your Rule of Life to group, indicating how it supports your sense of calling as a baptized Christian.
Baptism Day <i>Easter</i> <i>Pentecost</i> <i>All Saints’</i> <i>Baptism of X</i>	Diocesan Confirmation Service	<ul style="list-style-type: none"> Candidates who desire can be confirmed, received, or reaffirm their baptismal vows
Future Week	Rite of Parish Celebration	

Talking Points for EDWM Preparation for Baptismal Reaffirmation

I. Starting the Journey

Basic flow:

Fifteen Minutes Name tags, prayer, check-in
Sixty Minutes Class Session Begins (*different flow than other classes, note timing*)
Fifteen Minutes Class Session Ends with Prayer (Compline, Evening, Noonday, etc.)

I. Opening Discussion

- Introductions using mutual invitation: How long have you been attending an Episcopal Church? What tradition were you raised in, if any?
- Give each candidate a copy of the *Book of Common Prayer* (preferably a nice copy, pocket-sized leather ones are about \$20 on Amazon.com).
- If not already decided, discuss whether the group would want to have a refreshment or meal depending on the time of the class. Either the group could share this, people signing up for various weeks, or people from your parish (or parishes/deanery, if the class is shared) could volunteer to bring food each week.

II. Key Teaching Points

A. Group Covenant (15 minutes)

1. Explain covenant – a written agreement or promise between two or more people.
2. Discuss examples of covenants in Scripture and/or society. How do they help? How can they hinder?
3. Come to a consensus agreement on a covenant, using the handout as an example.

B. The Basics of the Reaffirmation Process (10 minutes)

1. **This is a journey not a destination.** The goal is to gain a deeper understanding of our baptism and its implications. Some people choose to stop this particular journey at some point along the way. This decision must be respected by all.
2. **This is about formation more than information.** We are inviting you to grow in Christ and lay claim to the implications of your baptism anew from the Episcopal theological point of view—not make you an expert in Episco-trivia! There will be experiential opportunities as well as didactic learning. Respect that we all learn in different manners.
3. **This is an invitation not a requirement.** Confirmation, reception, or reaffirmation is not needed for *most* ministries in the Episcopal Church.

C. So what is Confirmation? (10 minutes)

TEC Canon I.17(c), “It is expected that all adult members of this Church, after appropriate instruction, will have made a mature public affirmation of their faith and commitment to the responsibilities of their Baptism and will have been confirmed or received by the laying on of hands by a Bishop of this Church or by a Bishop of a Church in communion with this Church. Those who have previously made a mature public commitment in another Church may be received by the laying on of hands by a Bishop of this Church, rather than confirmed.” ...*What does this mean?*

1. Confirmation

- a. Confirmation is intended for those who have been baptized in this or any church but who have not made a mature affirmation of their faith. Those seeking confirmation now desire to “confirm” their earlier baptism and commit to the Christian life within the fellowship of the Episcopal Church. It is appropriate for those baptized as infants or children but who have not yet made an adult

affirmation of their faith. It may be appropriate for those who were baptized as adults in another church but who have not yet had hands laid on them by a bishop of this Church.

2. Reception

- a. Those who have received the laying on of hands at confirmation by a Bishop in apostolic succession are considered confirmed and may, therefore, be received by a Bishop in this church. This would include Roman Catholic and Eastern Orthodox Christians as well as those who had been members of a church in communion with this Church (e.g., ELCA).
- b. Those who have previously made a mature public commitment in another Church (e.g., adult baptism and/or confirmation by a pastor or bishop not in apostolic succession) may also choose to be received by the Bishop rather than confirmed.

3. Reaffirmation of Baptismal Vows

- a. Those who were baptized as adults in this Church but have not yet had hands laid on them by the bishop are invited to reaffirm their baptismal vows. In addition, any Episcopalian who wishes to make a marked change in their life and go through the formation process may be a candidate for this rite.

D. What will this process look like? (10 minutes)

1. Three Stages

- a. Stage One – A period of inquiry and story sharing.
- b. Stage Two – Deeper exploration of faith and ministry.
- c. Stage Three – Focus on prayer and disciplines

2. Class Meetings

- a. Each class begins with 15 minutes of check-in, then the presenter has 60 minutes for presentation and discussion, allowing for 15 minutes for closing worship.
- b. Almost every class will have a handout to go with it. That handout will be distributed at the beginning of class for you to take notes. It will also have suggestions for further reading. *Few, if any, will read every book!* These suggestions are so that if a certain subject raises something in your spirit, you know where to dig deeper.
- c. You may find it helpful to create a binder or notebook to keep handouts and other things that interest you throughout the process all in one place.

3. Field Trips

- a. In each stage there is a field trip meant to give you an experience that can inform your journey. Near the end of each stage, there is opportunity in the class to discuss the field trip. Thus, you'll want to figure out what you'll do for each stage's field trip early on.
- b. For this first stage, sometime between now and Class Four you need to go and visit with another religion (not Christian). This could be experiencing their worship, talking with their clergy, or visiting their space.

4. Rites of Transition

- a. After each stage there is a rite transitioning into the next stage. These are observed in your parish. Your parish priest will be responsible for organizing them, but you'll want to be there for the liturgical experience.

5. Sponsors

- a. You need to be thinking of who you would like to be your sponsors. They need to be in place by Rite of Welcome that will conclude this stage.

6. Outcomes

- a. Each stage has an outcome as well. This first stage will result in a Spiritual Autobiography that you should discuss with your sponsor before the Rite of Welcome. The second stage will result in a Vocational Statement that you should discuss with your Sponsor prior to the Rite of Enrollment in Final Preparation. The Final stage will result in a Rule of Life that will support your sense of call as a baptized Christian.

E. Writing Spiritual Autobiography (15 minutes)

1. A spiritual autobiography is your life story—the telling of your journey with the purpose of discerning and proclaiming how your experiences have shaped your relationship with God. This may contain both people and times within the religious community and everyday people and times in your life that have influenced who you are now and how you understand God in your life. The autobiography deepens your understanding of Christian life and ministry.
2. We live in multiple worlds (intellect, family, religious, play, and our physical body)
 - a. Who are the important people in your worlds?
 - b. What are the important concerns or questions that are central to the worlds in which you live?
 - c. What events do you remember?
 - d. What stands out for you during the different stages of your life?
3. Notice who you have been and who you are now. A spiritual autobiography should reflect the answers to theological concerns about the presence or absence of God, or the experience of grace, forgiveness, and repentance among other questions.
 - a. How was/is your life impacted by your various worlds?
 - b. How has your faith sustained you through your life?
 - c. When or how do/did you experience the presence of God?
 - d. What would you consider grace in various periods of your life?
4. By virtue of your baptism you were called to ministry, guided and perhaps pushed by your personal gifts, skills, experiences, and the Holy Spirit. When you finish writing this spiritual autobiography, you will share and discuss it with your Sponsor. By sharing our stories we know we are not alone in God's world, that we can learn, and that we can receive support.

What is most essential during this process as you deepen your understanding of your baptism is for you to grow in your relationship with God and thus be equipped to grow in your relationship with others. As you work on your Spiritual biography, you should spend time listening to what God might reveal to you about your journey. Thus, you are encouraged to start today with a habit of spending five minutes in silence, being aware of God's presence and attentive to the Spirit's stirrings, as you seek to understand your own story anew.

III. Final Questions?

What hasn't been covered, what don't you understand?

Handout for EDWM Preparation for Baptismal Reaffirmation

I. Starting the Journey

Possible points in a Group Covenant

We commit to each other that we will...

- Come to class on time
- Inform the leader when I will not be able to attend or will be late
- Commit to attending classes. If I consistently miss I will withdraw and begin the process at a time when I will be able to participate fully—not only for my benefit but so that I may build relationships and learn alongside my peers.
- Respect everyone in the class
- Listen with an open mind
- Actively participate in all activities as able
- Respect confidentiality of all person in the class
- Pray for all participants
- *What else?*

To do...

- 1) Go on a field trip to another religious tradition. Where might I go? _____
- 2) Choose a sponsor (confirmed Episcopalian). Who I might ask? _____

Writing a Spiritual Autobiography

Important Points to Remember

Further Reading for Digging Deeper

- *Welcome to the Episcopal Church: An Introduction to its History, Faith, and Worship*, by Christopher L. Webber (Morehouse Publishing, 1999). ISBN 0819218200
- *Jesus was an Episcopalian (And You Can Be One Too!): A Newcomer's Guide to the Episcopal Church*, by Chris Yaw (LeaderResources, 1998). ISBN 1595180001
- *Your Faith, Your Life: An Invitation to the Episcopal Church*, by Jennifer Gamber (Morehouse Publishing, 2009) ISBN 0819223212
- *My Faith, My Life: A Teen's Guide to the Episcopal Church*, by Jennifer Gamber (Morehouse Publishing, 2006), ISBN 0819222208
- *A People Called Episcopalians: A Brief Introduction to Our Peculiar Way of Life*, by John H. Westerhoff (Morehouse Publishing, Rev. 1996 edition, 2002), ISBN 0819219495
- *An Episcopal Dictionary of the Church: A User-Friendly Reference for Episcopalians*, by Don S. Armentrout and Robert Boar Slocum (Church Publishing, 2000), ISBN 0898692113
- *Signed, Sealed, Delivered: Theologies of Confirmation for the 21st Century*, by Sharon Ely Pearson (Morehouse Publishing, 2014), ISBN 0819228915

Talking Points for EDWM Preparation for Baptismal Reaffirmation

II. The Story of Scripture

Basic flow:

Fifteen Minutes	Name tags, prayer, check-in
Sixty Minutes	Class Session Begins (10 min. discussion / 40 min. teaching / 10 min. discussion)
Fifteen Minutes	Class Session Ends with Prayer (Compline, Evening, Noonday, etc.)

I. Opening Discussion Questions

- What did you think about Scripture growing up? How is that different as what you hear in TEC?
- If you had to describe “The Story of Scripture” in one phrase, what would you use?

II. Key Teaching Points

A. The People of God Encountering Mystery

1. Ever since humanity existed, we have sought to understand that which is beyond us, that which is transcendent. The Bible is perhaps best understood as God’s people wrestling with these questions. It is the story of the people’s often faltering, often flawed, experience with the divine. Sometimes they hear God’s voice and follow it. Other times they confuse their own voice for that of God and wind up doing damage.
2. So, the story of Scripture is not one monolithic narrative. In fact, it is several different competing stories, stories which even disagree with each other.
 - a. In the Hebrew Bible, for example, we see God’s people wrestling with pluralism, as one prophet instructs the men to divorce their foreign wives (Ezra), while another book written at the same time (Ruth) talks about how one foreign wife entered the people of God and served as the ancestor to David.
 - b. In the Gospels, we have numerous examples of each Gospel author telling the story very differently, even with very important details! For example, the synoptic Gospels (Matthew, Mark, and Luke) place the Last Supper as the actual Passover meal while the Gospel of John places the Last Supper as the meal before the Passover.
 - c. When the church approved the canon of Scripture, the church knew that there were disagreements in the stories. They didn’t look for the one most accurate story. That is because the church knew that to tell the whole story of Jesus, they could not just tell one perspective, one Gospel. Instead, they took four very different stories and said all four were needed even to begin to get at the truth.
 - d. Also, as you read Scripture you discover that the Salvation Story contains a lot of failures! Many of the heroes of our faith were also scoundrels.
3. As we immerse ourselves in Scripture, particularly through practices like the Daily Office, we increasingly realize that the story told in Scripture is the story of our own experience with God. There is failure. There is lament. There is pain and confusion. There is joy. There is, above else, a God who persists with God’s people.
4. Story is, thus, first and foremost, our engagement with mystery. This is the story of Scripture. This is also our own story—as you prepare your spiritual autobiography over these first weeks, you should be open to conflicts and disagreements. The point is not getting the one perfect story, it is being open to different stories while also pursuing a deeper engagement with the mystery of God in your own.

B. Opening the Catechism (BCP 853)

1. Defining Scripture (Q1-4)

- a. Both Hebrew and Christian Scripture are indeed Scripture (one has not superseded the other, both are rather read carefully and in context).
- b. Pause and explain Apocrypha.

2. Word of God

- a. Different views of interpretation (difference between fact and truth, e.g., there is truth in a sunrise and a sunset even though, factually, the sun is fixed and we revolve around it)
- b. Note the final point—we understand by the help of the Holy Spirit functioning in the community of the church (not on our own!).

C. Authority and Interpretation: Richard Hooker’s “Anglican Stool” – *Actually, Hooker never talked about a three-legged stool, that is a later articulation of his three-fold hierarchy of authority in the church... but looking at the stool, nonetheless because Episcopalians love it!*

1. Scripture – The BCP is filled with it (old joke: we like the Bible because it quotes the BCP). In the ordination service (BCP 513), we affirm that it contains all things necessary for salvation. This is different than saying *all things in it* are necessary for salvation.
2. Tradition – We pay attention to what our forebears have said, particularly when the church has spoken as a whole. At the same time, our apprehension of truth is always developing (the Trinity is not explicit in Scripture) and it sometimes changes (slavery was OK in Scripture and usury was condemned—the opposite is now believed!)
3. Reason – Anglicans historically have affirmed modern scholarship. Evolution and historical critical scholarship did not shake our church as much as others.

D. One way we immerse ourselves in the Story: The Lectionary. Explain the difference between the Eucharistic (RCL) Lectionary & Daily Office Lectionary. Show where are found—online, too!

E. So, as you read the Story, how should you interpret Scripture?

1. First, ask what you are trying to do? Are you seeking Bible study or simply an engagement with God? Scripture can be used a method of prayer (more about that in later weeks!), in those cases it becomes the medium through which the Spirit speaks to us.
2. If you are seeking actual Bible study—an attempt to get at the meaning of a text, then there are indeed good ways of engaging Scripture well.
 - a. Pay attention to the genre. You cannot treat poetry in the Psalms like you would treat law or instructions to churches. Story is not command.
 - b. Pay attention to the rhetoric, ask what the author was trying to say to her or his original audience. It may be different from what that message would be for us.
 - c. Use tools. There is a difference between a *devotional* study bible and an *academic* study Bible. The New Oxford Annotated is an excellent choice for good, understandable, scholarship. The NRSV is the standard translation in TEC.

III. Closing Discussion Question

1. As you think about the Scripture stories you know, what is a story in Scripture that resonates with your own story with God?
2. What hasn’t been covered, what don’t you understand?

Handout for EDWM Preparation for Baptismal Reaffirmation

II. The Story of Scripture

The Daily Office Online: <http://www.missionstclare.com/english/index.html>

The Revised Common Lectionary Online: <http://www.lectionarypage.net/>

The Anglican Stool:

Scripture

Tradition

Reason

Richard Hooker was the first Anglican theologian following the English reformation to offer an account or apology for the English Church. In his work, *The Laws of Ecclesiastical Polity*, he argued against the Puritans and Roman Catholics. He claimed that Puritans claimed too much in proposing that scripture provided the only source of knowledge, including knowledge about all matters of church order and discipline. In turn, he claimed that the Roman Catholic Church claimed too much in believing that the Church had infallible understanding of faith (as given by the Pope), much less the order and discipline of the church. Instead, Hooker maintain, scripture contains all things necessary to salvation. We know this as we come into relationship with God through scripture and worship. In other words, scripture speaks to us the truths of faith as we have come to experience those truths in our lives. There is a mutual, inward hold that scripture makes upon us and we upon it. The Christian life is then lived out in light of this faith, shaped by the order of Church and society as that reflects the continuing, developing understanding of both.



Further Reading for Digging Deeper

- *Opening the Bible (New Church's Teaching Series)*, by Roger Ferlo (Cowley Publications, 1997) ISBN 1561011444
- *Welcome to the Bible*, by Vicki K. Black and Peter Wenner (Morehouse Publishing, 2007) ISBN 0819222364
- *How to Read the Bible for All Its Worth*, 3rd edition, by Gordon D. Fee and Douglas Stuart (Zondervan, 2004) ISBN 0310246040

Talking Points for EDWM Preparation for Baptismal Reaffirmation

III. The Story of Christianity in the Anglican Tradition

Basic flow:

Fifteen Minutes	Name tags, prayer, check-in
Sixty Minutes	Class Session Begins (10 min. discussion / 40 min. teaching / 10 min. discussion)
Fifteen Minutes	Class Session Ends with Prayer (Compline, Evening, Noonday, etc.)

I. Invite discussion:

Invite Discussion: What tradition(s) were you raised in? Do you know if it has any connection to Anglicanism? (As you are able, help facilitate connections as people answer, that is, what denominations are related to which. For example, United Methodist comes from Anglican, Baptist comes from English Nonconformist, etc.)

II. Key Teaching Points: Telling the Story... → Henry VIII did not start the Anglican Church!

- A. Early Church – The story of the beginnings of a rather independent minded group of Christians
 - 1. 1st or 2nd Century
 - a. Arrived in the first or second century (probably through a trade route)
 - b. Existed independently (as did many Christian communities in that time)
 - 2. 3rd to 5th Century
 - a. Tertullian and Origen in the third century talk about it as already existing
 - b. Bishops from the area known to be at 4th century councils
 - c. Pelagius (the great enemy of Augustine of Hippo) was from England in the 4th to 5th century. Pelagianism is the belief that humans are capable of choosing good or evil without God's assistance.
 - d. But in the 5th century, Roman troops began withdrawing and the Anglo-Saxons (Germanic, western coasts of Europe) started settling in England.
- B. 6th to 16th – The story of increasingly following Roman approaches and leadership.
 - 1. St. Augustine
 - a. In 597 Pope Gregory the Great sent Augustine from Rome to “evangelize” the pagan Anglo-Saxons. With the help of Christians already living in Kent, he established his church in the capital of Kent: Canterbury and became the Archbishop of Canterbury
 - b. But remember, Christianity was already there! It has lost some power due to the Anglo-Saxon settlement, but was still particularly strong in Celtic areas
 - i. Ireland – St. Patrick, a Roman Briton turned Irish slave who, after escaping and becoming free, turned into a missionary to the Irish.
 - ii. Scotland – St. Columba (or Colum Cille) a Gaelic Irish missionary monk who introduced Christianity to the Picts.
 - 2. Rome cements control
 - a. Augustine asked Gregory for advice, Augustine was encouraged to consecrate pagan temples for Christian service and to transform pagan practices in dedication ceremonies or feasts of martyrs since “he who would climb to a lofty height must go up by steps, not leaps.”
 - b. Increasing tensions between Celtic practices led to the synod of Whitby, where it was decided that Church in England would follow Roman practices.
 - c. Thus, the Romanization of English Christianity continued and was established (though there remained distinct Celtic spirituality in some areas and distinct Sarum usage for worship in the Medieval times)

C. English Reformation (Henry VIII) – The story of independence reasserted

1. Reluctant Separation
 - a. A Devout Catholic, wrote against Luther, named Defender of the Faith
 - b. Wanted an annulment because he believed he had sinned by marrying his brother's wife, Catherine of Aragon
 - c. Pope Clement VII wouldn't grant it for political reasons (Catherine was the cousin of the Roman [German] emperor who was putting pressure on the Pope).
2. This refusal to annul was the straw that broke the camel's back. "The latest in a thousand years of Rome asserting its authority unjustly over Christianity in England." → But our split from Rome was originally **political**, not **theological**.
3. The Church of England (no longer the Church *in* England). Most remained in their positions, no new church started, just not obeying Rome.
 - a. Archbishop of Canterbury Thomas Cranmer was *not* the true leader
 - b. Act of Supremacy (1536) made the monarch the Supreme Head of the Church of England (later changed to Supreme Governor, still a title and role held by the monarch as he/she chooses the Archbishop of Canterbury)
4. But the theological forces on the Continent of Europe began to be felt
 - a. 1549 BCP by Cranmer in English required through the Act of Uniformity
 - b. Edward succeeds Henry VIII, ramps up Protestantism. 1552 Prayer Book—No venerating Christ's presence in Eucharist, no manual acts or vestments, etc. Roman Catholics persecuted
 - c. Mary succeeds Edward, reinstates Roman Catholicism. Pope once again given authority, Cranmer executed. Protestants persecuted.

D. Elizabethan Settlement, Elizabeth succeeds Mary – The story of Anglicanism's maturing.

1. England is tired of bloodshed
 - a. Refuses to "make windows into men's souls." Wants a shared book of worship that can be used by both Catholic and Protestant without same interpretation.
 - b. Thus we get the 1559 BCP, the 39 Articles, the Ordinal and the two Books of Homilies, all issued by Archbishop Matthew Parker
 - c. Later: Hooker—Establishes theological foundations for this settlement. His ideas eventually are described as a three-legged stool—more on that later.
2. The Settlement Seeks a Via Media (both Catholic and Protestant)
 - a. Catholic:
 - i. Views itself as part of the universal Church of Jesus Christ in unbroken continuity with the early apostolic church.
 - ii. Expressed in its emphasis on the teachings of the Fathers, in particular as formalized in the Apostles', Nicene, and Athanasian Creeds.
 - b. Protestant:
 - iii. Shaped by some of the doctrinal and institutional principles of the Reformation (see, e.g., the 39 Articles in the Prayer Book).
 - iv. The customs and liturgy in the BCP are based upon pre-Reformation traditions influenced by Reformation liturgical and doctrinal principles

E. Colonial Anglicanism in America

1. English Colonialism and Missionary Societies result in "Church of England" churches now existing increasingly around the world: including America.
2. Came with the ships from England (Roanoke, Jamestown). In some areas, particularly the south, it became established (supported by taxes in the colonies).
3. But it was not empowered—there were no American bishops, despite protests.

F. Revolution!

1. Many Anglicans left because they were loyal to England, HOWEVER...
 - a. More southern clergy were Patriots than in the North
 - b. $\frac{3}{4}$ of the signers of the Declaration of Independence were Anglican laity
2. The Church of England became “disestablished in the colonies”
 - a. No longer swore an oath to the king in ordination or prayed for him in Prayers.
 - b. No more government support

G. The Birth of TEC

1. Needed bishops. Samuel Seabury— Connecticut elected him in 1783, but no one in England would consecrate. Went to Scotland where the non-juring bishops (bishops who did not support William of Orange or his wife Mary) consecrated him. Later England changed the law and two more bishops were consecrated.
2. Final Foundations
 - a. 1780 representatives from 9 dioceses ratified initial constitution (bi-cameral)
 - b. 1789 published their own revised BCP (no more prayers for royalty)
3. The Civil War
 - a. Episcopal Church of the Confederate States of America formed
 - i. But TEC bishops continued to call the others names during roll call at GC
 - ii. Continued to pray for each other (in theory)
 - b. After the Civil War, reunited
 - i. No sectional schism like many other denominations.
 - ii. Partially because of a lack of rhetoric before war (not good)

H. TEC in the 20th Century

1. National importance—More than a quarter of all presidents have been Episcopalian—though declining for decades now.
2. World War I (many Anglican chaplains died leaving a clergy shortage), thus the 1928 Book increased Morning Prayer in importance because it could be lay led, also added prayers for the departed.
3. Church was very active in civil rights in the 1960s
4. Eleven women ordained irregularly in 1974 (regularized in 1976)
5. New BCP in 1979, re-establishes Eucharist as central to Sunday worship
6. Began studying the place of gays and lesbians, 3 decades later consecrated Robinson+

Notice in all of this, the story of Christianity in the Anglican tradition is a story of how the church has managed competing narratives and stories. Historically, Anglicans have sought to hold together the various streams and stories of Christianity, rather than divide into smaller groups. This is the strength we seek to bring to the broader Christian world.

Also, because of this approach, we are traditionally “noncompetitive.” We don’t think everyone needs to be an Anglican to be a good Christian—this is just the tradition in which we have found ourselves most fully brought into the worship of God, and formed for a life of service in the world.

III. Final Questions?

What hasn’t been covered, what don’t you understand? ***Don’t forget! Your Spiritual Autobiography is due next week. In addition to turning it in to the teacher, you should discuss it with your sponsor. Also, by next week you should have gone on a visit to another religion.***

Handout for Lakeshore Deanery Covenant Class
III. The Story of Christianity in the Anglican Tradition

Who started the “Anglican Church”?



Augustine of Canterbury?
6th century



Henry VIII?
16th Century



Elizabeth I?
17th Century

The Shape of Anglican Christianity

The Episcopal Church is a big, colorful, vibrant church. In our Church you may touch ancient traditions and experience intelligent inquiry. It is an expansive Church, a loving Church, with strong ties to our roots as a nation. We are a thoughtful, inquiring, freedom-loving and welcoming body, and we thrive not only in the U.S., but also throughout Latin America, Asia and Europe. We invite you to see and hear the very personal reasons we choose to be Episcopalians. Our controversies and conversations have been public. Our governance is transparent. You are free to see our imperfections, as well as share our joy in that which unites us - our openness, honesty and faith.

- TEC's website

I understand silence. I understand symbols. I understand beautiful language and old music and even older prayers. And God, gracious God, allows me to see Him in those things. And that is why I'm an Episcopalian.

- The Accidental Anglican

Further Reading for Digging Deeper

- *Not Angels but Anglicans: A History of Christianity in the British Isles* by Henry Chadwick and others, (Canterbury Press, 2009), ISBN 1853118788
- *A Brief History of the Episcopal Church*, by David L. Holmes (Trinity Press, 1993), ISBN 1563380609
- *Living with History (New Church's Teaching Series)*, by Frederica Harris Thompsett (Cowley Publications, 1999) ISBN 1561011606

Talking Points for EDWM Preparation for Baptismal Reaffirmation

IV. The Story of our Worship

Basic flow:

Fifteen Minutes	Name tags, prayer, check-in
Sixty Minutes	Class Session Begins (10 min. discussion / 40 min. teaching / 10 min. discussion)
Fifteen Minutes	Class Session Ends with Prayer (Compline, Evening, Noonday, etc.)

I. Opening Discussion Questions

- Go around the room asking each person if they had any “set prayers” in their family or background (e.g., prayers before meals, bedtime, etc.). How did these prayers shape you?

II. Key Teaching Points

A. Prayer Book Antecedents

1. Liturgy in the early church (Communion blended with synagogue practices like the reading of Scripture, prayers, teaching, and the singing of hymns—particularly psalms)
2. 4th-6th Century, many of these forms began to be fixed in a book called The Apostolic Constitutions. This contains a form of liturgy common in both East and West.
3. Originally in the “vernacular” (local language). In the West, Latin became standard as it was the language of the Roman Empire. In the East, developed into Coptic, Syriac, Armenian, and Greek traditions.
4. The language variations also created distinct worship traditions as well as forms became more fully concretized. The West formed the Latin (Roman) rite, and the traditions of the East formed their own rites (Alexandrian for the Coptics, Byzantine for the Greeks, etc.).
5. Even in the Western tradition, there were particular rites and uses. In Milan, there was a distinct “Ambrosian” rite that was slightly different from the Roman Rite. In England, the most significant use was the “Sarum Use,” from the Diocese of Salisbury in southern England. It was still the Roman Rite, but done in a particular Sarum fashion.

B. The First Book of Common Prayer

1. Previously the liturgy had become increasingly complex with the priest having to juggle sometimes as many as twelve books (not as bad as the traditional Anglican worshippers juggling of the Prayer Book, Bulletin, and Hymnal!).
2. In 1549, under the reign of Edward VI, successor to Henry VIII, the primary language of public worship in England and other areas ruled by Edward was changed from Latin to English, and the first Book of Common Prayer came into use. (Pentecost Sunday, 1549)
3. The Book was the work of a commission of scholars, but primarily of Thomas Cranmer, Archbishop of Canterbury. Based primarily upon the Roman Rite as it was used in the Sarum Tradition. Also included elements from the Eastern Church, the Gallican (French) liturgies, and the new Lutheran order of service.

C. The Elizabethan Settlement

1. Protestant/Catholic Back and forth following Henry VIII (Edward-Protestant / Mary-Catholic). Elizabeth’s quest for peace (“I will not make windows into men’s souls”)
2. The 1549 and then 1662 Book of Common Prayer—Comprehensive Prayer Book Liturgy
 - a. E.g., Words of Admin – “The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.” Catholic language from the Roman use // “Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.” Protestant language from 1549 BCP.
 - b. The two were put together. Thus, regardless of catholic or protestant persuasion, one could be a part of the liturgy with different interpretations and beliefs.

D. The American Prayer Book

1. First version created following the Revolution (not going to be praying for the monarch any more, need something different!), published in 1790.
 - a. The Eucharistic liturgy included the *epiclesis* (the calling down of the Holy Spirit upon the gifts), as a nod to our heritage in the Anglican Church in Scotland (whose nonjuring bishops had consecrated our first bishop).
 - b. Take turns reading the last five paragraphs of the preface to the first BCP (beginning on page 10 of the 1979 BCP)
 - c. Emphasis on “In which it will also appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require.”
2. Further revisions in 1892 and 1928 with alterations (1928 introduction of prayers for the dead before they were common in England, largely due to pastoral need following WWI).
3. 1979 Book
 - a. Includes two rites, Rite I (very similar to 1928) and Rite II (reflects the “Liturgical Movement” emphasis on ecumenical approach return to early texts).
 - b. Shifts to a focus on Baptism as the entrance point to the church. Also shifts the primary act of Sunday worship from Morning Prayer to Holy Eucharist.
 - c. These and other shifts had resistance (there are still 1928 BCP parishes), in 2000 General Convention issued an apology to those “offended or alienated during the time of liturgical transition.”

E. A Quick Walk Through the BCP

1. *Words in italics (rubrics) help interpret the liturgy—they are not suggestions, according to canon priests can technically be deposed for violating them!*
2. The Calendar (the difference between Principal Feasts, Sundays and Holy Days [Major Feasts], Days of Special Devotion, and Days of Optional Observance [Lesser Feasts])
3. The Daily Office: Derived from monastic spirituality. Cranmer’s goal that this spirituality would be brought to the entirety of the church
4. Proper Liturgies for Special Days, culminating in the Great Vigil, the center of the church year in the 1979 BCP. It flows into Baptism as most important of all liturgies and that flows into Holy Eucharist.
5. Pastoral Offices (usually led by a priest) and Episcopal Services (usually led by a bishop)
6. The Psalter [Official BCP ends here, rest is supplementary materials and can be changed by one General Convention]
7. Prayers and Thanksgivings
8. The Catechism (emphasize) and Historical Documents (explain)
9. The two Lectionaries (explain the difference between Eucharistic RCL Lectionary and the Daily Office lectionary).

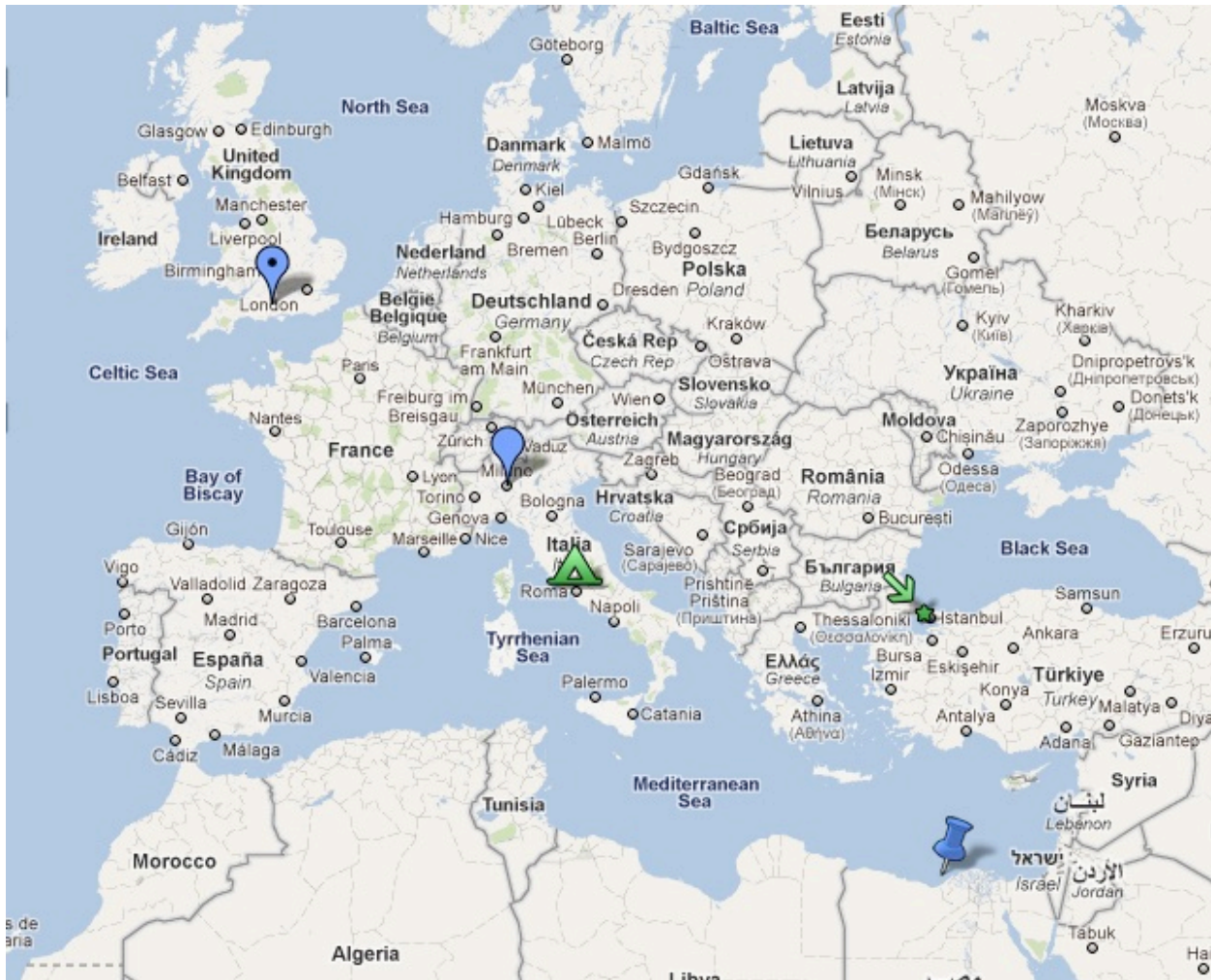
III. Closing Discussion Questions

1. The story of our Anglican approach to worship is one in which we use liturgy as a way of drawing us together despite our difference. As you consider the Spiritual Autobiography you are turning in today, how has your experience of worship shaped your understanding of your story?
2. What hasn’t been covered, what don’t you understand?

Handout for EDWM Preparation for Baptismal Reaffirmation

IV. The Story of our Worship

Liturgy — Leitourgia — “Work of the People” — *By Region*



Salisbury Cathedral, Salisbury, England — Sarum Use



Coptic Orthodox Patriarch, Alexandria, Egypt — Alexandrian Rite



Cathedral of Milan, Italy — Ambrosian Rite



Vatican, Rome, Italy — Roman Rite



Patriarchate of Constantinople, Istanbul, Turkey — Byzantine Rite

1662 Book of Common Prayer — Comprehensive Prayer Book Liturgy

- Elizabeth I, “I will not make windows into men’s souls.”
- Example: Words of Administration
 - “The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.” Catholic language from the Roman use
 - “Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.” Protestant language from 1549 BCP.



Further Reading for Digging Deeper

- *Welcome to the Book of Common Prayer*, by Vicki K. Black (Morehouse Publishing, 2005) ISBN 0819221309
- *Opening the Prayer Book (New Church’s Teaching Series)*, by Jeffrey Lee (Cowley Publications, 1999), ISBN 1561011665
- *Welcome to Worship: An Introduction to Sunday in the Episcopal Church*, by Christopher Webber (Morehouse Publishing, 2002), ISBN 0819219150
- *Theology of Worship (New Church’s Teaching Series)*, by Louis Weil (Cowley Publications, 2001), ISBN 1561011940

First Rite:
Welcoming Returning Members and Members Baptized in Other Traditions
and Celebrating Current Members Entering this Process
Adapted from the Book of Occasional Services, pages 139–140

This rite is used at the principal Sunday Eucharist. It is provided for baptized persons who have returned to the life of the Church after a time away and for members baptized in other traditions. It is also provided for those current members (whether young people preparing for Confirmation or older members preparing for Reaffirmation) who are entering the process. Through this rite, those who wish to pursue a disciplined exploration of the implications of Christian living are hereby recognized by the community and welcomed to begin this process. During the Prayers of the People, those about to be welcomed and celebrated are prayed for by name.

After the Prayers of the People, the senior warden or other representative of the community presents the baptized to the celebrant with these or other words:

N., We present to you these persons (or N., N.,) who are baptized members of the Body of Christ and we welcome them to our community as they undertake a process of growth in the meaning of their baptism.

The following may be added,

N., We also present to you these persons (or N., N.,) who are baptized members of the Body of Christ and have been members of our community, that we might likewise celebrate and welcome them into this process of growth in the meaning of their baptism

The Celebrant addresses the Candidates,

Celebrant (to each baptized person) What do you seek?

Candidate Renewal of my life in Christ.

Celebrant In baptism, you died with Christ Jesus to the forces of evil and rose to new life as members of his Body. Will you study the promises made at your baptism, and strive to keep them in the fellowship of this community and the rest of the Church?

Candidate I will, with God's help.

Celebrant Will you attend the worship of God regularly with us, to hear God's word and to celebrate the mystery of Christ's dying and rising?

Candidate I will, with God's help.

Celebrant Will you participate in a life of service to those who are poor, outcast, or powerless?

Candidate I will, with God's help.

Celebrant Will you strive to recognize the gifts that God has given you and discern how they are to be used in the building up of God's reign of peace and justice?

Candidate I will, with God's help.

The Celebrant addresses the Sponsors,

Celebrant You have been chosen by this community to serve as companions to these persons. Will you support them by prayer and example and help them to grow in the knowledge and love of God?

Sponsors We will, with God's help.

The Celebrant addresses the Congregation,

Celebrant Will you who witness this new beginning keep (N., N.) in your prayers and help them, share with them your ministry, bear their burdens, and forgive and encourage them?

People **We will, with God's help.**

Those being presented remain standing. The sponsors place a hand on their shoulders. The Celebrant extends both hands toward the baptized, saying,

Celebrant Blessed are you, our God, our Maker, for you form us in your image and restore us in Jesus Christ. In baptism, N., N., were buried with Christ and rose to new life in him. Renew them in your Holy Spirit, that they may grow as members of Christ. Strengthen their union with the rest of his Body as they join us in our life of praise and service; through our Savior, Jesus Christ, who lives and reigns with you and the Holy Spirit, now and for ever.

All **Amen.**

In full view of all, the baptized who are new members may now write their names in the church's register of baptized persons. The deacon or a sponsor calls out the names as they are written.

Celebrant Please welcome the new members of the community.

People We recognize you as members of the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.

The service continues with the Peace. It is appropriate for the new members to greet as many of the faithful as possible. Some may also read the lessons, present the Bread and Wine, and perform other liturgical functions for which they have been previously qualified.

Talking Points for EDWM Preparation for Baptismal Reaffirmation

V. Holy Baptism and Holy Eucharist

Basic flow:

Fifteen Minutes	Name tags, prayer, check-in
Sixty Minutes	Class Session Begins (10 min. discussion / 40 min. teaching / 10 min. discussion)
Fifteen Minutes	Class Session Ends with Prayer (Compline, Evening, Noonday, etc.)

I. Invite discussion: why baptism and what is it about?

Go around the room asking each person to share their own history in baptism and confirmation, including what each rite meant for them if they've received it.

II. Key Teaching Points

A. Introduction to Sacraments

1. From the Latin, "sacramentum." This is a Latin translation of the Greek μυστήριον, a word that means "a hidden thing, a secret, or a mystery." The word "sacrament" is an Anglicization of the Latin translation of μυστήριον.
 2. Thus, sacrament is a fancy word for mystery. And whereas Roman thought generally likes to engage the sacraments scientifically, theologizing about all the whys and hows of how the sacraments work and why they work, Anglicans and Eastern Orthodox Christians often prefer to emphasize the mystery aspect.
 3. Thus, they are mysterious places where we come in contact with the grace of God.
- B. The Episcopal Church on Sacraments: Read BCP 857 (Section on "The Sacraments"), BCP 860, first question under "Other Sacramental Rites." There are other ways we experience God's grace through outward and visible signs, the key with the sacraments is:
1. They are *given by Christ* (for Baptism and Eucharist) or
 2. There are other "sacramental rites which evolved in the Church under the guidance of the Holy Spirit."
 3. Sacramental rites differ (question 2) because though they are means of grace given to the church, they are not necessary for all people in the same way Baptism and Eucharist are. We will explore other Sacramental Rites later in this class.

C. Holy Baptism — the First Dominical Sacrament

1. Ecumenical Understanding—insights from the document *Baptism, Eucharist, and Ministry* (BEM). This broad ecumenical document affirms water in the name of the Trinity as the fundamental component of baptism, encouraging churches to recognize each other's baptisms.
 2. Antecedents to Christian Baptism—Ask them what antecedents they can think of. If they need help, be sure to mention: Crossing the Red Sea, The Great Flood, John's Baptism, The Mikveh and other ritual washing, Proselyte Baptism (Gentiles to Jews)
 3. Provide historical description of early Christian initiation.
 - a. Submersion or Immersion, often in the nude (++Jefferts Schori quote on handout)
 - b. Baptism and confirmation: single rite immediate reception of Eucharist following
 4. Our Church's Theology of Baptism and Confirmation
 - a. Work through Catechism (pp. 855-861)
 - b. Work through the Rite—what do you see? (pp. 298-315)
- D. Other Common Questions....
1. Provide theology for infant baptism.
 - a. Initiation into the Body of Christ, they are part of us
 - b. The rite says that this child is not marching to death, but to resurrection

2. When Communion?
 - a. Prayer Book norm is reception right at baptism (for infants, this is accomplished by the Eucharistic Minister dipping a finger in the chalice and then placing the drop on the child's mouth).
 - b. However, different families choose different practices as children grow up. Many wait until the child expresses a desire, often stretching out her or his hand to the bread. What is important is to avoid the idea that the children must completely understand it—after all, under understanding of this sacrament always grows.
 3. Confirmation — At least sixteen years old (canonical age of maturity). What it means?
 - a. Take place in the councils of the church (more on this later!)
 - i. Representative to Diocesan Convention/General Convention
 - ii. Serve on "Title IV" Discipline committee or other ecclesiastical court
 - b. Lay Ministry (Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor, Catechist) → NOT required for Vestry
 - c. Able to enter the ordination process
- E. Holy Eucharist: Food for Ministry
1. Preparing: Read "The Exhortation," BCP 316–317.
 - a. What does this say Eucharist is? What is familiar? What is surprising?
 - b. Much of this is summed up in The Longer Introduction to the Confession, BCP 330. Unless the dispositions in this invitation are present, receiving communion runs the risk of coarsening our spiritual sensibilities
 2. What is Holy Eucharist? BCP 859
 - a. What does the language about sacrifice evoke for you
 - b. Which of the other names is familiar? Which is strange? What intrigues you?
 3. The Lord's Supper
 - a. This name points to the institution. In the Synoptic Gospels (Matthew, Mark, & Luke) it was in a Passover meal. In John's Gospel it was not.
 - b. Exodus 12:1–28... The Pascha
 - i. The whole lamb is slaughtered and consumed to point to the complete offering of sacrifice to God.
 - ii. By eating a meal together we become one people.
 4. Zizoulas refers to Eucharist as our "memory of the future." What might that mean?
 5. Christ's Presence
 - a. Roman belief is Transubstantiation (the *accidents* of Bread and Wine are changed). Lutherans prefer consubstantiation (Christ is present alongside the bread and wine). Others see it as a mere memorial. Anglicans believe Christ is "truly present" but we demand *no one theory* of Christ's presence.
 - b. Christ's presence in the Eucharist, indeed in all of the Sacraments, is an extension of the Incarnation.
- F. Baptized Ministry
1. Baptism plunges you into Christ. Eucharist sustains your life in Christ. Both should lead you to being the presence of Christ in the world today.
 2. During this stage, you will write a vocational statement. As you go through these classes, the goal is to come up with a statement of how what you are called to do flows from what you believe.

III. Final Questions?

What hasn't been covered, what don't you understand?

Don't forget, during this stage you and your sponsor need to find a ministry experience together.

Handout for EDWM Preparation for Baptismal Reaffirmation

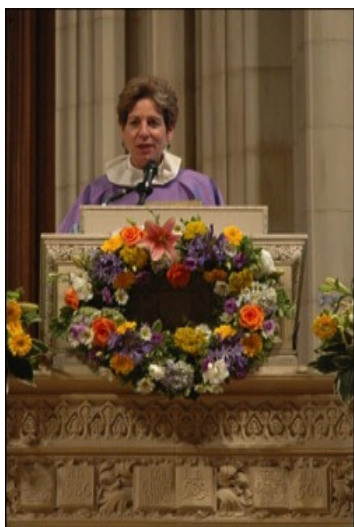
V. Holy Baptism and Holy Eucharist

Baptism, Eucharist, and Ministry ~ <http://www.wcc-coe.org/wcc/what/faith/bem1.html>

Also known as the “Lima Document” it is an important ecumenical Christian document published by members of the World Council of Churches in 1982. It attempts to express the convergences that had been found over the years on member churches’ views of Baptism, Eucharist, and Ministry. As a result, some churches (including TEC), have changed their practices or entered into discussions which have led to further agreements.

Saints, Baptism, and the Willingness to Experience Pain

The Most Rev. Katharine Jefferts Schori



Saints are those who are vulnerable to the gut-wrenching pain of this world. Some of us have to be seized by the throat or thrown into the tomb before we can begin to find that depth of compassion. And perhaps unless we are, we won’t leave our comfortable narrow lives — or our remarkably nasty ones — to wake up and begin to answer that pain.

In the early church, baptism was meant to be that kind of life-altering encounter. New saints spent three years in the readying, and then were taken in the dead of night into the crypt, stripped naked, and drowned — only to emerge filled with new breath, doused with sweet-smelling oil, and given a new white robe. What you and I do on Sunday mornings today sometimes seems a pale imitation, yet it can have every bit the same effect. ...

When we remember our baptisms in the sprinkling in a few minutes, most of us will probably cringe. We don’t like to get wet. But I hope and pray that you and I can welcome those surprising drops as a tiny reminder of what is meant to happen to us, over and over again, day after day after day. Die to the old, be unbound, come out into abundant life in service to the world. Wake up, and notice the suffering around us.

It is the willingness to experience that pain which more than anything else marks us as saints. The pain of the whole world — those who agree with us and those who might be called enemies. The pain of creation, abused for our pleasure. The pain of a six-year-old child in Ghana, sold into slavery, to bail a fishing canoe and repair nets for 100 hours a week so that his parents might eat.

Further Reading for Digging Deeper

- *The Mystery of Baptism in the Anglican Tradition*, by Kenneth E. Stevenson (Morehouse Publishing, 1998), ISBN 0819217743
- *Deep Waters: An Introduction to Baptism* (Cowley Publications, 1996), ISBN 1561011266
- *The Mystery of the Eucharist in the Anglican Tradition*, by H.R. McAdoo and Kenneth W. Stevenson (Wipf & Stock Publishers, 2008) ISBN 606082108

Talking Points for EDWM Preparation for Baptismal Reaffirmation

VI. Discernment and Vocation

Basic flow:

Fifteen Minutes	Name tags, prayer, check-in
Sixty Minutes	Class Session Begins (10 min. discussion / 40 min. teaching / 10 min. discussion)
Fifteen Minutes	Class Session Ends with Prayer (Compline, Evening, Noonday, etc.)

I. Invite discussion

- What does it mean to have a calling? Do you feel like you have one?

II. Key Talking Points

A. Introduction to Discernment

1. Discernment is the quality of being able to grasp and comprehend what is obscure. It is the act of perceiving something.
2. Discernment is about listening. It is about hearing God speak in your own life. It is helpful to clearly voice what you are hearing and experiencing (even if it is nothing!). The Episcopal Church almost always recommends discerning in community.
3. The goal of the community is not to tell you what to think or do, or what something means. The community here to “overhear” you talk about what you are hearing and to reflect back what they hear you saying.
4. Insights from Parker Palmer’s *Let Your Life Speak*
 - a. Hasidic tale: Rabbi Zusya, when he was an old man, said, “In the coming world, they will not ask me: ‘Why were you not Moses?’ They will ask me: ‘Why were you not Zusya?’”
 - b. “Faking it” in the service of high values is not virtue and has nothing to do with vocation. It is simply stubbornness.
 - c. In the tradition of pilgrimage hardships are seen not as accidental but as integral to the journey itself.

B. Baptized Ministry

1. Recall our own class Covenant. Now, read the baptismal covenant (BCP 304–307)
2. Remind people that living out your baptism is less about how you volunteer within the church and more about what you do outside of the church.
3. Read through the section of the Catechism on “The Ministry” (BCP 855)
 - a. Note the *four* orders (and which one comes first!)
 - b. Highlight “duty of all Christians”
4. Go back and explore “ministry of the laity”
 - a. Represent and bear witness to Christ (what does that mean?)
 - b. Carry on Christ’s reconciliation in the world (what does that look like?)
 - c. Take your place in the life, worship, and governance of the church.
5. Taking one’s place in the life of the church
 - a. Active participation in fellowship and community (none of us save ourselves!)
 - b. Also can be through licensed ministry: Pastoral Leader, Catechist (explain each from canons)
6. Taking one’s place in the worship of the church
 - a. Remember liturgy is the work of the people. The first and foremost way you take your place in the worship is by being an active part of the congregation.
 - b. Also if you’re called to the licensed worship ministries: Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor (explain each from canons).

7. Taking one's place in the governance of the church
 - a. Representative to Annual Council/General Convention
 - b. Serve on "Title IV" Discipline committee or other ecclesiastical court
 - c. Vestry and Commissions
 - d. All our governance rests on the preposition of being shared between the clergy and the laity (explain at each level).

III. Final Questions?

- A. What hasn't been covered, what don't you understand?
- B. What do you need to be able to move forward in ministry?

Remember, next week's class is a Safeguarding God's Children Certification workshop and so will be two-hours long instead of ninety minutes. Also, remember that your vocational statement (how your sense of calling flows from what you believe) is due in two weeks. If you have not yet, you should do your field trip for this stage: a ministry experience with your sponsor. It can be volunteering somewhere, helping out a nonprofit, or doing some other work of ministry out in the world.

Handout for EDWM Preparation for Baptismal Reaffirmation

VI. Discernment and Vocation

Vocation and Calling — Frederick Beuchner, “Where our deep gladness and the world’s deep hunger met, we hear a further call.”

- From a PBS interview explaining that line, “I said the vocation for you is the one in which your deep gladness and the world’s deep need meet. When you are doing what you are happiest doing, it must also be something that not only makes you happy but that the world needs to have done.”

The Ministry of the Baptized

- Represent and bear witness to Christ (what does that mean?)
- Carry on Christ’s reconciliation in the world (what does that look like?)

Taking one’s place in the life of the church

I will by...

- _____
- _____
- _____

Taking one’s place in the worship of the church

I will by...

- _____
- _____
- _____

Taking one’s place in the governance of the church

I will by...

- _____
- _____
- _____

Further Reading for Digging Deeper

- *Do You Believe? Living the Baptismal Covenant*, by Nancy Ann McLaughlin (Morehouse Publishing, 2006), ISBN 0819221929
- *Let Your Life Speak: Listening for the Voice of Vocation*, by Parker Palmer (Jossey-Bass, 1999), ISBN 0787947350
- *Act of Discernment: Making Good Decisions in Your World of Choices*, Stefan Kiechle (Ave Maria Press, 2005), ISBN 159471035X
- *The Wounded Healer: Ministry in Contemporary Society*, by Henri Nouwen (Image, 1979), ISBN 0385148038
- *Servanthood: Leadership for the Third Millennium*, by Bennett J. Simms (Wipf & Stock, 2005), ISBN 1597520756

Talking Points for EDWM Preparation for Baptismal Reaffirmation

VII. Safeguarding God's Children

Basic flow:

Fifteen Minutes	Name tags, prayer, check-in
Sixty Minutes	Class Session Begins (10 min. discussion / 40 min. teaching / 10 min. discussion)
Fifteen Minutes	Class Session Ends with Prayer (Compline, Evening, Noonday, etc.)

Note: This session will be taught by a certified Safeguarding God's Children trainer and will function as certification for the participants. The class will be a longer class to accommodate this certification.

Talking Points for EDWM Preparation for Baptismal Reaffirmation

VIII. Stewardship, Mission and Outreach

Basic flow:

Fifteen Minutes	Name tags, prayer, check-in
Sixty Minutes	Class Session Begins (10 min. discussion / 40 min. teaching / 10 min. discussion)
Fifteen Minutes	Class Session Ends with Prayer (Compline, Evening, Noonday, etc.)

I. Invite discussion

- Where you raised with any traditions surrounding giving to the church? What did those look like? How did they affect your relationship with God?

II. Key Talking Points

A. What Stewardship is NOT

1. A name for a Sunday each Fall
2. Church membership dues
3. One's fair share of the parish's annual budget
4. Primarily about fund raising or money
5. Just filling out a pledge card

B. The Prayer Book and Stewardship

1. "The Book of Common Prayer teaches us that 'The Mission of the Church is to restore all people to unity with God and each other in Christ' and that 'the Church carries out its mission through the ministry of all its members.' The unstated but clear implication of this teaching is that the main work of the Church is involving people in using all that is entrusted to them in carrying out the mission. Said simply, Stewardship is the main work of the Church." ~ The Rev. Ronald L. Reed, July 12, 2009
2. Part of taking your place in the life of the church, and carrying on Christ's work "according to the gifts given them." (BCP 855)
3. The priest is required to teach families about (BCP 445), including taking care of your family and making a will that hopefully includes bequests.

C. The Bible and Stewardship

1. Genesis 2:15, we were created and given care of the earth. All of creation belongs to God and we hold all of creation in trust for those who come after us.
2. The principle of the tithe
 - a. A tenth of what you have, whether crops, livestock, or money
 - b. Always from the first-fruits (not the 10% left over).
3. The key to this principle is not a magic number like 10%—it is prayerfully and intentionally decided to give a *proportion* of your income from your first fruits. Some parishes do a "first things first Sunday," encouraging people to do their giving at the beginning of the month (rather than waiting to see what's left at the end.
4. But it's more than money, it's giving back a portion of your *time* and your *talent*. All three are essential aspects of the life of stewardship.
5. Read Second Corinthians 9
 - a. What does this say about giving?
 - b. It is a gift. It should be bountiful. It should be "as one has made up one's mind." It enables us to share in every good work. It displays trust in God's providence.

D. Christian Finances

1. Stewardship is about how you manage all your money—not just that which you give to the church. Many parishes offer classes on basic finances. Many have found Dave Ramsey’s course “Financial Peace University” a helpful starting place.
2. Shared household decisions—even young ones can be included in making decisions about how a household chooses to spend its money.
3. The creating of a budget (see handout), explain principles.
4. The problems of debt
 - a. Usury (lending money at interest) used to be soundly rejected as a sin!
 - b. Though it’s now common, wisdom is required about borrowing and lending.

E. Stewardship Moving to Mission

1. As we mentioned earlier when we quoted the mission of the church, the way we engage with our time, talent, and treasure all should support how we engage with the mission of the church, both supporting our congregation’s missions and engaging in mission and outreach activities on our own and in our household.
2. So, let’s review the Mission of the Church in the catechism (BCP 855). The work of restoring all people to unity begins when members of the Church identify with the mission of the Church and begin to act as missionaries wherever they are.
3. Four perspectives of mission are:
 - a. Mission as the work of the heart (Luke 10:25-37)
 - b. Mission as the work of the hands (1Corinthians 12:4-31)
 - c. Mission as the work of change (Luke 14:7-23)
 - d. Mission as the work of the Trinity (Matthew 28:16-20)
4. Just as personal and social holiness are inseparable for the individual, so evangelism, service, and the search for peace and justice are inseparable for the Church. Any other stance fails to take Jesus seriously.

F. International Mission in Anglicanism

1. Henry Venn in the nineteenth century started the radical de-colonialization of Anglican mission work, often against great opposition, including from missionaries.
2. He spoke of the "euthanasia of mission" through the creation of new local churches which should be (3-Self Principal) self-governing, self supporting, and self-propagating.
3. As a result, it became Anglican policy to raise up native clergy as quickly as possible, and to elect bishops from their number at the earliest opportunity.
5. MRI -- Mutual responsibility and interdependence – developed and passed at the Anglican Congress in Canada in 1964, this continued de-colonialization by suggesting a relationship of mutuality in authority and support between the historically mission-sending churches of the developed world and the daughter churches in the developing world. Companion Diocese programs were an enduring result.
6. Central to our understanding of mission is that we are in the world effecting God’s justice and reconciliation, this should affect the way we do mission and outreach work.

G. Your place in mission

1. What did you learn in your ministry experience with your sponsor?
2. How did your vocational statement affect your understanding of your own mission as a Christian (and your place in the broader church’s mission in the world)?

III. Final Questions?

What hasn’t been covered, what don’t you understand?

Remember, next Sunday (either Lent 1, Easter 2, Proper 20, or Advent 1) you will have your “Rite of Enrollment in Final Preparation).

Handout for EDWM Preparation for Baptismal Reaffirmation

VIII. Stewardship, Mission and Outreach

Stewardship involves the entire management of your time, talent, and treasure. It should be a household activity—even the youngest can learn how decisions are made about spending money.

Sample Budget Worksheet from Dave Ramsey's Financial Peace University

Item	Budget % (Me)	Budget % (Finrice)	Budget % (Agreed)	Budget % (Rec.)	Actual %
Charity					10-15%
Savings					5-15%
Housing					25-35%
Utilities					5-10%
Food					5-15%
Transportation					10-15%
Clothing					2-7%
Medical					5-10%
Personal					5-10%
Recreation					5-10%
Debts					5-10%

Anglican Understandings of Mission

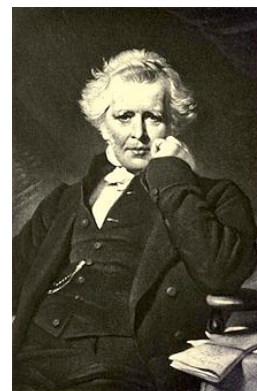
Four approaches to Mission

- 1) Mission as the work of the heart (Luke 10:25-37)
- 2) Mission as the work of the hands (1Corinthians 12:4-31)
- 3) Mission as the work of change (Luke 14:7-23)
- 4) Mission as the work of the Trinity (Matthew 28:16-20)

The "Three-Self" Principles of Henry Venn (19th century)

- 1) Self-governing
- 2) Self-supporting
- 3) Self-propagating

Our Mission should always be a participating in the Mission of God—to reconcile all creation to God and one another.



Further Reading for Digging Deeper

- *The Giving Myths: Giving Then Getting the Life You've Always Wanted*, by Steve McSwain (Smyth and Helwys Publishing, 2007) ISBN 1573124958
- *Horizons of Mission (New Church's Teaching Series)*, by Titus Leonard Presler (Cowley, 2001), ISBN 1561011908
- *Meditations of the Heart*, by Howard Thurman (Beacon, 1999), ISBN 0807010235
- *An Altar in the World*, by Barbara Brown Taylor (HarperOne, 2010), ISBN 0061370479

Second Rite:
Rite of Enrollment in Final Preparation

Adapted from the Book of Occasional Services, pages 141–143

This rite is used at the principal service on the ninth week of the course (and so, depending on the Baptism Day during which Confirmation will be administered, this rite will take place on either the First Sunday in Lent, the Second Sunday of Easter, the Eighteenth Sunday after Pentecost, or the First Sunday of Advent). If a different schedule is used in the parish, it should still be structured so that this liturgy occurs on one of the four days mentioned above. If the parish is participating in the cycle that would place this rite near the First Sunday in Lent, the rite in the Book of Occasional Services could be used.

In this rite, baptized persons who have been exploring the implications of their baptismal covenant and are preparing to reaffirm it through the rite of Confirmation, Reception, or the Reaffirmation of Baptismal Vows are recognized as examples of conversion for the congregation in its journey towards a Baptismal Feast Day. During the Prayers of the people, the senior warden or other representative of the congregation presents the baptized to the celebrant with these or other words:

Sr. Warden *N., we present to you N., N., who have been growing in an understanding of their call as Christians among us and now desire to undertake a more intense preparation to renew their baptismal covenant at the next Baptismal Feast day, our community's celebration of Easter/Pentecost/All Saints'/The Baptism of our Lord.*

Celebrant *Have they studied the promises made at their baptism and strived to keep them in fellowship with this community and the rest of the Church?*

Sr. Warden *They have.*

Celebrant *Have they attended worship regularly to hear God's word and to celebrate the mystery of Christ's dying and rising?*

Sr. Warden *They have.*

Celebrant *Have they participated in a life of service to those who are poor, outcast, or powerless?*

Sr. Warden *They have.*

Celebrant *Have they strived to recognize the gifts that God has given them and to discern how they are to be used in the building up of God's reign of peace and justice?*

Sr. Warden *They have.*

The Celebrant then addresses the Candidates,

Celebrant *Will you strive to set an example for us [and especially for those among us who are preparing for baptism] of that turning towards Jesus Christ which marks true conversion?*

Candidates *We will, with God's help.*

The Celebrant addresses the Sponsors,

Celebrant *Will you accompany these candidates in their journey to conversion and help them to renew their commitment to Christ?*

Sponsors *We will, with God's help.*

In full view of the congregation, those enrolled kneel or bow their heads. Their sponsors stand behind them and place a hand on their shoulders. The Celebrant extends both hands towards the candidates,

Celebrant *Blessed are you, our God, our Maker, for you faithfully call us to return to you and do not abandon us to our own selfishness. You have given N., N., to us as examples of our reliance on you. Renew your Holy Spirit in them that they may lead us in our turning back to you as they prepare to celebrate with us Christ's passage from death to life signified in Holy Baptism, who lives and reigns with you and the Holy Spirit, one God, now and for ever.*

People **Amen.**

During the remaining weeks, those enrolled are prayed for by name at the Prayers of the People, separately from any catechumens.

Talking Points for EDWM Preparation for Baptismal Reaffirmation

IX. Rule of Life

Basic flow:

Fifteen Minutes	Name tags, prayer, check-in
Sixty Minutes	Class Session Begins (10 min. discussion / 40 min. teaching / 10 min. discussion)
Fifteen Minutes	Class Session Ends with Prayer (Compline, Evening, Noonday, etc.)

I. Invite discussion

- What things in your life are important to you? What do you try to ensure you always make time for on a regular basis?

“As our lives and faith progress, the heart expands and with the sweetness of love we move down the paths of God’s commandments. Never departing from His guidance, we patiently share in Christ’s passion, so we may eventually enter into the Kingdom of God.”

~ The Rule of St. Benedict.

II. Key Talking Points *(Note: Much of this comes from Chapter 9 of Marjorie Thompson’s excellent book Soul Feast: An Invitation to the Christian Spiritual Life, published by Westminster John Knox)*

A. The importance of structure

1. Certain plants need structure to help them grow, trellises and fences and stakes. What examples can you think of?
2. Humans also need structure and support if we are to grow. As Marjorie Thompson says in *Soul Feast*, “Otherwise our spirituality grows only in a confused and disorderly way. The fruit of the Spirit in us gets tangled and is susceptible to corruption, and the beauty of our lives is diminished. We need structure in order to have enough space, air, and light to flourish. Structure gives us the freedom to grow as we are meant to.” (pg. 137).

B. The Rule of Life in Christianity

1. In Christianity, this has historically been accomplished through a “Rule of Life.” This is a pattern of spiritual disciplines that provide structure and direction for growth in holiness. The word “rule” derives from the Latin “regla,” from which our words regular and regulate are drawn. Thus, a Rule of Life is not about a list of commands, it is about intentionality about those things which need to be *regular* if you are to grow in Christ.
2. The goal of a rule is to grow in holiness, to grow in the mind of Christ. A rule helps us enter into a lifelong process of transformation, with its disciplines helping us to shed the familiar but constricting “old self” and helping our “new self” in Christ to be formed.
3. There are both corporate and personal rules. The best known corporate rule is probably that of St. Benedict, from which the quote at the beginning of today’s class was drawn.

C. Examples of Possible Rules

1. Using the handout to guide you, break into groups of two or three and discuss what you notice about the example rules given.
2. Come back and share what stood out to you in the rules you discussed.

D. Traditional Anglican Rule of Life

1. Three-fold: Eucharist on all Sundays and Major Feasts, Daily Office, preferably at least one office every single day, and Personal Prayer.
2. Other common inclusions are Spiritual Direction, Retreats, and the Regular Use of the Sacrament of the Reconciliation of a Penitent (Annually or Advent/Lent or Quarterly or Monthly... whatever fits with your sense of need and burden).

E. Crafting your own rule

1. You will have to make choices. Rules are about protecting what is valued—and recognizing that different people value different things.
2. You should try to submit to a tradition of some kind—when we draw only from our own preferences we cease to grow.
3. First, ask what spiritual practices appeal to you. Then ask why they do? Is it because of your personality? Because of an area of growth you need? Would it bring balance you are lacking? Or is it for a reason currently unknown.
4. Second, consider practices that do *not* appeal to you. Bring the matter into prayer. Why do you have such resistance? Does God have anything to say? A strong reaction against a practice like fasting or self-examination may reveal that you are resisting paying attention to a part of your life in need of healing.
5. Third, ask what you need for balance. There should be both common and private prayer. Both labor and rest. Both study and conversation.
6. As you hone the rule, be clear and realistic. Are you a morning person? Then morning practices might work better for you. Are you someone who stays up late? Practices of examen at the end of the day might be best for you. God deserves the best of us and our energy—not the leftovers.

III. Final Questions?

What hasn't been covered, what don't you understand?

Handout for EDWM Preparation for Baptismal Reaffirmation

IX. Rule of Life

“As our lives and faith progress, the heart expands and with the sweetness of love we move down the paths of God’s commandments. Never departing from His guidance, we patiently share in Christ’s passion, so we may eventually enter into the Kingdom of God.”

~ The Rule of St. Benedict

Example Rules...

Pope John XXII	Catherine Hueck Doherty	Dorothy Day	Martin Luther King, Jr.
<ul style="list-style-type: none"> • 15 minutes of silent prayer upon rising in the morning • 15 minutes of spiritual reading • Before bed, a general examination of conscience, followed by confession and identifying issues for the next morning’s prayer • Arranging the hours to make this rule possible, setting aside specific time for prayer, study, recreation, and sleep • Making a habit of turning the mind to God in prayer. 	<ul style="list-style-type: none"> • A monthly 24-hour silent retreat at a hermitage (this is a simple cottage, isolated from humans) that allows for fasting, prayer, and immersion in Scripture. 	<ul style="list-style-type: none"> • Receive Eucharist daily • Read the Bible Daily • Keep a journal as a form of prayer • See Christ in the faces of the poor. 	<p><i>Every civil rights demonstrator had to agree</i></p> <ul style="list-style-type: none"> • Meditate daily on the teachings & life of Jesus • Remember that the nonviolent movement seeks justice, not victory • Walk and talk in the manner of love. • Sacrifice personal wishes that all might be free. • Observe with friends and foes the ordinary rules of courtesy • Perform regular service for others and the world • Refrain from violence of fist, tongue, or heart • Strive to be in good spiritual and bodily health

Steps in Crafting Your Rule

1. What practices appeal to you? Why?
2. What practices do not appeal to you? Why not?
3. Do you have balance? Where do you need to stretch to achieve balance?
4. Be realistic with yourself. “Pray as you can, not as you can’t” is an excellent dictum for prayer and for Rules of Life in general.

You should not craft your Rule tonight! Rather, keep a notebook with you over the next several weeks as we explore Anglican Spirituality, Prayer Practices, and other Sacramental Rites. You will perhaps find practices that will strengthen your own person Rule. In the final class, you will present your Rule to the group and hear from your peers.

Don’t forget! During this final stage you and your sponsor should do a field trip worshipping at two other Episcopal parishes. See what you learn from the breadth (and unity!) of our tradition.

Further Reading for Digging Deeper

- *Soul Feast: An Invitation to the Christian Spiritual Life*, by Marjorie J. Thompson (Newly Revised Edition; Westminster John Knox, 2014), ISBN 0664239242
- *Wisdom Distilled from the Daily: Living the Rule of St. Benedict Today*, by Joan Chittester (Harper One, 2009), ISBN 0060613998

Talking Points for EDWM Preparation for Baptismal Reaffirmation

X. Anglican Spirituality

Basic flow:

Fifteen Minutes	Name tags, prayer, check-in
Sixty Minutes	Class Session Begins (10 min. discussion / 40 min. teaching / 10 min. discussion)
Fifteen Minutes	Class Session Ends with Prayer (Compline, Evening, Noonday, etc.)

I. Invite discussion

Invite Discussion: When I say “a good Christian” what word or phrase comes to mind? When you answer, say the tradition in which you were raised and then your answer.

II. Key Talking Points

A. Scriptural and Theological Framework for the Christian Life

1. The point of the Christian life is entering ever more deeply into the life of Christ. This begins in Baptism, but it is also a progressive, recurring theme. There are several images to use to talk about this growth into the mind of Christ.
2. One image is “Conversion.” Ask, “What does it mean to be converted?”
 - a. The Greek word is *μετάνοια*, a word that means “a change of mind”
 - b. What follows the change of mind is a change of heart, then a change of behavior.
 - c. However, it doesn’t always happen in that order. Sometimes we change behavior and then mind and heart follow. The three are all interrelated.
 - d. Benedict’s third rule is *conversatio morum*
 - i. This is difficult to translate: “conversion of manners” or “change of life.”
 - ii. In Benedictine monasticism, it means fidelity to the monastic way of life.
 - iii. It requires a real overhaul in order to be truly conformed to Christ
 - e. Nevertheless conversion is not just one moment. Indeed, many of us have several conversion experiences.
3. Another image is that of “Sanctification”
 - a. Patristic, Orthodox, Anglican, Catholic, all these traditions believe the holiness of life really is possible.
 - i. The Orthodox term for this is *θεοσίς* or *divinization* or *deification*. It comes from Scripture, but is best articulated by the Church Father Athanasius with regard to what happened in the Incarnation: “God became man so that man might become God.” Some soften the translation to “The Divine became human so that humans might become divine.”
 - ii. John & Charles Wesley (Anglican clergy!) took this Eastern tradition, blended it with German pietism, and from it developed a particular doctrine of “Sanctification.” It is seen today (albeit expressed differently) in Methodists, Wesleyans, and the Holiness tradition.
4. If we are transformed into Christ, what must be changed in us?
 - a. The ascetic tradition is that as one moves deeper into the life of God, one sees just how much needs to be changed, how often our focus really is just self-regard. Indeed, we begin life as infants concerned only for self. As we mature, both as humans and as Christians, we slowly change that concern.
 - b. Our mind, values, and behavior must all change so that we might move deeper into the life of God.

- c. And this is not just giving up, it is taking on. We must grow in virtue
 - i. The ancient virtues (prudence, justice, temperance, etc.)
 - ii. The Christian virtues of faith, hope, and love
 - iii. And the Catholic virtues of temperance, charity, diligence, patience, chastity, kindness, and humility.

B. Roots and Developments of the Three-Fold Way

1. The ancients described a “Three-Fold Way” of purgation, illumination, and union. We see it first in Pseudo-Dionysius, writing in the late 5th or early 6th century, but its roots can be seen in the early Church Fathers.
2. Another significant figure in their development was St. Bonaventure in the 13th century. Bonaventure, for example, emphasized that these three paths are not sequential. Each way fulfills a particular role; and the three ways, followed more or less simultaneously, lead to interior order and loving union with God.
3. In the early twentieth-century, Anglican lay person Evelyn Underhill wrote a book called *Mysticism: A Study of the Nature and Development of Man’s Spiritual Consciousness*. In this book, she drew from the ancient writing on the three-fold way to take the insights of Christian mysticism and the spiritual tradition and make them accessible to the average lay Christian.

C. Underhill’s Approach: Five Stages of the Christian life

1. First is the **Awakening of Self** – we become aware of that which is beyond and are awakened to the divine’s true yearning for us. We are “hungry, yet satisfied.”
2. Next is the first of the three-fold way: **Purgation**. This is the pain of change, the undoing of that which has been second nature, albeit a warped second nature
 - a. Thomas Merton, “Real prayer is facing yourself as you really are.”
 - b. This is dying in Christ. The self we have constructed, the one not in the image of God, must die. As we move closer to God the more terrible parts must die.
 - c. But this all leads to deep spiritual freedom, the removal of *attachment*
 - i. The problem isn’t that we love things too much, but that we love the wrong things or we love things too little. The problem is not desire, it is the way in which sin affects desire
 - ii. The mystics describe this as *Apatheia*, or, detachment. It is not standing back and not caring, it means “you don’t have a dog in the fight.” And thus you are finally able to love things and people for what they are.
3. Next is the second path of the three-fold way: **Illumination** is the radiation of one’s mind and hear by God’s light. Shows us the sin and grace in ourselves and in the world. Shows us ourselves and the world in Christ. This leads to compassion.
4. Evelyn then says that as we move from Illumination, we enter into the **Dark Night of the Soul**. All of the places and ways we had found God now seem to be devoid of the divine. The world seems dark and, most troublingly, God seems absent. The mystics teach, however, that God is not absent, God is instead all in all. The light of pervasive presence of God is so bright that it blinds us and appears as darkness, a luminous darkness.
5. As we grow in awareness of this, we approach the goal of the journey: **Union**. United with Christ in both death and resurrection. This is above all a union of love and a union of will. Love is willing what God wills.

→ *All parts of the spiritual life, Bible reading, prayer, the sacraments, exist to draw us closer to God and others in Christ, to bring us to that place of union.*

III. Final Questions?

What hasn’t been covered? What don’t you understand?

Handout for Lakeshore Deanery Covenant Class

X. Anglican Spirituality

The Christian Life: *Entering more deeply into the life of Christ*

Conversion / *μετάνοια* (metanoia) / *conversatio morum* (change of life)

Holiness of Life

The Church Fathers affirmed it is possible, along with Roman Catholic, Anglican, and Eastern Orthodox Christianity, along with several Protestant denominations.

It is *θεοσίς*, or *theosis*, or divinization, or deification.



St. Athanasius of Alexandria

“Αυτός γὰρ ἐνὶ ἡμῶν ἐγένετο, ἵνα ἡμεῖς θεοποιηθῶμεν.”

“For he was en-humaned, so that we may be God-made.”

“He became human so that we may become like God.”

– *De Incarnatione* 54:3

It is becoming by grace what God is by nature.

Three-Fold Process of Holiness

Purgation → Illumination → Union

Evenlyn Underhill describes it as: Awakening → Purgation → Illumination → Dark night → Union

Further Reading for Digging Deeper

- *Welcome to Anglican Spiritual Traditions* by Vicki K. Black (Morehouse Publishing, 2011), ISBN 0819223689
- *Love's Redeeming Work*, edited by Geoffrey Rowell, Kenneth Stevenson, and Rowan Williams (Oxford University Press, 2004), ISBN 0191070580
- *Mysticism: A Study in the Nature and Development of Spiritual Consciousness*, by Evelyn Underhill (Dover Publications, 2002), ISBN 0486422380
- *Spiritual Theology: The Theology of Yesterday for Spiritual Help Today*, by Diogenes Allen (Cowley Publications, 1997), ISBN 1561011304

Talking Points for EDWM Preparation for Baptismal Reaffirmation

XI. Prayer Practices

Basic flow:

Fifteen Minutes	Name tags, prayer, check-in
Sixty Minutes	Class Session Begins (10 min. discussion / 40 min. teaching / 10 min. discussion)
Fifteen Minutes	Class Session Ends with Prayer (Compline, Evening, Noonday, etc.)

I. Invite discussion

Why do you pray?

II. Key Talking Points

A. Returning to the Catechism (Prayer and Worship: BCP 856)

1. Notice that prayer, at its basis, is response to God. This assumes God is already there. Prayer is not asking God to come down from heaven; it is realizing God is among us and responding to that by thoughts and deed, with or without words.
2. There are set prayers (The Lord's Prayer, the Book of Common Prayer), but there are also extemporaneous prayers and times of silent contemplative prayer.
3. Go through the seven types of prayer in the Catechism, perhaps asking which ones seem most familiar to people and which seem the strangest (or most foreign to how they previously thought of prayer).

B. Household Prayer

1. What exactly household prayer would look like in your family one cannot tell another. But here are some general principles:
 - a. It should be regular and daily. The discipline of some kind of daily prayer is strongly attested throughout Christianity as being an invaluable part of the Christian life, particularly for life in community.
 - b. It should be something *you can do!* If that is holding someone's hand as each of you say thank you Lord before you go to sleep, great. If you're single and that is marking the first ten minutes you are awake for silence, that's fine too. There are several different practices, most involving prayer at meals (picking at least one to be consistent in is helpful) and prayer at certain times of the day.
 - c. And if the Daily Office seems too much, then try the BCP's Daily Devotions for Individual and Families (show in BCP).

C. Praying with Icons (pass around example)

1. Praying before icons must be unhurried. It must involve contemplation a willingness to hear God speak through the icon, whether it is an icon of Christ, of Mary, or of a saint. St. Theophan the Recluse, a nineteenth century Russian bishop said, "In prayer the principal thing is to stand before God with the mind in the heart, and to go on standing before him unceasingly day and night until the end of life."
2. Icons in a home or office need a place to be in, a corner usually, that becomes a place of prayer. Often a candle is set near it to be lit to mark off the space and time of the prayer.
3. The ideal posture is standing. You might try extending your hands out towards the icon. At times during prayer kneeling will be what you feel compelled to do. At other times you may even bring your forehead to the floor.
4. Be aware of your breath, coming in and out.
5. Sometimes that's all it is. At other times it involves words. Those can be extemporaneous. They can be lists of people and things on your heart. Or they can be traditional prayers.

- D. The Anglican Rosary (pass around example)
1. Initially developed in the mid 1980s by Anglican Episcopalians who were participating in a study group dealing with methods of prayers.
 2. Anglican prayer bead sets consist of thirty-three beads divided into groups. There are four groups consisting of seven beads with additional separate and larger beads separating the groups. The number thirty-three signifies the number of years that Christ lived on the Earth, while the number seven signifies wholeness or completion in the faith, the days of creation, and the seasons of the Church year.
 3. Now used by several denominations. You can find them easily online or through your parish.
- E. Embodied Prayer
1. The incarnation and the body, how all that relates.
 2. Return here to how this affects our manual actions in Sunday liturgy, if we do them.
 3. Also explain prayer and yoga, the labyrinth, and other forms of embodied prayer.
- F. Contemplative Prayer
1. Contemplative Prayer is not meditation. Meditation is when we meditate on specific things or images or events, our mind and imagination are actively at work in order that we might understand our relationship with God. In contemplative prayer, this is curtailed so that contemplation has been described as a “gaze of faith” or “a silent love.”
 2. John of the Cross describes the difference this way, “The difference between these two conditions of the soul is like the difference between working, and enjoyment of the fruit of our work; between receiving a gift, and profiting by it; between the toil of travelling and the rest of our journey's end.”
 3. An Eastern Orthodox spiritual writer says, “Meditation is an activity of one's spirit by reading or otherwise, while contemplation is a spontaneous activity of that spirit. In meditation, man's imaginative and thinking power exert some effort. Contemplation then follows to relieve man of all effort. Contemplation is the soul's inward vision and the heart's simple repose in God.”
- G. Difficulties in Prayer
1. Too many options, seems to intimidating!
 2. What to do when you cannot pray.
- H. How do you know if prayer works?
1. If you're talking to God you'll move into clarity. If you're talking to yourself it just gets fuzzier.
 2. But clarity does not mean certainty—look for the fruits of the Spirit.
 3. Prayer should change your life, it makes you more Christlike. That is, if it makes us more generous and gentle it's likely of God.

Final Questions?

What hasn't been covered, what don't you understand?

Handout for EDWM Preparation for Baptismal Reaffirmation

XI. Prayer Practices

Prayer — Recognizing and responding to God's presence.

Prayer Practices

- Household Prayer
 - The household is the first community of faith.
 - Regardless of the type of household, it's good to find some regular type of corporate prayer.
- Prayer with Icons
 - Unhurried contemplation—involves and openness to hearing God speak through the icon. At times you bring your own words to that time of presence.
 - St. Theophan the Recluse, a nineteenth century Russian bishop said, "In prayer the principal thing is to stand before God with the mind in the heart, and to go on standing before him unceasingly day and night until the end of life."
- The Anglican Rosary
 - Similar to the Roman/Dominican rosary, different shape and ecumenical in use.
 - No set prayers, instead there are several sets of prayers available.
- Embodied Prayer
 - In the incarnation, God has sanctified flesh.
 - Our body can be a part of our prayer, whether through manual actions in Sunday worship or through walking the labyrinth or practicing prayer in yoga.
- Contemplative Prayer
 - Different than meditation! Involves significant silence and receptivity.
 - John of the Cross describes the difference this way, "The difference between these two conditions of the soul is like the difference between working, and enjoyment of the fruit of our work; between receiving a gift, and profiting by it; between the toil of travelling and the rest of our journey's end."

Does Prayer Work?

- God brings clarity — but clarity doesn't certify God's action.
- Look for the fruits, for whether it is *changing you*, more than *changing circumstances*.

Further Reading for Digging Deeper

- *The Practice of Prayer (New Church's Teaching Series)*, by Margaret Guenther (Cowley Publications, 1998), ISBN 155126157X
- *The Word is Very Near You: A Guide to Praying with Scripture*, by Martin Smith (Cowley Publications 1989), ISBN 0936384816
- *Be Still and Know: A Study in the Life of Prayer*, by Michael Ramsey (Cowley Publications, 1993) ISBN 1561010839
- *Help, Thanks, Wow: The Three Essential Prayers*, by Anne Lamott (Riverhead Hardcover, 2012), ISBN 9781594631290

Talking Points for EDWM Preparation for Baptismal Reaffirmation

XII. Other Sacramental Rites

Basic flow:

Fifteen Minutes	Name tags, prayer, check-in
Sixty Minutes	Class Session Begins (10 min. discussion / 40 min. teaching / 10 min. discussion)
Fifteen Minutes	Class Session Ends with Prayer (Compline, Evening, Noonday, etc.)

I. Invite discussion

- Given your background (and what you've learned so far) what do you think of when you hear the word "sacrament"?

II. Key Teaching Points

A. What is a Sacrament?

- From the Latin, "sacramentum." This is a Latin translation of the Greek *μυστήριον*, a word that means "a hidden thing, a secret, or a mystery." The word "sacrament" is an Anglicization of the Latin translation of *μυστήριον*. Thus, they are mysterious places where we come in contact with the grace of God.
- Read through BCP 857 (Section on "The Sacraments"), BCP 860, first question under "Other Sacramental Rites."
- There are other ways we experience God's grace through outward and visible signs, the key with the sacraments is:
 - They are *given by Christ* (for Baptism and Eucharist) or
 - There are other "sacramental rites which evolved in the Church under the guidance of the Holy Spirit."
- Sacramental rites differ (question 2) because though they are means of grace given to the church, they are not necessary for all people in the same way Baptism and Eucharist are.

B. Confirmation

- Read the *Concerning the Service*, (BCP 412)
- Remember what we said earlier. Key is mature affirmation and laying on of hands by a bishop. It is a strengthening of what is already there by virtue of your baptism.
- Is a visible sign of our connection to Christ's Church universal.
- Highlight requirements in the catechism as the ones that would be made of them if they choose to be confirmed.

C. Ordination

- Living an ordered life is a part of Christianity. Ordination is only one way that an ordered life is lived. Matrimony and Religious Vows are others.
- Reminder that all are ministers by baptism, ordination is a gift of particular *authority* and *grace* to three distinct orders of ministry (more on this later!)

D. Holy Matrimony

- Life-long union with a man and woman is the words of the current Prayer Book—but this is a question in flux. The next General Convention will be engaging the results of our ongoing Task Force on Marriage.
- Theologically, two being married are the ministers of the Sacrament, the priest is there to pronounce God's blessing and the congregation is there to witness and affirm this gift of grace.
- What are the graces of Matrimony in the Prayer Book? (BCP 423) How might those be present in same-sex unions as well as different-sex unions? What do you think?

E. Reconciliation of a Penitent

1. Read through the *Concerning the Service* (BCP 446).
2. Confession is made *to God* in the presence of a priest.
3. The Exhortation (remember that from earlier? If not, BCP 316–317) suggests it for those who are burdened by some guilt.
4. Explain the seal of the confessional (and how it's different than normal confidentiality)
5. Some people never do it, some do it regularly. Those who do it regularly often choose something like twice a year (in Advent and in Lent) or quarterly.
6. The question is not *do I have to make use of this sacrament* (the Catechism is clear that you don't), the question is, *am I burdened* or *do I need spiritual counsel*?

F. Unction of the Sick

1. Explain how healing was fundamental to Jesus' ministry.
2. Originally a rite of healing with oil (present in the New Testament), eventually turned into simply Last Rites. Our Prayer Book restores this ancient practice to healing itself.
3. Notice in the rubrics (BCP 453) if it occurs in the context of Holy Eucharist it always precedes reception of the Sacrament. That is because reception of Holy Eucharist is the dominical sacrament of healing. Unction is a sacramental rite whose grace flows from that already present in Eucharist. To receive laying on of hands and anointing for healing after having received Eucharist reverses them in their order of power and importance.
4. Clarify that healing doesn't mean cure (though sometimes it can), but that it means the reception of God's grace. Sometimes healing means strength throughout illness. Sometimes healing means death (the Eastern Church calls death the final healing of our bodies).

G. Other Sacramental Things? (Other Sacramental Rites: Question 9)

1. Affirming the sacraments doesn't denigrate other ways God operates, and it doesn't insist that these are the *only* ways God operates. Rather, the sacraments are *sure and certain signs* given to us by Christ whereby we can encounter God's grace.
2. What are other sacramental places you've discovered in your life?

III. Final Questions?

What hasn't been covered, what don't you understand?

Remember to bring your Spiritual Autobiography back with you next week as it will serve as the basis for the week's discussion.

Handout for EDWM Preparation for Baptismal Reaffirmation

XII. Other Sacramental Rites

Sacrament / Sacramentum / μυστήριον / Mystery

Basic Definition of a Sacrament

Inward and visible sign of an outward and spiritual grace.

Seven Sacraments

Two Dominical

- 1)
- 2)

Five Other Sacramental Rites

- 3)
- 4)
- 5)
- 6)
- 7)

Other Notes:

Where Can I Learn More?!

The Catechism of the BCP!

Wikipedia! (Seriously!)

But the most important way to learn more: *experience them!*

“The Holy Trinity is like a dance. Writing about it is like trying to write about the tango or salsa dancing. But when you see it, when you experience it, the Father, Spirit and Son, dancing in loving relationship with one another, the sacraments drawing us into the divine life, teaching us the dance as we learn to love people for who they are, rejoicing in their being and yet becoming closer to them through the dance of perichoresis... Well, it makes my Spirit sing.”

Further Reading for Digging Deeper

- *This Far by Grace: A Bishop's Journey through Questions about Homosexuality*, by J. Neil Alexander, (Cowley Publications, 2003), ISBN 1561012246
- *Sacred Unions: A New Guide to Lifelong Commitment*, by Thomas E. Breidenthal (Cowley Publications, 2006), ISBN 1561012491
- *Reconciliation: Preparing for Confession in the Episcopal Church*, by Martin Smith (Cowley Publications, 1985), ISBN 0936384301
- *Healing and Christianity*, by Morton Kelsey (Augsburg, 1995), ISBN 080662776X

Talking Points for EDWM Preparation for Baptismal Reaffirmation

XIII. Returning to Your Spiritual Autobiography

Basic flow:

Fifteen Minutes	Name tags, prayer, check-in
Sixty Minutes	Class Session Begins (10 min. discussion / 40 min. teaching / 10 min. discussion)
Fifteen Minutes	Class Session Ends with Prayer (Compline, Evening, Noonday, etc.)

I. Invite discussion

Having learned what you have learned throughout this class, what place do you find yourself in your own spiritual life now? What do you think brought you to this course of preparation?

II. Key Teaching Points

A. Principles of Spiritual Autobiography

1. Our sense and knowledge of our story is always evolving. A spiritual autobiography written at one moment in our life would be remarkably different when written in another moment of our life. This is why this practice is a good one to return to.
2. The work we have been doing with rule of life, spirituality, prayer and disciplines is to help us mark the edges and boundaries of our journey—and to recognize that sometimes God calls us past those perceived boundaries. These practices and disciplines shape our ongoing journey into God.

B. Divide into groups of two or three and spend 20 minutes discussing the following questions.

1. Where do you see God in your life now?
2. Has it changed since beginning the class?
3. What surprises you in your biography?
4. What will you do different as your journey continues?

C. Returning to the larger group, as you listened to your peers, how has your understanding of your own story changed given the stories and experiences of your peers?

D. There are several models of the spiritual journey that we find ourselves in.

1. Many epitomized by figures in Scripture.
 - a. Constant submission to God – Mary, Mother of Jesus
 - b. Zeal → Conversion → New Life – Paul the Apostle
 - c. Call to Journey – Abraham
 - d. Persistent Doubt & Struggle – St. Thomas the Apostle
 - e. Passion with Failure — St. Peter the Apostle
2. What others can you think of?
3. What story resonates most with your own?

E. What is the story you want to write as you move forward from this experience?

III. Final Questions?

What hasn't been covered, what don't you understand?

Handout for EDWM Preparation for Baptismal Reaffirmation

XIII. Returning to Your Spiritual Autobiography

Breaking into small groups, with your spiritual autobiography in hand:

1. Where do you see God in your life now?
2. Has it changed since beginning the class?
3. What surprises you in your biography?
4. What will you do different as your journey continues?

Models of the Story

1. Constant submission to God – Mary, Mother of Jesus
2. Zeal → Conversion → New Life – Paul the Apostle
3. Call to Journey – Abraham
4. Persistent Doubt & Struggle – St. Thomas the Apostle
5. Passion with Failure — St. Peter the Apostle
6. What others can you think of?
 -
 -
 -

Further Reading for Digging Deeper: Examples of Spiritual Story

- *The Way of a Pilgrim and a Pilgrim Continues on His Way*, Anonymous Author (Shambhala, 2001), ISBN 1570628076
- *Confessions*, by Augustine (Oxford University Press, 2009), ISBN 0199537828
- *Grace Abounding to the Chief of Sinners*, by John Bunyan (Cosimo Classics, 2007), ISBN 1602064571
- *The Autobiography of G.K. Chesterton*, (Ignatius, 2006), ISBN 1586170716
- *The Autobiography of St. Ignatius of Loyola*, (Fordham, 1993), ISBN 082321480X
- *Dark Night of the Soul*, John of the Cross (Image, 1959), ISBN 0385029306
- *Showings*, by Julian of Norwich (Paulist, 1977), ISBN 0809120917
- *A Grief Observed*, by C.S. Lewis (HarperOne, 2009), ISBN 0060652381
- *The Seven Storey Mountain*, by Thomas Merton (Mariner Books, 1999), ISBN 0156010860
- *The Cloister Walk*, by Kathleen Norris (Riverhead Trade, 1997), ISBN 1573225843
- *Merrily On High: An Anglo-Catholic Memoir*, by Colin Stephenson (Canterbury Press, 2009) ISBN 1853119121
- *The Autobiography of St. Teresa of Avila*, (Dover, 2010), ISBN 0486475980
- *The Shaping of a Life*, by Phyllis Tickle (Image, 2003) ISBN 0385497563
- *Girl Meets God: A Memoir*, by Lauren Winner (Random House, 2003), ISBN 0812970802

Talking Points for EDWM Preparation for Baptismal Reaffirmation

XIV. Returning to Vocational Statement and Your Rule of Life

Basic flow:

Fifteen Minutes	Name tags, prayer, check-in
Sixty Minutes	Class Session Begins (10 min. discussion / 40 min. teaching / 10 min. discussion)
Fifteen Minutes	Class Session Ends with Prayer (Compline, Evening, Noonday, etc.)

I. Invite discussion

What has been the biggest surprise in this journey?

II. Your Vocational Statement and Your Rule of Life

- A. Go around the circle, have each person share their “Rule of Life.” After each person shares the Rule, have them share how their Rule supports their Vocation Statement.
- B. Once all have shared, go around once more and have each person share something that resonated with them in what they heard from someone else.

III. Final Questions?

Do you feel prepared for the rite that is approaching? Do you have any final questions?

Make sure everyone knows the details of when the liturgy is and remind them that the Sunday following the liturgy, their Parish will do a special liturgy welcoming and celebrating them.

Final Rite:

A Rite of Parish Celebration Welcoming the Newly Confirmed, Received, and Reaffirmed

During the Prayers of the People (immediately before the Peace), the sponsors presents the baptized to the celebrant with these or other words:

The Presentation

- Sponsors* We present to you these persons who have been Confirmed, Received, and Reaffirmed as baptized members of the Body of Christ so that we may welcome them anew to our community.
- Celebrant* Have they faithfully completed their process of formation and, having received the laying on of hands and prayer by a bishop in Christ's one, holy, catholic, and apostolic church, has the Church invoked the Holy Spirit to strengthen them in this decision?
- Sponsors* They have completed their formation, received the laying on of hands by a bishop, and we, the Church, have indeed prayed for the Spirit's strength in their lives.

The Examination

- Celebrant* What have you sought?
- Answer* Renewal of my life in Christ.
- Celebrant* In baptism, you died with Christ Jesus to the forces of evil and rose to new life as members of his Body. Having studied carefully the promises made at your baptism, will you continue to strive to keep them in the fellowship of this community and the Church?
- Answer* I will, with God's help.
- Celebrant* Will you worship God regularly with us, eager to hear God's word and to celebrate the mystery of Christ's dying and rising?
- Answer* I will, with God's help.
- Celebrant* Will you participate in a life of service to those who are poor, outcast, and powerless?
- Answer* I will, with God's help.
- Celebrant* Will you strive to recognize the gifts that God has given you and discern how they are to be used in the building up of God's reign of peace and justice?
- Answer* I will, with God's help.

The Celebrant then addresses those who have sponsored the candidates,

- Celebrant* You were chosen by these candidates to serve as their companions throughout this journey. Will you continue to support them by prayer and example and help them to grow in the knowledge and love of God?
- Sponsors* We will, with God's help.

The Celebrant then addresses the congregation.

- Celebrant* Will you who have been a part of this new beginning keep these persons in your prayers?
- People* **We will, with God's help.**
- Celebrant* Will you eagerly invite them into the ministry of Christ that we share in this place?
- People* **We will, with God's help.**
- Celebrant* Do you promise to love, encourage, and support these your brothers and sisters by teaching the gospel of God's love, by being an example of Christian faith and character, and by giving the strong support of God's family in fellowship, prayer, and service?
- People* **We will, with God's help.**

The Welcome

Those being presented remain standing. The sponsors place a hand on their shoulders. The Celebrant extends both hands toward the baptized, saying,

Celebrant Blessed are you, our God, our Maker, for you form us in your image and restore us in Jesus Christ. In baptism, we were buried with Christ and rose to new life in him. Continually renew *N., N.*, your servants in your Holy Spirit, that they may grow as members of Christ. Strengthen their union with the rest of Christ's Body as they join us in our life of praise and service; through the same, Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, now and for ever

People **Amen.**

Celebrant Please welcome your brothers and sisters who have renewed their baptismal promises.

People **By virtue of your baptism we recognize you as members of the household of God. Through your choice to reaffirm the promises of your baptism we invite you continue to join us in the ministry of Christ. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.**

The Peace

Celebrant The peace of the Lord be always with you.

People **And with also with you.**

The People greet one another with a sign of Christ's peace.