



# Part One: Beliefs and Practices

“Both in Mind and Body”

St. Joseph's Episcopal Church

Adult Christian Formation

November 30, 2021

# Tonight's Agenda

Opening Prayer

Welcome

Norms for the Course

Reflection on Homework

Confession and Healing





# OPENING PRAYER

Almighty and merciful God, in your goodness keep us, we pray, from all things that may hurt us, that we, being ready both in mind and body, may accomplish with free hearts those things which belong to your purpose; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen. (Collect from Proper 2, BCP 228)



WELCOME

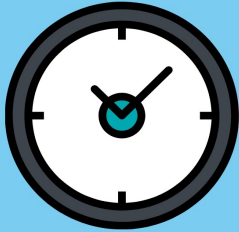




# Norms for the Course

## BE ON TIME

Late entries to the video conference interrupt the lesson.



## USE THE CHAT FEATURE RESPONSIBLY

Remember – a record is kept of everything you post in the chat.



## TURN ON YOUR VIDEO

It's hard to have a conversation with a black box.



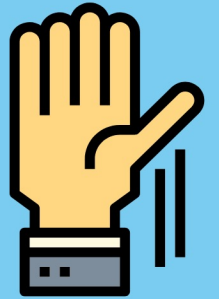
## MUTE YOUR MICROPHONE

This helps reduce background noise and allows everyone to hear the speaker.



## RAISE YOUR HAND

Let your teacher know if you have a question or want to comment.



## BE PREPARED

It is difficult to participate or ask for help if you are behind with your work.



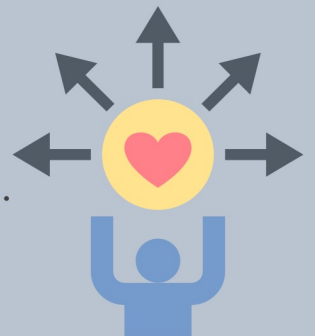
## JOIN FROM A QUIET PLACE

Try to avoid places with a lot of activity and distractions.



## BE RESPECTFUL

Everyone deserves to have a safe learning environment. Be kind in everything you say, post, and do online.



# Homework

Thinking about your life and actions, what does it mean to renounce Satan and evil powers and sinful desires? What does it mean to turn to Jesus Christ and put your whole trust in his grace?

Which of the baptismal promises is most difficult for you to live out in your practice of the Christian faith?

What's your favorite moment in the baptismal liturgy and why?







# Confession and Healing





# INTRO

Throughout the gospel narratives, Jesus heals those he encounters

His healing addresses more than bodily health:

- Jesus forgives sin, healing the soul

- Jesus heals emotional distress

- Jesus heals relationships and communities, bringing people back into reconciled life with one another with God

Jesus' life and ministry teach us that God's desire for people is health and wholeness



# INTRO

Jesus will entrust his ministry of healing and reconciliation to his disciples

The church has taken this calling very seriously

As Christians, we strive to this ministry of healing and conciliation by offering prayers, forgiveness, and compassion to one another

To sacramental rite in the Episcopal Church: reconciliation of a penitent and unction of the sick

# Reconciliation of a Penitent

Embedded in the rites of the church is an awareness that we will never perfectly execute our desires— that is, we want to be good and kind, but we sometimes fail

In baptism and confirmation, we promise to persevere in resisting evil, and whenever we fall into sin, repent and return to the Lord (304)

In marriage service we pray for the couple that they might have “grace, when they hurt each other, to recognize and acknowledge their fault, and seek each other’s forgiveness and yours” (429)



# Reconciliation of a Penitent

Reconciliation of a Penitent is the sacramental rite where we seek and receive that forgiveness

People often are surprised that the Episcopal Church has a service of confession

The Episcopal Church's approach to the rite of Reconciliation of a Penitent is that all can, some should, none must.

In other words, no one is required to participate or must partake in this sacrament





# Reconciliation of a Penitent

We can be reconciled in many ways: by the way we offer and receive forgiveness with others and the way that we offer and receive forgiveness with others and the way that we offer corporate confession of sin in our worship services

Reconciliation is an opportunity, a chance to name before God and someone else the things for which we're sorry or ashamed or that burden our conscience



# Deeper Apologies, Deeper Forgiveness

Five figure formula:

I am sorry for ...

That was wrong because...

Next time I will...

What can I do to help? (or How can I make this right?)

Will you forgive me?

The rite of reconciliation allows us to take the time to work through our apologies with God in a thoughtful and deliberate manner



# Form I of the Reconciliation of a Penitent

## *The Penitent begins*

Bless me, for I have sinned.

## *The Priest says*

The Lord be in your heart and upon your lips that you may truly and humbly confess your sins: In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.



# Form I of the Reconciliation of a Penitent

## *Penitent*

I confess to Almighty God, to his Church, and to you, that I have sinned by my own fault in thought, word, and deed, in things done and left undone; especially \_\_\_\_\_. For these and all other sins which I cannot now remember, I am truly sorry. I pray God to have mercy on me. I firmly intend amendment of life, and I humbly beg forgiveness of God and his Church, and ask you for counsel, direction, and absolution.

*Here the Priest may offer counsel, direction, and comfort.*





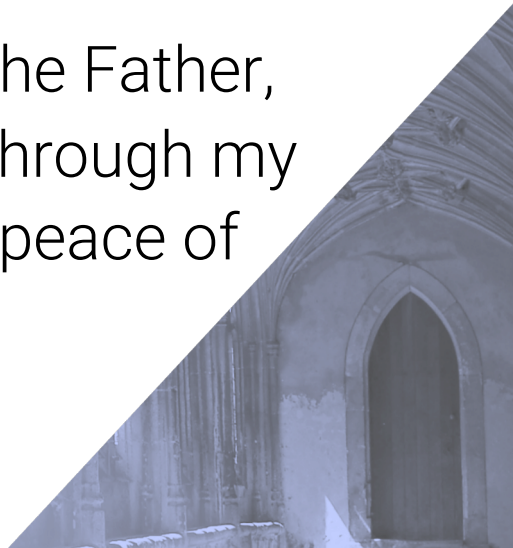
# Form I of the Reconciliation of a Penitent

*The Priest then pronounces this absolution*

Our Lord Jesus Christ, who has left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive you all your offenses; and by his authority committed to me, I absolve you from all your sins: In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

*or this*

Our Lord Jesus Christ, who offered himself to be sacrificed for us to the Father, and who conferred power on his Church to forgive sins, absolve you through my ministry by the grace of the Holy Spirit, and restore you in the perfect peace of the Church. Amen.



# Form I of the Reconciliation of a Penitent

*The Priest adds*

The Lord has put away all your sins.

*Penitent*

Thanks be to God.

*The Priest concludes*

Go (or abide) in peace, and pray for me, a sinner.



# Unction

Praying, anointing and laying hand on the sick is a practice the church has engaged from the earliest times until this day

The sacramental rite in which we do this is called unction meaning simply “to anoint;” anointing is the act of pouring or rubbing oil on a person

Oil for anointing in both the service of Holy Baptism and the Ministry to the Sick, but the oil used in the two rites is different

The anointing oil in baptism is chrismation and must be blessed by the bishop

The anointing oil used in Ministration to the Sick is oil of unction and can be blessed by either the priest or the bishop



# Ministry to the Sick

Ministry to the Sick on page 453 of the BCP can be used both for visiting people in hospitals and homes and for regular administration at church formal healing service

It contains three parts to the service:

- Ministry of the Word

- Laying on of Hands and Anointing

- Holy Communion





# Ministration at the Time of Death

It seems strange to think of death as part of a healing rite, yet that is exactly what Christians believe that death is a kind of healing

In death we are gathered to God and restored to fullness in body, mind, and spirit, in that place where there is no sorrow or signing, but only life everlasting

The BCP includes a liturgy at the time of death as part of its healing services

The focus of these prayers is not a last-ditch effort to save a person from death but a way to accompany a person through death

Healing in these prayers is seen not as a bodily deliverance from illness but as salvation and peace



# Ministration at the Time of Death

*When a person is near death, the Minister of the Congregation should be notified, in order that the ministrations of the Church may be provided.*

## A Prayer for a Person near Death

Almighty God, look on this your servant, lying in great weakness, and comfort him with the promise of life everlasting, given in the resurrection of your Son Jesus Christ our Lord. Amen



# Ministration at the Time of Death

## Litany at the Time of Death

*When possible, it is desirable that members of the family and friends come together to join in the Litany.*

God the Father,

*Have mercy on your servant.*

God the Son,

*Have mercy on your servant.*

God the Holy Spirit,

*Have mercy on your servant.*



# Ministration at the Time of Death

Holy Trinity, one God,

*Have mercy on your servant.*

From all evil, from all sin, from all tribulation,

*Good Lord, deliver him.*

By your holy Incarnation, by your Cross and Passion, by your precious Death and Burial,

*Good Lord, deliver him.*

By your glorious Resurrection and Ascension, and by the Coming of the Holy Spirit,

*Good Lord, deliver him.*

We sinners beseech you to hear us, Lord Christ: That it may please you to deliver the soul of your servant from the power of evil, and from eternal death,

*We beseech you to hear us, good Lord.*

That it may please you mercifully to pardon all his sins,

*We beseech you to hear us, good Lord.*



# Ministration at the Time of Death

That it may please you to grant him a place of refreshment and everlasting blessedness,

*We beseech you to hear us, good Lord.*

That it may please you to give him joy and gladness in your kingdom, with your saints in light,

*We beseech you to hear us, good Lord.*

Jesus, Lamb of God:

*Have mercy on him.*

Jesus, bearer of our sins:

*Have mercy on him.*

Jesus, redeemer of the world:

*Give him your peace*



# Ministration at the Time of Death

Lord, have mercy.

*Christ, have mercy.*

Lord, have mercy.

The Lord's Prayer





# Ministration at the Time of Death

*The Officiant says this Collect*

Let us pray.

Deliver your servant, N., O Sovereign Lord Christ, from all evil, and set him free from every bond; that he may rest with all your saints in the eternal habitations; where with the Father and the Holy Spirit you live and reign, one God, for ever and ever. Amen.

## A Commendation at the Time of Death

Depart, O Christian soul, out of this world;

In the name of God the Father Almighty who created you;

In the name of Jesus Christ who redeemed you;

In the name of the Holy Spirit who sanctifies you.

May your rest be this day in peace,

and your dwelling place in the Paradise of God.



# Ministration at the Time of Death

## A Commendatory Prayer

Into your hands, O merciful Savior, we commend your servant N. Acknowledge, we humbly beseech you, a sheep of your own fold, a lamb of your own flock, a sinner of your own redeeming. Receive him into the arms of your mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light. Amen.

May his soul and the souls of all the departed, through the mercy of God, rest in peace. Amen.



# CONCLUSION

Taken together, these sacramental rites of the church– Reconciliation of a Penitent and Ministration to the Sick as well as at the time death, reflect the many circumstances and situations that might need healing

They remind us also that healing looks different for various people and in a variety of circumstances

We are healed when we are forgiven of sin and brought back into relationship with God and another

We are healed when we recover from sickness of body, mind, and spirit



# Homework

What are some of the reasons people might be resistant to confession?

Have you ever given or received a sincere apology that led to the repair of a relationship? How might that same experience impact our relationship with God?

Healing doesn't always look full, perfect restoration to bodily health. What are some of the other forms that healing can take?

Our prayer book provides prayers for the time of death. How might offering these prayers benefit the dying person or gathered family members?





Next Class December 7, 2021

Accept the Prayers of Your People

*The Daily Office and Daily Prayer*

Notes Taken From:

Walk in Love: Episcopal Beliefs & Practices by Scott Gunn & Melody Wilson Shobe

The Book of Common Prayer (BCP)

