

ENGRAFTING THE WORD

**A Confirmation Curriculum
For Middle School/Junior High Students**

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CONTENTS

0.0 INTRODUCTION

- 0.01 Preface
- 0.02 Course Syllabus
- 0.03 Letters to Parents and Students
- 0.04 Bibliography

1.0 UNIT I -- CHRISTIAN BELIEF

- 1.01 Human Nature: Who We Are
- 1.02 The Old Covenant: The Rules
- 1.03 The New Covenant: The Map
- 1.04 The Holy Spirit: The Guide
- 1.05 The Church & Ministry: Who We Travel With
- 1.06 Christian Hope: Where We're Going
- 1.07 A Quiz for Unit I

2.0 UNIT II -- CHRISTIAN WORSHIP

- 2.01 Worship, the Prayer Book, and the Sacraments
- 2.02 Holy Baptism
- 2.03 The Eucharist
- 2.04 The Minor Sacraments
- 2.05 Seasons, Saints, & Special Occasions
- 2.06 Private Prayer
- 2.07 A Quiz for Unit II

3.0 UNIT III -- CHRISTIAN LIVING (A Confirmation Class Retreat)

- 3.01 Planning the Retreat
- 3.02 Letter to Parents
- 3.03 Sample Retreat Schedule
- 3.04 Talk Outline 1: "Who Do I Want to Be?"
- 3.05 Talk Outline 2: "Who Do I Belong To?"
- 3.06 Talk Outline 3: "Who Can I Talk To?"
- 3.07 Talk Outline 4: "How Do I Show I Belong?"
- 3.08 Talk Outline 5: "How Do I Know I Belong?"

APPENDIX: CHARTS C - 1 THROUGH C - 5

PREFACE

1. THE COURSE

It will be helpful for you to understand the presuppositions of this course material before you begin. You are presented here with lesson outlines for two units of six to eight weeks covering the Catechism and Prayer Book of the Episcopal Church, together with outlines for a weekend retreat aimed at discussing life issues and immediately preparing youngsters for the commitment of confirmation.

These lessons are developed from actual lesson plans that we have used in teaching confirmation classes for secondary school youth (grades 6-9) during the past 10 years in two small parishes. The class size varied from three to twelve students.

Obviously, this course asks a more significant commitment on the part of students, parents and teachers than has often been the case in many parishes in the past. It is important to be aware that parents' willingness to support this long-term commitment is a key to the success of the endeavor. It is our experience that the extra effort required to carry out this course is well worth the trouble, and that the sacrifice of time involved is in itself an excellent teaching example of the discipline that is part of our life as Christians.

2. TEACHERS

These lesson plans assume that Confirmation classes are taught by persons with a deep and broad understanding of the doctrine, discipline and worship of the Church -- if not a cleric, then a lay person with credentials on the order of a third year student in the Education for Ministry program of the University of the South.

It is our understanding that confirmation of adolescents requires very careful preparation so that confirmation does not become the rite of passage out of the Church until parenthood. We undertake here to provide a guide for that preparation, and assume that the basic information from the Catechism and Prayer Book is already understood by the Catechist.

If, of necessity, a teacher lacks this level of preparation for conducting classes, we would recommend at least a thorough study of the Church's Teaching Series books, both the versions from the 1950's and 1979, which are generally available from parish or diocesan libraries.

3. STUDENTS

We assume no students younger than 6th grade are involved with this class, and we would advise that selectivity be exercised in admitting even 6th graders, if they are not showing some signs of seriousness and interest in the course. We actively discourage students from participating only for reasons of social or parental pressure.

This is an exciting age group to work with, for they are just discovering their ability to think abstractly. They are still very interested in heroes and ideals, and yet may well wish to question and doubt authoritative statements or persons. Properly motivated, they are prime candidates for exercises in "socratic dialogue," and enjoy finding themselves and their ideas being taken seriously by adults who are important to them. Yet they are still not too old to accept homework and some memorization work about the "information" side of the course. We have included some testing at the end of each unit as a reinforcement of this part of the curriculum.

4. RELIGIOUS KNOWLEDGE

We believe that this kind of course must accomplish two separate tasks: it must help form the Christian character of the young person taking the course, while at the same time it must inform his or her mind about important features of the Church's doctrine, discipline and worship.

We should not apologize for either of these tasks, and we should go about them with the deepest seriousness. This is a proper and appropriate time in a young person's life to be asking them for a personal commitment to Christ and his Church, but it can also be a terrible "inoculation against faith" if we accede to a casual, social commitment to the Church.

In general, we look to the first two units of the course to cover the "information" side of the mission, and seek to stress "formation" in the retreat time at the end of the course. Naturally, a healthy and open class atmosphere during the early units will contribute greatly to the class's formation, and likewise, goodly amounts of information pass at the retreat.

We want these students to begin to think theologically. By this we mean to think about the most important questions of our lives from the perspective of one who is a follower of Jesus Christ. (We do not try to cover much church history, believing that more appropriately will come later in other classes.)

5. THEME

While we have not stressed it in the materials, it has sometimes been helpful to keep an over-arching theme in mind as the class progresses through the materials, especially in Unit I. The sub-titles of the Unit I lessons reflect one such scheme -- that of a journey for discovering faith -- which has been useful. Thus, each of the lessons becomes one phase of that journey: (1) who we are as we start out, (2) the rules of the journey, (3) the map and (4) the guide for the journey, (5) who our companions are, and (6) where we are going. This kind of structure may appeal to one instructor or class and not another; it is purely optional.

6. FORMAT

The course material is divided into two units, the first on Christian belief (centered on the Catechism) and the second on Christian worship (with chief attention to the Prayer Book). We have found it most helpful to teach these separately, one in the fall and the other in the spring, with about a two month break in between. This gives the students time to absorb what

they have learned. Each unit has six lessons, a review session and a unit test.

The format of the class is primarily discussion and questions which come from the Catechism sections that the students are to read before class. The numbers referred to in the lessons are numbers assigned to each section of the Catechism (e.g.: Human Nature is #1, God the Father is #2). The teacher can give an introductory presentation with the basic information and then answer questions that the students pose. Audio-visuals, booklets, and other learning aids are used to supplement the lesson presentations.

Some optional activities are included as a supplement to the discussion questions. Some classes will lend themselves to the use of such activities; others work well with discussion and questions. You will have to make that decision for yourself with your own class, and in light of time considerations.

We generally ask brief questions orally at the beginning of each session concerning the reading in the Gospel of Mark, to be sure no one is falling behind in their reading.

7. WORSHIP

We have not found that opportunities for liturgical worship seemed appropriate with this course or in this age grouping, except for the context of the final retreat. We have from time to time encouraged use of lectionaries for Bible reading while the course was in progress, but find that sequential reading of St. Mark has been more practicable. We do encourage students to fashion a rule of life during the second unit, and some have found this helpful. Beginning and ending each class session with a very short extempore prayer is our regular practice.

8. TESTING

Unit tests are designed to give the students a chance to pull their learnings together and to commit to memory some basic information. We go over the test with the students during review, checking the answers they supply orally, and students are given retesting until they pass the test. We recommend that a minimum of 70 be considered passing.

In the ten years that we have used these tests, no student has ever failed the test; many have taken it more than once. This included some students with significant learning disabilities. The point is not to have anyone "flunk" confirmation, but to have them really learn some of the material.

9. FINAL INTERVIEWS

The final interview after preparation of the essays (see 0.03 and 3.02, Letters to Parents) is designed to give an informal moment for the teacher -- or perhaps the Rector, if he did not conduct the class -- to visit with the student. This is a chance to encourage him to carry forward the learning process begun by this course and to carry out the good resolves that the closing retreat and his upcoming confirmation may have brought to his mind.

The visit should be positive and forward-looking, and give the student a final impetus to a renewed commitment to the Lord and his Church in confirmation.

10. ADAPTING THE COURSE

We have included copies of the letters and schedules that make up this course. You may wish to use and adapt these. This material can be used in a variety of ways, from Sunday morning classes to an intensive weekend retreat. We would encourage as much imaginative and flexible use of these resources as possible. We would appreciate sharing of any new uses that instructors may find for these materials.

Permission to photocopy this material is hereby extended for use within the congregation which has purchased this material.

The only required books for the course are the Bible and the Prayer Book, especially the Catechism, which may be purchased separately from Church Hymnal Corporation.

We would like to acknowledge the seminal ideas and inspiration of the Rev. Allen Whitman, presently Rector of Church of the Holy Trinity, Midland, Texas, in the formation of the early stages of this course. The responsibility for the form and content of the present materials remain our own.

Frank and Betty Fuller
San Marcos, Texas
September, 1986

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EPISCOPAL CHURCHCONFIRMATION SYLLABUSUnit I: Christian Belief

Session	Date	Topic	READ BEFORE CLASS	
			Catechism Section	St. Mark Chapters
1.	10/13	Human Nature: Who we are	1 & 5	1
2.	10/10	The Old Covenant: The Rules	2 - 4	2
3.	10/17	The New Covenant: The map	5 - 7	3
4.	10/24	The Holy Spirit: The guide	8 - 10	4
5.	10/31	The Church & The Ministry: Who we travel with	11 - 12	5
6.	11/7	Christian Hope: Where we're going	18	6
7.	11/14	Review		
8.	12/21	UNIT TEST: The Creed & Ten Commandments Catechism sections 1-12, 18 and St. Mark 1-6		

Unit II: Christian Worship

1.	2/13	Worship: The Prayer Book System	13 - 14	7-8
2.	2/20	Sacraments: Baptism	14 - 15	9-10
3.	2/27	The Holy Eucharist	16	11-12
4.	3/6	The Minor Sacraments	17	13-14
5.	3/13	Seasons, Saints & Special Occasions		15
		(Skip Spring Break 3/20)		
6.	3/27	Private Prayer	13	16
7.	4/3	Review		
8.	4/10	UNIT TEST: Worship, the Lord's Prayer Catechism sections 13-17 and Mark 7-16		

Unit III: Christian Living

Confirmation Class Retreat, April 18-19, . . . Friday afternoon through Saturday afternoon; place to be announced. Dress informally, bring a sleeping bag. We will leave the church around 5:00 pm Friday and return by the same time Saturday. Further information available later.

(Letterhead)

9 September 19---

Dear _____:

Our confirmation class for sixth through eighth graders will be starting soon, and your child, _____, is eligible to participate. The class is required before young people can be presented to the Bishop for confirmation, of course, but we design it to serve more than a merely ritual function. Our youngsters face a very difficult world at a very early age: we want to help them understand who they are as Christians and Episcopalians, and why they can be proud to be called that name.

This year I will teach the fall unit and ----- will teach the spring. Enclosed is the class outline.

Classes are tentatively set to meet on Thursdays from 4:00 to 5:00 pm beginning October 3rd.

In order to complete the course, the students need to satisfy the following expectations:

1. Regular class attendance: not more than one unexcused absence per unit. All absences are to be made up with the teacher.
2. Church attendance each week (Sundays preferred) during the units. If you attend some place other than St. ----- (which is fine), please bring the bulletin from the church you attended to the next class meeting.
3. Passing grades on unit tests. (The tests may be taken as often as necessary to achieve a satisfactory level. Sample quizzes from last year are enclosed. A grade of 70 is passing.)
4. Attendance at the overnight conference in the spring. This is an opportunity to experience Christian community rather than just learn information. (If your child is sick or unable to attend, he/she can attend next year and confirmation will be deferred until then). Please do not ask for exceptions on this requirement.
5. A final interview with me personally, with a short essay written beforehand on two questions (minimum one page each; maximum two pages each):
 - A. Why I wish to confirm my baptismal vows now.
 - B. What I plan to do as a responsible, active Christian in the Church.

The date of the Bishop's visit will be set for late April or early May. Please be sure to let godparents or relatives know so they can be sure to attend.

Our experience with this course here at St. ----- and elsewhere has shown

Engrafting the Word

Section 0.03a

that although this is a stiff course, it is also fun. I am looking forward to a very good term with the confirmation class. If you have any questions, please don't hesitate to call me.

Faithfully yours,

Rector

FEF/tc

encl. (1) Syllabus
(2) Quiz - Unit I

SAMPLE LETTER TO STUDENTS: Fall Term

(Letterhead)

9 September 19--

Dear _____:

I want to invite you to take part in this year's confirmation class, because I believe you have reached an age when it is right for you to begin to take more of a part in the church than you have before. It is important for you to understand your Church and what it believes as you become a more responsible member of it. (Confirmation is required before you can be an acolyte or E.Y.C. officer at St. -----.) It will also help you get more out of everything in your life.

Confirmation class is some work, but it is also fun. Your parents have received a letter describing the classes in more detail. Talk with them about the obligations and requirements, and also about the benefits of taking the class. I hope you'll take part.

I will teach the fall term and ----- will teach the spring. We are both looking forward to getting to know you better and helping you know God and his Church in a deeper way.

See you October 3rd!

Faithfully yours in Christ,

Rector

SAMPLE MEMO TO PARENTS & CLASS MEMBERS: Spring Term

1/25/--

TO: CONFIRMATION CLASS MEMBERS & PARENTS
FROM: -----
RE: UNIT II CONFIRMATION CLASS

We're getting ready to start Unit II of the confirmation class, and ----- will be the instructor. The subject matter, as you will see on the enclosed syllabus, is the worship of the Church.

The first class meeting will be on Tuesday Feb. 11. Classes will meet each Tuesday from 4:00 to 5:00 for eight weeks, except during spring break. (Let me know if there is any problem with the schedule.)

Just as a reminder, the students need to fulfill the following expectations to complete the course :

1. Regular class attendance: not more than one unexcused absence per unit. All absences are to be made up with the teacher.
2. Church attendance each week (Sundays preferred) during the units. If you attend some place other than ----- (which is fine), please bring the bulletin from the church you attended to the next class meeting.
3. Passing grades on unit tests. (The tests may be taken as often as necessary to achieve a satisfactory level. Sample quizzes from last year are enclosed. A grade of 70 is passing.)
4. Attendance at the overnight conference in the spring. This is an opportunity to experience Christian community rather than just learn information. (If your child is sick or unable to attend, he/she can attend next year and confirmation will be deferred until then). Please do not ask for exceptions on this requirement.
5. A final interview with me personally, with a short essay written beforehand on two questions (minimum one page each; maximum two pages each):
 - A. Why I wish to confirm my baptismal vows now.
 - B. What I plan to do as a responsible, active Christian in the Church.

The class retreat is set for overnight Friday/Saturday April 18-19 at the ----- in -----.

Confirmation will be Sunday April 27 at the 10:30 service with Bishop ----- . Please let godparents and relatives know early so they can plan to attend.

Thank you, parents, for your support and help. If you have any questions, please don't hesitate to call me.

encl. (1) Syllabus; (2) Quiz - Unit II

BIBLIOGRAPHYI. BOOKS:

1. Introducing the Old Testament by Bernhard Anderson, Prentice-Hall, 1966.
2. Book of Common Prayer, 1979.
3. Hatchett, Marion, Commentary on the American Prayer Book. Seabury, 1980.
4. Hymnal 1982.
5. Holy Bible (The English Version) American Bible Society.
6. Church's Teaching Series:
 - The Bible for Today's Church by Robert A. Bennett and O.C. Edwards, 1979.
 - Christian Believing by Urban T. Holmes and John Westerhoff, 1979.
 - Understanding the Bible by Richard Norris, 1979.
 - Liturgy for Living by Charles P. Price and Louis Weil, 1979.
7. Lesser Feasts and Fasts, Church Hymnal Corporation.

II. PAMPHLETS:

1. Forward Movement publications, 412 Sycamore Street, Cincinnati, OH 45202, (800) 543-1813.
 - "Confirmation: A Faith of My Own" by Alexander Stewart
 - "Instructions in the Life of Prayer" by Charles Whiston
 - "Saints Galore" by David Veal
 - "Outline of the Faith"
2. Scriptographics (\$.75 each) from Channing L. Bete, Inc., 300 State Road, South Deerfield, MA 01373.
 - "About Being an Episcopalian" (R17244)
 - "About Prayer" (R17012)
 - "About the Ten Commandments" (R17673)
 - "The Bible and You" (R17053)
 - "Book of Common Prayer" (R17608)
 - "The Sacrament of Holy Baptism" (R17897)
 - "The Sacrament of the Holy Eucharist" (R17889)
3. "The Episcopal Church: Essential Facts", published by Seabury, 1980.

III. AUDIO-VISUAL:

Teleketics films:

Baptism: A Sacrament of Belonging
Confirmation: A Sacrament of Witness
Eucharist: Sacrament for life
Penance: Sacrament of Peace

> > Unit 1 -- Lesson 1 < <

HUMAN NATURE: Who We Are

PURPOSE: To begin to incorporate the student into the class
 To discuss what it means to have an identity, a self,
 To familiarize the terms image of God, sin, salvation, and
 revelation
 To help the student have some sense of what Christ is "for"

MATERIALS NEEDED: Copies of the Catechism or Prayer Book for all
 Copies of the New Testament for all
 Copies of the course syllabus for all

CATECHISM SECTIONS: 1 & 5

DISCUSSION OUTLINE:

1. Introduce yourself and the class.

This might include a game of telling one secret which no one else in the group knows about yourself and having each student do the same, or some similar activity. If time allows, it might be fun to let each whisper his secret to the person next to him and have it passed around the circle.

2. Introduce the course of studies. Pass out the syllabus and review very briefly. Stress the weekend conference at the end as the high point leading to confirmation.
3. Begin discussion. Ask questions as necessary to keep conversation flowing. Encourage even approximately on-target responses. Responses listed below were received from class members.

- a. What is the difference between man and the animals?

We are also animals (there are usually some interesting questions here about creation, evolution, and science), but there are some basic differences, such as:

thinking, reasoning
 we leave trash
 using tools, creating
 talking and writing
 self-consciousness (shame/wearing clothes)
 art, worship
 more destructive than animals
 sense of right and wrong
 made in image of God
 knowledge / memory
 freedom to make choices
 love, relationships: with others, with God

- b. How does a person become human, a self?

(compare stories of infants raised by wild animals -- are they human? in what sense? in what sense not?)

learns
has parents and family
belongs to a community

c. Why do things go wrong with human beings?

"people are just mean"
learned from grown ups

4. Pass out copies of the Catechism and review section 1 on these questions. Have each student read one question and answer in turn, and explain it in his own words as time allows. Note especially that our human nature is made in the image of God, and therefore good.
5. Explain the idea of SIN.
 - a. Differentiate between "Sin," the condition of a broken relationship between God and humanity and among humans, and "sins," the behaviors which act out that condition. (The analogy of an underlying infection or disease and its symptoms is helpful.)
 - b. If Sin is a basic brokenness to Humanity, how can it be fixed? If Sin is bondage to a power over ourselves, how can we be set free? If Sin is an ignorance of God's loving will, how can we learn? Allow the students to discuss.

The most helpful answer we've ever gotten in discussion was, "Humanity needs to be started over again."

That permitted an easy transition to the role of Christ as the New Human Being.

6. SALVATION: Present the idea of Christ as Messiah (Catechism, Sec. 5).
 - a. Christ as New Adam begins a new human race all over again.
 - b. Christ as Redeemer, sets us free from our slavery by "buying us back" -- a discussion of redeeming pawnshop articles can be helpful here.
 - c. Christ as the Revelation of God (or God's Word in flesh) shows us exactly what God is like and wants for us. At the beginning of class we revealed a little of ourselves to each other. Jesus is God's full self-disclosure.

To be part of what He is doing for the human race is the most important thing any of us can do with our lives.

HOMEWORK:

1. Pass out copies of the New Testament and remind the class to read the assigned chapters in Mark.
2. Have them mark the sections of the Catechism for reading for next week.

> > Unit 1 -- Lesson 2 < <

THE OLD COVENANT: The Rules

PURPOSE: To familiarize the terms Covenant, Decalogue, Law
 To give a brief overview to the Old Testament
 To give a theological introduction to the Ten Commandments

MATERIALS NEEDED: Old Testament History Chart (C-1)
 "About the Ten Commandments" (Scriptographic)
 "The Bible and You" (Scriptographic)

CATECHISM SECTIONS: 2-4

DISCUSSION OUTLINE:

1. Review the high points of last week's lesson, especially the terms sin, salvation and revelation.
2. Ask the class what they think of when they hear the word "God". Allow discussion. Clarify questions.
3. Review section 2 of the Catechism (God the Father). You may have students read aloud in turn, or other means to incorporate their participation.
4. Introduce the term "Covenant": analogies include the agreement between a man and woman for marriage, "blood brothers," etc.
 - a. A Covenant follows
 - 1) an act of God, and contains both
 - 2) a promise from God, and
 - 3) a commandment from God, and sealed by
 - 4) a sign from God.
 - b. For the Covenant with Moses
 - 1) the act = the Exodus
 - 2) the promise = to be the people's God
 - 3) the commandment = the Decalogue
 - 4) the sign = Passover
 - c. If time allows, discuss other covenants within the OT: Adam, Noah, Abraham, David. Compare the New Covenant with Jesus.
5. Review the history of the Old Testament using Chart C-1. (The premise here is that the relationship of Israel with Yahweh varies between that of Grace and Sin throughout the history of the Covenant.) Only try to outline the high points and main characters. Other aids may be available; this is an ideal time for a short audio-visual. Pass out "The Bible and You".
6. **THE LAW:** God's will for the way that we should live our lives is spelled out in the Ten Commandments. These are the laws inscribed on

the tablets given to Moses on Mount Sinai.

These laws declare our duty to God (I-IV) and our neighbor (V-X). As the Catechism says, the Ten Commandments, also called the Decalogue, are useful in reminding us of our sin and need for redemption when we do not live up to their requirements.

Review the Decalogue as re-stated in section 4 of the Catechism. Remind the students they should begin memorizing the Ten Commandments for the final examination. Pass out "About the Ten Commandments."

OPTIONAL ACTIVITIES:

1. Have the class compare the traditional commandments to the modern explanations in the Catechism. Are there other ways to say the same thing?
2. Make up some memory games to help learn the Ten Commandments.
3. Have students look up the term Covenant in a Bible dictionary.
4. If time allows, try a round of Bible Trivia.

HOMEWORK

1. Remind the class to read the assigned chapters in Mark, and have them mark the sections of the Catechism for reading for next week.
2. Have students look up other nations' laws and moral codes and find similarities and differences in their customs.

>> Unit 1 -- Lesson 3 <<

THE NEW COVENANT: The Map

PURPOSE: To familiarize the terms Messiah, Incarnation, and Apostle
 To present a summary of the life and ministry of Christ
 To identify the new Covenant and our relationship with God through
 it
 To introduce the Summary of the Law

MATERIALS NEEDED: Chart C-2, Life of Christ

CATECHISM SECTION: 5 - 7

DISCUSSION OUTLINE:

1. Review the high points of last week's lesson, especially the terms covenant and law. Ask if anyone was able to find similar laws in other cultures. If so, have the students share them, and discuss what that might mean.
2. Have the group read Catechism section 5, "Sin and Redemption". Answer any questions. Review earlier discussion about the term "Messiah," originally meaning "Anointed One". Anointed with what? [God's Spirit]
3. Pass out copies of Chart C-2 and review it as an outline of the life of Christ.
4. The Church affirms that Jesus was perfect Man and perfect God. What does it mean for Jesus to have been the only truly perfect human being? (Refer to Catechism Sec. 1, Q.1)
 - a. Have a class member read Sec. 6, qq. 1-5. Explain that "Incarnation" means "enfleshment". Thus Mankind could experience what it is to have God sensibly in our midst, and God could experience what it was to be human. Have the class discuss what it meant for God to be a human, ...a baby, ...a teenager.
 - b. Refer to Sec. 6, Q. 5: what could Jesus do for us we could not do for ourselves?
 - c. Refer to Sec. 6, Q. 6: why is Jesus' resurrection, something that happened nearly 2,000 years ago (if, some would say, it "happened" at all) of any importance for us now?
5. Read the definition of the New Covenant (Sec. 7, Q.1). Ask the group to explain its meaning. Why is it an important step forward spiritually over the Old Covenant? Or is it?

What is important about the Apostles in this definition of the New Covenant? Who were the Apostles? Can you name them yet? (Mark 3:13f)

6. Have the group read together the Summary of the Law (Sec. 7, Q.5) Have the group compare this with the Decalogue. How are they alike, how different? What is meant by "the New Commandment"? (Sec. 7, Q.6)

7. Ask the group to discuss one or more of the following questions:
 - a. What is exactly so important about Jesus of Nazareth?
 - b. The story of Jesus is called the Gospel, meaning the "Good News". Why is it good news?
 - c. Are Jesus' teachings about how to live really any better than what we can find in the Old Testament? How, or how not?

OPTIONAL ACTIVITIES:

1. Ask the group how they would be able to tell the difference between the true Messiah and a false Messiah?

Is this an important or relevant question for today? [tell the story of the Jonestown massacre]

HOMEWORK

1. Remind the class to read the assigned chapters in Mark, and have them mark the sections of the Catechism for reading for next week.

2. Note that the group should be continuing to work on the Ten Commandments, and should add the definitions of the New Covenant and the Summary of the Law to their memory work.

> > Unit 1 -- Lesson 4 < <

THE HOLY SPIRIT: The Guide

PURPOSE: To introduce the Creeds
To define the Holy Spirit and how we know it in our lives

MATERIALS NEEDED: (Optional) Ice, water, and a kettle for boiling same
A dictionary

CATECHISM SECTION: 8 - 10

DISCUSSION OUTLINE:

1. Review the highpoints of last week's lesson, especially the terms Messiah, Incarnation, and Apostle. Review the meaning of Covenant, and how the Old Covenant differs from the New.
2. The section on the creeds (8) gives a brief introduction to the three creeds, the Apostles' and Nicene, that we use in worship and the Athanasian creed, which is included on pages 864-5 of the Prayer Book. A creed is a statement of belief, coming from the Latin credo.

Both the Nicene and Apostles' Creeds have a similar format: one section each about the Father, the Son, and the Holy Spirit. Note Sec. 8, QQ. 3-4: the Apostles' Creed is the Baptismal (and more personal) Creed and used in daily worship; the Nicene Creed is the universal Creed of the Church and used in the Eucharist.

- a. The creeds serve four functions:
 - 1) They provide a short, memorable summary of the Scriptures' account of God's mighty acts.
 - 2) They provide us with a Christian "Pledge of Allegiance" to God. (Note the use of the term "I believe in God..." -- a statement of personal trust, NOT of incomplete knowledge.)
 - 3) They provide a measure and rule of right belief (orthodoxy).
 - 4) They give an outline of how Christians' ideas of God mature, moving from God the Creator/Law-giver through God the Rescuer/Friend on into God the Sanctifying Inner Presence/Universal Spirit.
- b. The New Testament already contains some seeds of creed-making, as for example, "Jesus is Lord," at 1 Cor. 12:3 and parallels. It can be reasonably maintained that the doctrine of the Trinity is implicit in this statement.
- c. The Apostles' Creed can be used as a personal prayer by addressing it to God: "I believe in you, O God, the Father almighty...."

- d. In discussing the Holy Trinity, the use of analogies has been helpful, despite the limitations of St. Patrick's shamrock. Perhaps the most useful is the analogy of water in its gas, liquid and solid states. You might even take some ice and boil it down, though youngsters by this age are usually past such dramatics. Ask them for other examples that might fit the doctrine of the Trinity. Be sure they understand that we do not believe in three gods!

This can be one of the most enjoyable discussions of the unit if they try to seriously grapple with the reality being spoken of and you don't try to oversimplify or dismiss it.

3. If time allows, let the class look up the term "Spirit" in a general dictionary, and perhaps in a theological dictionary as well. Compare and contrast the idea of spirit in "team spirit" or "school spirit" with the idea of the Holy Spirit. Ask if their school has a personality?
- a. The Holy Spirit is God in action in the world and Church in the present: ask the group to compare how the Spirit is known now with the way he was known in Old Testament times. In New Testament times. In the study of the Scriptures.
- b. Ask the class "Are there such things as false spirits or evil spirits?" Allow them to question, test; hold back your own opinions until each has had a chance to try various ideas for themselves. How do they account for real evil in the world: Nazism, for example. What other evils are they conscious of?
- c. Call attention to Sec. 9, Q. 4: how we recognize the presence of the Holy Spirit. Note the relation to Christ. Have the class look up the "fruits of the Spirit" in Gal. 5:22. Compare various lists of gifts of the Spirit (1 Cor. 12:8ff, Rom. 12:3ff).

Note the relation of the Spirit and the Scriptures (Sec. 9, Q.5; Sec 10, QQ 2,3, & 5). Be clear that the Spirit continues to speak to us through the Bible -- inspiration did not stop with the writers of the Bible.

6. Review the questions in Sec. 10. Be sure the students understand and can distinguish the terms Holy Scriptures, Bible, Old Testament, New Testament and Apocrypha.

Reinforce the idea that the teaching of the Church out of the Bible is not simply a priest or teacher's private ideas: we are guided by the Holy Spirit through the Church in our study and interpretations. It is not merely "what the Bible says to you as individual but what God through the Bible has said to the Church through all time that teaches us God's truth. (cf. 2 Pet. 1:20-21)

OPTIONAL ACTIVITIES:

1. Suggest the class try writing a creed of its own beliefs. Compare it to the Church's creeds. Is it hard to write a concise statement of belief? Now try doing it with the whole class. Do you think it was hard for the Council of Nicaea to write a creed?

HOMEWORK

1. Remind the class to read the assigned chapters in Mark, and have them mark the sections of the Catechism for reading for next week.
2. Note that the group should be continuing to work on the Ten Commandments, and other assigned memory work from the Catechism.

> > Unit 1 -- Lesson 5 < <

THE CHURCH AND THE MINISTRY: Who We Travel With

PURPOSE: To define the church
 To familiarize the terms catholic, apostolic, ministry
 To define ministry as a duty that we all share, spelling
 out the specifics of each order

MATERIALS NEEDED: Large English dictionary

CATECHISM SECTION: 11 - 12

DISCUSSION OUTLINE:

1. Review very briefly the main points from last week.
2. Note that we use the term church in a variety of ways:
 - as a building: "Let's go to Church."
 - as meaning worship: "Let's have church here at home today."
 - meaning an organization: "They belong to the Baptist Church."
 - meaning the professional hierarchy: "He's going into the Church."

None of these are what the Lord Jesus Christ meant by his Church.

Our English word "church" comes from the Greek word "kyriakon," meaning the Lord's House, as in household, or family of God. The normal word used in NT Greek for church is "ekkllesia," meaning assembly or gathering. Both terms emphasize that the Church is the PEOPLE OF GOD, God's family.

3. Review the questions and answers of Section 11, having each class member read one aloud.
 - a. Ask the class how they think the Church can be one since there are so many churches?
 - b. Have someone look up the term holy in the general dictionary. Ask the class if they know anyone who is holy? Do they believe they are holy? How does that change the way they think about themselves or others?
 - c. Explain the term Catholic to the class, noting that it comes from the Greek term meaning "whole" (kat[hol]os) and emphasizes the universality of the Church and her message: the whole faith for the whole world through the whole of time.

Note that Catholic does not mean having to do with the Roman branch of the Church. We are members of the Catholic Church because we hold the Catholic faith of the Creeds and the ancient undivided church. We should not let anyone take away that good part of our name.

d. Note that being apostolic has two parts: sharing the faith of the Apostles, and following in their fellowship. To be part of the apostolic Church means to follow our bishops as their successors and to carry out the mission we have all been sent on in common from Christ himself.

4. Ask the class -- do they think they are ministers? Allow and probe for discussion.

Remind the group that Ministry is the way that each of us as members of the Church carry out its mission. The word minister is from the Latin meaning "servant," and all members of the Church are servants of Christ, by virtue of their baptism.

The Catechism names four orders of ministers in the Church: laity, bishop, priests, and deacons. (During earlier ages many other offices were considered orders as well, including usher and acolyte.) All derive their basic mission ("to represent Christ and his Church") from Holy Baptism.

The ministry of lay persons ("laos" = "the people") takes place both within and outside the actual church community: it is not confined to what is done by lay people "at church" -- lay reading, altar guild, etc. The basic and most important ministry of lay people is their vocation, whatever it may be, in the world at large. And their contact with others outside the Church make them the most effective EVANGELISTS the Church has.

Talk about what evangelism means.

5. The ordained ministry has developed over the centuries to its present form, and will undoubtedly evolve more as time passes. Persons in Holy Orders help to crystallize certain functions in the Church, which they perform for the whole Church. Their special ministries focus the ministry of all in special ways and places.
- a. BISHOPS: Bishops represent the historic link with Christ through the Apostles through apostolic succession by the laying of hands by other bishops. They are thus the chief visible witness to the unity of the Universal Church. Their role is also to be the chief priest and pastor to those persons who live in a diocese. They help all of the local churches keep from parochialism, thinking more about their own problems and dreams than the mission of the Church world-wide.
- b. PRIESTS: Priests, also sometimes called presbyters, are pastors, teachers and counselors, mostly working in local congregations. They work with and under the leadership of the bishop. They have the authority to preside over the sacraments and to bless and declare absolution in the name of God.

- c. **DEACONS:** The Order of Deacons is that which gives concrete meaning and expression to Christ's servanthood. The name deacon comes from Greek and means "servant." A deacon is to serve those in need, especially the poor and the sick, and to be a link between the church and the world. The deacon is also to assist bishops and priests with the administration of the sacraments. The diaconate is a transitional order for all called to the priesthood, but for others it is a lifetime vocation.

It may be that there is some historic and theological link between the concept of the three orders of Sacred Ministry and the doctrine of the Trinity. It has been suggested from very early times that the ministry of the Bishop signifies that of God the Father, while the Deacon's reflect God the Son and the Presbyter's image God the Holy Spirit. This can also help us recall that the ministry of the Church is one, and all are partakers in it.

6. The Catechism concludes the section on ministry with the duty of all Christians, regardless of their order. Have the group read the response to this important question together, and describe what they think it means. Be clear that this is one of the more important memory assignments.

OPTIONAL ACTIVITIES:

1. Have the class discuss in what ways they exercise ministry in their lives already. In the Church? In the world? How do they see this changing as they become confirmed and grow toward adulthood?
2. Talk to the class about making a rule of life in light of the Catechism's teaching on the duty of all Christians. What do they think should be included in their rule of life? Share with the class your rule or whatever corresponds to it in your own spiritual discipline.

HOMEWORK

1. Remind the class to read the assigned chapters in Mark, and have them mark the sections of the Catechism for reading for next week.

2. Note that the group should be continuing to work on the Apostles' or Nicene Creed, the Ten Commandments, and other assigned memory work. Review the key catechism sections and glossary terms covered so far.

> > Unit 1 -- Lesson 6 < <

CHRISTIAN HOPE: Where We're Going

PURPOSE: To permit the class to discuss basic questions concerning death and eternal life
 To familiarize the key terms: heaven, hell, judgment, resurrection, and communion of saints

MATERIALS NEEDED:

CATECHISM SECTION: 18

DISCUSSION OUTLINE:

1. Review the main points from last week, especially the key terms Catholic, Apostolic, and Ministry. Review the duty of all Christians.
2. To begin the discussion, ask the group what they do when they are sad, and follow their responses with asking what have been some of their saddest experiences. (Responses will vary, but usually the death of either a pet or relative will be among the answers.) Ask what it is about death that makes us sad. Let the class discuss this fully and share any experiences they wish.
3. Ask the group what they think happens to someone when they die. Do they know of any beliefs held by others about this? What do they think the Church affirms about it?
4. Note the following:
 - a. The central affirmation of the Church concerns the Resurrection of Christ and what it says about God's will and intentions for humanity.
 - 1) We are not "beasts that perish," to be dropped in the ground and forgotten by God.
 - 2) We are not disembodied spirits or souls, left as jolly ghosts to wander around eternity out of body, or jump in and out of bodies off and on.
 - 3) We are free and responsible creatures of God who seek His justice and mercy and are answerable both now and eternally to his judgment.
 - 4) We are also beloved children of God, who will let nothing separate us from him, least of all death, which he conquered in Jesus Christ.
 - b. When the Church talks about eternal life (or heaven), it talks about being with God: joyfully loving and worshipping him forever. The Bible images this as a great party, the Messiah's Banquet.
 - 1) There are people who don't like parties, and there are people for whom being with God forever would be torture. In his mercy, God does not force anyone to accept his hospitality;

he allows them to have what they want, which is to be away from him. We call this hell. (You might note that this makes some people very unhappy to talk about, but that it does seem impossible to have both human freedom and heaven for everybody. God apparently thinks letting people choose his company is important.)

- c. When we talk about these things, we need to remember that we are discussing subjects far from our experience and really even beyond our imagination. (The subject is, of course, called eschatology, or the study of the last things.) The Scriptures do not go into great detail about what we might expect or discover there, and in at least some areas -- e.g., the "date" of the Return of Christ or the End of the World -- clearly discourage us from making guesses about these things.

Anyone who does make predictions about such things may reasonably be viewed with considerable doubt and suspicion.

- d. What Christians do not doubt is that God's love and power are sufficient to care for us both in this life and beyond it, and this is our source of hope for all things. The Catechism does a good job of summarizing this in Sec. 18 without saying too much.

Have the class read aloud in turn through the questions and answers of Sec. 18.

- 1) Note especially the response concerning the Communion of Saints. What does this say about our lives now? (refer to Hebrews 12:1ff)
- 2) Let the class ask any questions that come to mind for them, and respond as sensitively and sincerely as possible. (This age group is very adept at identifying fakes; don't state or affirm what you don't sincerely and deeply believe. At the same time, our young people are deeply interested in matters of life and death: don't withhold your witness to your deepest affirmations of the Gospel.)

OPTIONAL ACTIVITIES:

1. There is often great interest at this age in para-normal events; ask the group's ideas about such things as hauntings, ouija boards, seances, reincarnations, etc. Ask what relation Christ has to such things.

HOMEWORK

1. Remind the class that next week is the review session, and that they should review all the sections of the Catechism and St. Mark previously covered, completing any reading not already done.
2. Note that the group should be continuing to work on the Ten Commandments, Creed, and other assigned memory work.

NAME: _____

Date: _____

Scoring: I 25 pts. _____

II 25 pts. _____

III 30 pts. _____

IV 20 pts. _____

CONFIRMATION QUIZ - UNIT I

Bonus _____

TOTAL _____

=====

- I. Use the back of this page to write out from memory the Ten Commandments and the Creed, either Apostles or Nicene.

- II. ANSWER THE FOLLOWING QUESTIONS from your understanding of the Catechism:
(Answer any 5; 3 point bonus for any above 5)
 - 1. Describe our human nature.

 - 2. What is a Covenant? What is the difference between the Old Covenant and the New Covenant?

 - 3. What is sin and what is redemption from sin?

 - 4. What is the Summary of the Law?

 - 5. What are the Holy Scriptures?

 - 6. What is the Church? How is it described in the Bible and Creeds?

 - 7. Name four kinds of "ministers" in the Church and tell what they do.

NAME: _____ Date: _____

8. What is the duty of all Christians?

9. What is hell?

10. What is the communion of saints?

III. Fill in the blanks.

1. _____ is the only perfect image of the Father; he shows us the nature of God.
2. God is _____.
3. The Ten Commandments are the _____ given to _____ and the people of _____.
4. God the Son came in the flesh as a human being named Jesus; this is called the _____.
5. Jesus rose from the dead on April 9, 30 A.D.; this is called the _____.
6. Jesus gave his disciples a new commandment; he said, "_____ one another."
7. Jesus of Nazareth was sent by God to free us from our _____.
8. When we call the Church _____ we mean it is "universal".
9. The leaders of the church whom Jesus appointed to spread his Word are called the _____.
10. The _____ is one God, Father, _____ and _____.

NAME: _____ Date: _____

IV. THE GOSPEL OF MARK The following questions are on the first six chapters of Mark. (Circle the correct answer.)

1. In Chapter One, God said, "I will send my messenger ahead of you to open the way for you." The messenger referred to is _____.
 - a. Paul
 - b. Andrew the fisherman
 - c. John the Baptist
 - d. Peter called Simon

2. In this section of Mark, Jesus
 - a. Walks on the water
 - b. Feeds 5,000 men
 - c. Sends out the twelve disciples
 - d. Does all of the above

3. John the Baptist
 - a. drowned in the River Jordon
 - b. dies from eating locusts and wild honey
 - c. was stoned to death by the Scribes
 - d. was beheaded by Herod

4. Jesus said to the woman healed of the severe bleeding, "Your _____ has made you well. Go in peace and be healed of your trouble."
 - a. love
 - b. good works
 - c. prayer
 - d. faith

5. Which of the following is not one of the parables in Mark 1-6.
 - a. the mustard seed
 - b. the road to Damascus
 - c. the lamp under the bowl
 - d. the sower

6. What does Jesus do early in his ministry?
 - a. drives the peddlers out of the temple
 - b. heals the sick
 - c. curses the fig tree
 - d. prays in the garden

7. When Jesus went home to teach in Nazareth
 - a. he performed many miracles
 - b. people listened with respect
 - c. his mother and friends held a party for him
 - d. none of the above

8. The following were all healed by Jesus except
 - a. Simon's mother-in-law
 - b. Jairus' daughter
 - c. a paralyzed man at Capernaum
 - d. Levi

NAME: _____ Date: _____

9. Jesus called his apostles to follow him early in his ministry. Circle the names of as many of the 12 apostles as you can.

Paul	Philip	Herod
Mark	Abraham	James
Bartholomew	Matthew	John the Baptist
John	Jairus	Elijah
Nicodemus	Simon Peter	Andrew
Thomas	Stephen	Simon the Patriot
Matthias	Judas Iscariot	Thaddaeus
Caiphas	David	James-son of Alphaeus

+ + +

> > Unit 2 -- Lesson 1 < <

WORSHIP AND THE PRAYER BOOK SYSTEM

PURPOSE: To familiarize the term worship
To give the reasons for having a prayer book and how our Book of
Common Prayer is organized
To familiarize the term sacrament

MATERIALS NEEDED: Chart C - 3, The Prayer Book and C - 4, The Sacraments
"Book of Common Prayer" (Scriptographic)
"About Being an Episcopalian" (Scriptographic)
"Church Customs" (Forward Movement)

CATECHISM SECTION: 13 - 14

DISCUSSION OUTLINE:

1. Briefly review the topics that were presented in Unit 1. Pass out copies of the syllabus and review it very briefly. Remind them about the weekend retreat.
2. Ask the class what they think of when they hear the word "worship." Allow some time for discussion. Tell them that it comes from an old English word meaning "worth-ship."
 - a. Have the class discuss what they give worth to in their own lives.
 - b. Ask them what they believe is the greatest power in the universe? List some things that might also be put in that position (God, money, political power, personal goals, being important)
3. Ask the question: Why do we need a prayer book?
 - a. It is a book of Common prayer so that everyone may know and use it together. It helps us to be a community. It is based on the Scriptures and the ancient liturgies of the Church. It is revised as the needs of the Church demand.
 - b. Everyone knows what is happening when we use the same book and ritual. A person can go to an Episcopal service anywhere in the church, or for that matter in the Anglican Communion, and be able to know what is taking place.
 - c. Using the same book helps in the preservation of essential truths (common heritage). It is also an excellent teaching tool for the basics of the faith.

4. Tell the class that the Prayer Book is really many books in one. It is used for public worship, private prayers, services of the Church, as well as for teaching. Look briefly at the Table of Contents of the Prayer Book on pp. 5 - 7 and then have them follow you through a quick review of the Prayer Book so that they know where to find the various sections. Use chart C - 3, The Prayer Book. Give each student the Scriptographic pamphlet about the Book of Common Prayer.
5. Look at order for Morning (page 37ff) and Evening Prayer (page 61ff). Tell the students that this form of worship was derived from the Jewish synagogue. Their present format is similar to matins and vespers used in the medieval monastic communities.
6. Have the students read Catechism section 14, "The Sacraments," emphasizing the definition of a sacrament. Answer any questions. Explain how God uses elements from our common daily life to express his love and forgiveness for us, and how in this way they become sacred and holy. Use of the examples of currency for money or a kiss to express love are helpful to help explain sacraments; they are not the reality but they represent it.
7. Explain that our Church teaches that there are 2 major or great and 5 minor sacraments. The Roman Catholic Church teaches that there are seven; Protestant churches talk of two. Tell them that we say both, calling the minor ones sacramental rites. They are distinguished from the major sacraments in that they are not necessary for every Christian in the same way that Baptism and Eucharist are.

OPTIONAL ACTIVITIES:

1. Visit a Jewish synagogue to see what difference and similarities their worship services have to ours. If this is not possible, perhaps a rabbi could visit the class.
2. Make a chart of the ways that we use our five senses in worship and the things that we sense each student use it during a eucharist to see if they can add to the list. You may want to arrange to have them present this activity to a Sunday School class of younger children.

HOMEWORK:

1. Remind the students to do their reading in Mark as they did during the last unit.
2. Have them mark the sections of the Catechism for reading for next week. Give them the other pamphlets to read during this unit.

> > Unit 2 -- Lesson 2 < <

SACRAMENTS: BAPTISM

PURPOSE: To define and help the students to understand baptism,
 by looking at the Prayer Book service
 by considering its themes and symbols
 by answering questions students ask

MATERIALS NEEDED: Chart C-4, The Sacraments
 "The Sacrament of Holy Baptism" (Scriptographic)
 "Baptism: A sacrament of Belonging" (Teleketics)

CATECHISM SECTIONS: 14 - 15

DISCUSSION OUTLINE:

1. Review the high points of last week's lesson, especially the terms worship and sacrament. Ask the students if they had thought of new ways that they can participate in worship.
2. Introduce the meaning of baptism as the first sacrament that a person experiences. Review the themes of being chosen and adopted by God, being given a new life in Christ, and sharing in his death and resurrection from the bondage of death and sin.
3. Look briefly at the Baptismal service in the Prayer Book, pp. 299ff.
 - a. Review the outline of the service as follows:

Service of Word: collect, lessons and sermon
 Presentation and examination of candidates (or sponsors)
 Baptismal covenant: Apostles' Creed and responses
 Prayers for the candidates
 Thanksgiving over the water (and chrism if used)
 Baptism by water in the name of the Trinity
 Eucharist usually follows

- b. Look at the promises made at baptism

to renounce Satan and spiritual forces of evil
 to renounce any powers in the world which are destructive to
 us
 to renounce any desires that reduce our ability to love God
 to accept Jesus Christ as Savior
 to put our whole trust in his grace and love
 to follow and obey Jesus Christ as Lord

4. If time allows, the students may be interested in some of the symbols and themes that are associated with baptism:

Exodus: Red Sea crossing and freedom from bondage to sin
Death and new life: shared with Christ
Cleansing: sins are washed away
Dove: associated with Jesus' baptism in the Jordan
Font
Shell: often shown held by John the Baptist; with three
drops for the Father, Son, and Holy Spirit
Paschal candle: new light in Jesus Christ

5. This is an appropriate time to present the variety of practices that different Christian denominations have about baptism. Explain what "believers baptism" means. Discuss the main theological differences between the practice of infant baptism and believers baptism.

OPTIONAL ACTIVITY:

1. Make a banner illustrating the sacrament of baptism. This could be made with a large piece of felt and decorated with cut pieces of felt and other fabrics. This might be used during baptisms in your congregation.

HOMEWORK:

1. Remind the students to read the assigned chapters in Mark and the sections of the Catechism for next week.

> > Unit 1 -- Lesson 3 < <

THE HOLY EUCHARIST

PURPOSE: To review the definition of a sacrament
To define and help the students to understand the basic
concepts of the eucharist by looking at the Catechism
and the Prayer Book service

MATERIALS NEEDED: Chart C - 4, The Sacraments
"The Sacrament of the Holy Eucharist" (Scriptographic)

CATECHISM SECTION: 16

DISCUSSION OUTLINE:

1. Review the Prayer Book definition of a sacrament. Look at the chart and read the columns for baptism and eucharist. Talk about the difference between the two major and five minor sacraments.
2. Read the catechism section called "The Holy Eucharist". Discuss why it is the central act of worship in the Episcopal Church.
3. Ask the students to list as many different names for Holy Communion and meanings as they can.
4. Read the questions about the benefits and requirements for receiving Communion (Sec. 16, Q. 6 and 7). What do they mean? Explain and discuss.
5. There are 4 main actions of the eucharist: take, bless, break, and give. These four acts are found in the story of the feeding of the multitudes, as well as in the account of the Last Supper.
6. Point out to the students the origins of the Eucharist in the Passover meal and the Last Supper. Discuss the similarities and differences.
7. Talk with the students about the need for preparing themselves for receiving communion. This takes place inwardly and in the first part of the liturgy.
8. Look briefly through the Prayer Book services. Explain about the differences between Rite I and II.

OPTIONAL ACTIVITIES:

1. Make bread to use for a parish eucharist. If your priest gives permission for this, perhaps the class members could bring it forward at the time of the offertory. Talk about other ways that they can make an offering to God.
2. Have the class design a bulletin cover with a eucharistic theme.

HOMEWORK:

1. Remind the class to read in Mark and to mark the catechism section for next week.
2. Pass out Scriptographic pamphlet, "The Sacrament of the Holy Eucharist."

> > Unit 2 -- Lesson 4 < <

THE MINOR SACRAMENTS

PURPOSE: To review the definition and understanding of what is a sacrament
To introduce and discuss the minor sacraments, or sacramental rites,
using the catechism, chart and prayer book

MATERIALS NEEDED: Teleketics films on "Penance: Sacrament of Peace"
"Confirmation: A Sacrament of
Witness"

CATECHISM SECTION: 17

DISCUSSION OUTLINE:

1. Briefly review the high points of last week's discussion about the eucharist.
2. Read aloud the section #17 about the sacramental rites. Have the students explain in their own words what each one means. Talk about how each sacrament parallels the life cycle (e.g. baptism/birth).
3. Look at each service in the prayer Book, noting where to find it and the most important parts of each. This may be a dry part of the lesson but it is important for helping the students to find their way around the prayer book.
4. Practice filling out the chart on the sacraments.

OPTIONAL ACTIVITIES:

1. Make "write on" slides for each of the sacramental rites, baptism and eucharist. Put them together with a script to make a slide show.
2. See one or more of the films by Teleketics on the sacraments of baptism, eucharist, penance, confirmation.

HOMEWORK:

1. Remind the class to read the assigned reading in Mark. Those who are behind should try to catch up now.

> > Unit 2 -- Lesson 5 < <

SEASONS, SAINTS AND SPECIAL OCCASIONS

PURPOSE: To introduce the church year, especially the seven seasons, feast days of major saints and other special observances

MATERIALS NEEDED: Chart C - 5, The Church Year
Lesser Feasts and Fasts
Saints Galore

CATECHISM SECTION: --

DISCUSSION OUTLINE:

1. Talk about the use of seasons in the secular year (spring, fall, etc) and the parallel use of the church or ecclesiastical seasons. Seasons give structure to a year, help us to mark the passing of time as well as important occasions and events in our lives. The Church Year provides us with a way to relive the life of Christ through our worship.
2. Pass out copies of C - 5, The Church Year. Explain that the church year is divided into two parts with roughly the first half of the year until Pentecost Sunday focused on the major events in the life of Christ; and the second half of the year on the ministry of Jesus. Remind the students that the chart will be a major part of the Unit II test.
3. Explain the meaning of feast days and other holy days. Tell them that our religious feasts have roots in the Jewish observances and then in celebrations of the early church. A full list of the feasts and fasts is on pages 15 - 33 of the Prayer Book. If time permits, you may want to read a few selections from Lesser Feasts and Fasts.
4. The Christian heroes and martyrs whose lives are commemorated by the Church in its calendar have short biographies in Saints Galore. You may want to read a selection or two from that or from the back of Lesser Feasts and Fasts. Discuss why it is important to remember the saints.
5. Introduce the section in the Prayer Book entitled "Proper Liturgies for Special Days." Look briefly through the services. Tell the students that these services come from ancient rites that have been revived in recent years to become part of the liturgical fabric of the Church. If you have time, you might want to have the students discuss how these liturgies could be called drama. How are they similar to acts in a play? How are they different?

OPTIONAL ACTIVITY:

1. Read about one of the Jewish feast days and report to the class. Prepare a food item to share with them.

HOMEWORK:

1. Remind the class to read the assigned catechism section and chapters of Mark for next week.

> > Unit 2 -- Lesson 6 < <

PRIVATE PRAYER

PURPOSE: To define prayer
To present the four main kinds of prayer, using the acronym ACTS
To look at the structure of the Lord's Prayer

MATERIALS NEEDED: "About Prayer" (Scriptographic)

CATECHISM SECTION: 13

DISCUSSION OUTLINE:

1. Briefly review the material covered the previous week and ask if the students have any questions.
2. Have the students read aloud the section on "Prayer and Worship" in the Catechism, focusing on the definition of prayer and the four kinds of prayer: adoration, confession, thanksgiving, and supplication (petition and intercession.) The acronym ACTS is helpful as a memory device.
3. Present some basic information about the various kinds of prayer, giving examples and meanings.
 - a. Adoration is praise of God. We are asking nothing from him except to enjoy His presence and His Glory. The Gloria in Excelsis is a song of praise and adoration that we use in our worship. Other ways to express praise might be: WOW! or Praise God or I love you, God.
 - b. Confession, or penitence as the Catechism calls it, is our chance to admit to our wrongs, to do what we can to make restitution or to make up for them and to change our lives so that we will not continue to live this way. We use prayers of confession in most of our worship services.
 - c. In this third category, we are looking at both thanksgiving and oblation (offering). In both these kinds of prayer, we are turning our attention away from ourselves and toward God. Grace at meals, family prayers and good stewardship of our resources are examples of this.
 - d. Supplication is a category that includes intercession (prayer for others) and petition (prayer for self). Explain to the students that some people believe that it is wrong to pray for yourself, but this is not the case. Remind them that the prayers of the people in the eucharist is an example of supplication.

4. The Lord's Prayer is the model that Jesus gave his disciples when they asked him to teach them how to pray. It includes several kinds of prayer:

adoration: "hallowed be thy name" and "for thine is the kingdom"

confession: "forgive us our trespasses"

supplication: "give us this day our daily bread" and "deliver us from evil"

5. Corporate worship is the church at prayer together. Christian worship and prayer takes place continually around the world. The four kinds of prayer have a part in every worship service. As in our own private prayers, God speaks to His people in public prayers as well.

OPTIONAL ACTIVITIES:

1. Write an original prayer for one or more of the kinds of prayer. You may illustrate it if you wish.
2. Find pictures in magazines or newspapers or take your own with a camera to illustrate the Lord's Prayer.

HOMEWORK:

1. Have the students review for the test using the syllabus and the catechism. Ask them to write down any questions that they might have.

NAME: _____

Date: _____

Scoring: I 12 pts. _____

II 27 pts. _____

III 30 pts. _____

IV 21 pts. _____

V 10 pts. _____

CONFIRMATION QUIZ - UNIT II

Bonus _____

TOTAL _____

I. Use another sheet of paper and write out the Lord's Prayer in full.

On the same sheet, explain two of the following phrases:

"Hallowed be thy name"

"Give us this day our daily bread"

"Lead us not into temptation"

"Thy will be done on earth as it is in heaven"

II. SACRAMENTS

1. In your own words, what is worship?

2. According to the Catechism, what are the Sacraments?

3. According to the Catechism, what is grace?

4. How are the major sacraments different from the minor ones?

5.a. What is Holy Baptism?

b. What is required of us at Baptism?

NAME: _____ Date: _____

6.a. What is the Holy Eucharist?

b. List three other names for it.

c. What is required of us when we come to the Eucharist?

III. Fill in the blanks:

	<u>SACRAMENTS</u>	<u>OUTER SIGN</u>	<u>INNER GRACE</u>	<u>MINISTER</u>
A.	_____			
1.	_____	_____	_____	_____
2.	_____	_____	_____	_____
B.	_____			
1.	_____	_____	_____	_____
2.	_____	_____	_____	_____
3.	_____	_____	_____	_____
4.	_____	_____	_____	_____
5.	_____	_____	_____	_____

NAME: _____ Date: _____

III. THE CHURCH YEAR: Fill in the blanks

	<u>SEASON</u>	<u>COLOR</u>	<u>MEANING</u> or <u>EVENT</u> (Bonus for both)
1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____
4.	_____	_____	_____
5.	_____	_____	_____
	a. _____	_____	_____
	b. _____	_____	_____
	c. _____	_____	_____
	d. _____	_____	_____
6.	_____	_____	_____
	a. _____	_____	_____
	b. _____	_____	_____
7.	_____	_____	_____
	a. _____	_____	_____

IV. THE GOSPEL OF MARK. The following questions are on chapters 7-16 of the Gospel of Mark. (Circle the correct answer.)

1. In Chapter 8, when Jesus asks the disciples, "What about you? Who do you say that I am?" Peter says, "You are the _____."

2. Who did the disciples see at the Transfiguration?
 - a. Jeremiah, Amos and Jesus
 - b. Elijah, Moses and Jesus
 - c. Aaron, Elisha and Jesus
 - d. All of the above

NAME: _____ Date: _____

3. What did James and John ask of Jesus?
 - a. To be his friend
 - b. To sit on his right hand in His Kingdom
 - c. To die for him
 - d. To be healed

4. Who did Jesus heal in this gospel?
 - a. Phoenician woman's daughter
 - b. Blind Bartimaeus
 - c. Man at Bethesda
 - d. All of the above

5. Three times in the gospel, Jesus says, "The Son of man will be killed and three days later, he will _____."
 - a. Overcome his enemies
 - b. Be buried by his friends
 - c. Rise to life
 - d. Be talked about all over Galilee

6. What did Jesus say to the rich man?
 - a. To build schools for the disciples
 - b. To sell all and give to the poor
 - c. To have dinner with him
 - d. To be healed

7. In the parable of the vineyard, who does the owner's son represent?
 - a. Listener
 - b. Jesus
 - c. Follower of Jesus
 - d. Rabbi

8. In whose house was Jesus anointed?
 - a. Peter
 - b. Simon of Bethany
 - c. Joseph of Arimathea
 - d. James

9. Who carried Jesus cross for him?
 - a. Judas
 - b. John
 - c. Simon of Cyrene
 - d. Peter

NAME: _____ Date: _____

10. Which women came to the tomb on Easter morning?

- a. Salome, Anna and Naomi
- b. Miriam, Anna and the Virgin Mary
- c. Mary Magdalene, Mary the mother of James and Salome
- d. Mary Magdalene and Miriam

VI. BONUS. ANSWER IN YOUR OWN WORDS. (2 points for each correct answer)

- 1. Why do we use a prayer book?
- 2. What are the benefits of receiving communion?
- 3. Why do we baptize babies?
- 4. What does Episcopal mean?

PLANNING THE RETREAT

PURPOSE:

The purpose of the final retreat is to help the class members to understanding living the Christian life in a community with commitment. During this time they have an opportunity to discuss some key life issues as well as to prepare themselves for confirmation. Part of the basis behind this weekend retreat is the Happening weekend sponsored by the Cursillo movement.

We require attendance at this retreat. This expectation is stated in the initial letters sent to parents and potential class members and they are reminded of this obligation during the year. If a student is unable to go on the retreat, then he or she must wait until the following year to be confirmed. (You may want to have a different policy.) While this may seem too rigorous an expectation, it is an opportunity for the students to learn about making choices and setting priorities. School activities, athletic events and other activities all set certain expectations on those who participate and the Church may do so as well. This is also another way to allow the students to consider the discipline and sacrifice that is part of the Christian life.

LOCATION:

The location of the retreat needs to be large enough to accommodate the class members, and friends and leaders. Accessibility to swimming, boating or other sports activities will add to the recreational nature of the weekend. The enclosed schedule allows for several breaks for fun and games.

A weekend home of a member of the parish is an ideal choice for this event if you have someone willing to loan you their home. It is very important that adequate cleaning up after the retreat is done to return it to the owners in good shape.

LEADERS:

The leaders of the retreat should include the teachers of the course, and the clergy, as well as a college age man and woman who have some maturity of faith as well as closeness of age to have rapport with the students.

SCHEDULE

The schedule allows for three meals and snacks. We divide the students and leaders into three groups, each of which takes responsibility for one of the meals: preparing, serving, and cleaning up. The cost for the weekend is best covered by the parish and not by the class members. It is best to have simple meals, such as hot dogs, spaghetti, fried chicken or pre-made casseroles so that minimal time is spent in the kitchen. You may also want to take along snacks for the evening game session.

The retreat is best scheduled one or two weeks before confirmation so that the learnings from it are still fresh when the students are confirmed. You will want to announce the date and location as early as possible in the course since it is a requirement.

The great Silence is imposed on the group from lights out time until after morning prayer. This is both an opportunity for the students to experience the discipline of silence and to give time for them to listen to God. Worship takes place several times during the retreat, giving the students a variety of services.

SUPPLIES:

Some of the things that you will want to take in the retreat include:

- Prayer Books
- Bibles
- Food for meals and snacks
- Paper plates, napkins, towels and toilet paper
- Trash bags
- Popcorn popper, popcorn, oil and butter
- Board games
- Sports equipment
- Musical instruments

(Letterhead)

14 April 19__

TO: Confirmation Class Members and Parents
FROM: _____
RE: Class Retreat

The Confirmation Class Retreat will be held Friday night and Saturday April _____, at the lake house of Mr. and Mrs. E----- J-----, near Seguin on the Guadalupe River at Pecan Cove Estates. In case of emergencies, you may call the Rev. E- D----- at 555/234-5678 or 234-9012.

The group will leave from St. ----- Church Friday at 5:00 p.m. and return at 4:00 p.m. on Saturday. ----- and I will lead the retreat, with two college students assisting us.

The purpose of the experience is to help the class members understand living the Christian life as a community with commitment. The retreat will help the children prepare for their final interview and essays to be completed before their confirmation Sunday, April ____.

For the retreat, please bring a sleeping bag, change of clothes, linens, pillows, towel(s), pencil, paper, Bible and prayer book. Those who wish to swim may bring a swimsuit and extra towels. Each class member may invite one friend. Meals will be provided. There is no charge for this retreat.

Class members are reminded they should make an appointment with me for their final interview sometime between Sunday, April ____ and Friday, April ____.

They need to bring two 1-2 page essays with them on each of the following topics:

- (1) Why I wish to confirm my baptismal vows now.
 - (2) What I plan to do as a responsible, active Christian in the Church.
- Our conversation should not take more than half an hour.

Confirmation services will be at the 10:30 a.m. service Sunday, April ____.

Please let godparents and relatives know so they can be sure to attend. A dinner will be held at the rectory at noon that day to welcome the bishop and confirmands. Parents are invited, too. Babysitting will be provided at the church for other siblings.

Thank you for your help and cooperation.

CONFIRMATION RETREAT SCHEDULE: APRIL __-__, 19__

Friday, April --

5:00 p.m. -- Leave St. Mark's
 7:00 p.m. -- Eat Supper
 8:00 p.m. -- TALK/Discussion #1 How Do I want to Live?
 9:00 p.m. -- Recreation Time: games, etc.
 10:00 p.m. -- Compline
 10:30 p.m. -- SILENCE BEGINS
 11:00 p.m. -- Lights out

Saturday, April --

8:00 a.m. -- Wake up: SILENCE STILL IN EFFECT
 8:30 a.m. -- Morning Prayer (Silence ends)
 9:00 a.m. -- Breakfast
 9:30 a.m. -- TALK/Discussion #2: Who do I belong to? - Community
 (Frank)
 10:00 a.m. -- Break
 10:15 a.m. -- TALK/Discussion #3: Who do I talk to? - Counsel & Prayer
 (Betty)
 11:15 a.m. -- Break: Free time til lunch
 12:00 noon -- LUNCH
 1:00 p.m. -- TALK/Discussion #4: How do I show I belong?
 2:00 p.m. -- TALK/Discussion #5: How do I know I belong? (Frank)
 2:45 p.m. -- BAPTISMAL RENEWAL SERVICE
 3:00 p.m. -- Clean up - Leave for San Marcos
 4:00 p.m. -- Arrive at St. Mark's

Leaders Remember the class members are trying to prepare to write two
 final essays for discussion with me:
 (1) Why I wish to confirm my baptismal vows now.
 (2) What I plan to do as a mature, responsible Christian in
 the Church when I am confirmed.

CONFIRMATION RETREAT: Talk/Discussion #1

Topic: "How Do I want to Live?" (or "Who Do I want to Be?" or "Where is my Life Going?")

Purpose: To focus ethical and developmental questions of adolescents age 12-17, laying groundwork for a commitment to the Church in their confirmation.

Speaker: College age (prefer female) person with public commitment to the Church.

OUTLINE: (Personal illustrations should be provided by the speaker)

- I. Not being a kid any more
 - A. Being a kid means
 1. being told what to do and like
 2. having decisions made for you-on others values
 3. being protected and bored
 4. not being free
 5. not having to be responsible
 - B. Growing older means
 1. doing things for yourself, choosing who and what you like
 2. deciding for yourself-on your own values-and rebelling when things are forced on you.
 3. taking consequences and not being bored
 4. being more free and on your own
 5. having to be responsible
- II. What your new identity comes from
 - A. what you do -
 1. school
 2. groups and/or ?: athletics, scouts, church, little league, etc.
 3. recreational
 4. media - what you buy
 - B. who you know - peers, friends, girl/boy friends, ?, teachers
 - C. Ideals and commitments
 1. manliness
 2. coolness
 3. laziness
 4. godliness
 5. good times - feeling good

III. Obstacles to being who you want to be (DISCUSS)

- A. drug abuse
 - 1. peer pressure
 - 2. depression, poor self-image
 - 3. stress
 - a. good stress - tonic
 - b. poor stress
 - 4. dealing
- B. friendships; cliques and status
- C. sexual relationships
- D. achievement
- E. cults
- F. school work, college, money

IV. Looking for ways to help you make decisions - God in the church gives you:

- A. Rules - guidelines for good living
- B. People - a community to share hopes and hurts; acceptance
- C. Purpose - a reason for living

TALK #2

Topic: Who Do I Belong to?

Purpose: To ground their sense of participation in the parish in a perception of the Church or a World and Time-wide movement to save the Human Race from evil.

Speaker: Priest or adult leading the retreat.

OUTLINE:

- I. Throughout the course we have talked about the Church as a community, of which we are all a part. One of the things we want to share as a community on this weekend is the sense of who we are together, and how we got to be that way.
- II. When Did the Church begin?
 - A. Old Testament
 1. Creation-Fall
 2. Abraham, c. 1750 BC
 3. Moses, c. 1290 BC
 - B. New Testament
 1. Christ born c. 6 B.C.
 2. Pentecost, 28 May AD 30
- III. What is the Church for? (Catechism)
 - A. Mission: "To restore all people to unity with God and each other in Christ"
 - B. Ministry to fulfill mission: the Church "prays and worships, proclaims the Gospel, and promotes justice, peace, and love."
- IV. How Did the Church Do this in earlier ages?
 - A. Apostolic Age (AD 30-100) - foundations spread thru Roman Empire
 - B. Age of Martyrs (AD 100-312) - witness to pagans
 - C. Imperial Age (AD 312-850)
 - D. Age of Papal Supremacy (AD 850-1350)
 - E. Age of Reform (AD 1350-1650)
 - F. Age of Reason and Confusion (AD 1650-present)
- V. Church of England
 - A. British Church, 200-668

- B. Middle Ages
 - 1. Conversion of the Anglo-Saxons
 - 2. Monasticism -- Bede of Jarrow
 - 3. Norman Conquest & growth of a new nation
 - a. Royal independence from Rome
 - C. National independence (Henry VIII), 1533
 - D. Reformation, 1549 - English Prayer Book
 - 1559 - Elizabeth
 - 1588 - Spanish Armada
 - E. Middle Way -- No Puritanism
 - 1642 - Civil War
 - 1660 - Restoration
 - F. To America
 - 1579 - Drake in California
 - 1586 - Roanoke
 - 1607 - Virginia
 - 1. Problems
 - a. No bishop
 - b. few schools
 - c. dissenters and deists
 - 2. Revolution - a religious war
- VI. The (Protestant) Episcopal Church in America
- A. Revolution left the Church weak, poor and scattered
 - B. 1811 - new strength through new bishops - Hobart and Griswold
 - C. 1835 - DFMS - missionary outreach
 - D. 1861-65: The Church in the Confederacy
 - E. 20th Century: Ecumenism and change
- VII. The Episcopal Church in (your home state and diocese)
- A. First missionaries and congregations
 - B. Earliest (missionary) bishops
 - C. Organization of the Diocese (show a map of the Diocese as it now exists)
 - D. Characterize the Bishops of your Diocese as they have succeeded one another
 - E. Describe institutional growth of the Diocese
 - 1. Schools, hospitals
 - 2. Camps

- VIII. (Your parish, your city) - Our Christian Community
- A. When the first services began -- who were the founders
 - 1. When was your community begun, for a reference point?
 - B. Pictures or artifacts from the earliest church building
 - 1. Church furniture still in use?
 - C. Progress and growth through the years (Make all this as anecdotal as possible)
 - 1. Pictures of former leaders, lay and clergy
 - 2. Institutional growth (or decline)
 - 3. Additions to the church's building
 - 4. Special points about our parish family and its ministry
- IX. Why I Love the Episcopal Church: speak from personal experience to illustrate the following categories
- A. Tradition and Spirit - Doctrine
 - B. Freedom and Order - Discipline
 - C. Word and Sacrament - Worship
 - D. Balance: both/and, not either/or polarities
 - 1. past, present and future
 - 2. scripture, tradition and reason
 - 3. clergy and laity in cooperation
- X. You are part of an on-going story, not just in (your city), but all across the world, to make it all part of the Kingdom of God.

TALK #3

Topic: Who Can I Talk to?

Purpose: To help confirmands understand the Christian community as a source of support, love, and concern, giving them strength to face life's challenges.

Speaker: Adult, preferably a lay person -- not the catechist

OUTLINE:

I. Need for communication

- A. Older we get, more we need sense of someone who cares about us, willing to help us through times of trouble
- B. For Christians, this sense comes from two sources
 - 1. God
 - 2. God's people, the Church
 - a. special groups within church - clergy, friends, family

II. Communicating with God

- A. Prayer is what we call communicating with God
 - 1. Active prayer - telling our needs and desires
 - 2. Passive prayer - listening for God's will and purposes

III. Types of Prayer: A-C-T-S (Adoration, Confession, Thanksgiving, Supplication) [this can be summarized if covered in Section 2.06]

- A. Adoration
 - 1. Catechism: "Lifting up the heart and mind to God, asking nothing but to enjoy His presence."
 - a. Like praise, "not to obtain anything, but because God's Being draws praise from us."
 - 2. Lord's Prayer: "Hallowed be thy name...thy will be done...For thine is the kingdom...."
 - Being with God - balance in life
 - 3. Acts of adoration:
 - a. Gloria patri
 - b. Sanctus
 - c. Gloria in excelsis
 - d. Psalms (Pass out p. ix of 1928 BCP)
- B. Confession
 - 1. "We confess our sins and make restitution where possible, with the intention to amend our lives
 - 2. Sense of God's glory - sense of our sinfulness ("Forgive us our trespasses, as we forgive those who trespass against us")
 - 3. Types of confession

- a. Public -- early church, but very rare since 4th century
 - b. Private aural (Sacrament of Penance)
 - c. Private personal - internal form
 - d. Counselling with an advisor - (not same as Confession)
4. Repentance = changing the mind
- a. Contrition = sorrow for sin
 - (1) Imperfect = sorrow for being caught
 - (2) Perfect = sorrow for having done wrong
 - b. Confession
 - (1) telling someone of your sorrow for the act
validates your really sorry
 - (2) should be a priest if mortal sin and unable to
quiet conscience
 - (3) may be any christian in extremis
 - c. Amendment
 - (1) change of life-Jesus died to save us from our sins-to
kill them-not from their consequences if we persist
in them
 - (2) restitution where possible
5. Forgiveness
- a. forgive others
 - (1) because God forgives us
 - (2) because we need forgiveness
 - (3) to "give forth" the burden of our past-free us from
hate
- C. Thanksgiving
- 1. "Offered to God for all the blessings of this life, for our
redemption, and for whatever draws us closer to God."
 - 2. easiest in many ways, but rare we regularly offer thanks.
 - 3. grace at meals and family prayers help keep this regular.
- D. Supplication
- 1. asking God for what we need
 - 2. Lord's Prayer: "Give us this day our daily bread" and
"deliver us from evil"
 - 3. two forms:
 - a. Intercession - "brings before God the needs of others"
 - (1) not just friends, but the whole world, the church
our country
 - (2) it is very helpful to have a regular weekly calendar of
intercessions - pray for the Church universal on
Sunday, the local church on Monday, etc.
 - b. Petition - "we present our own needs, that God's will
be done"
 - (1) not a "shopping list"
 - (2) praying "in Christ's name" means seeking to find his
will foremost - "in his will is our peace"
 - (3) BUT REMEMBER he does know and wants to care for our
needs
 - (4) ALSO REMEMBER that while all prayers are answered, some
are answered with "No." and some with "Later."

IV. Meditation

- A. Pick a story from one of the Gospels or a Psalm.
 1. Read it through.
- B. Relax. Remember you are in God's presence.
 1. Offer Him praise and thanks for this time together.
- C. Picture in your mind the scene from Scriptures and who is there, what is happening
 1. picture yourself present with the others.
 2. what do you do or say?
 3. what does Christ do or say to you?
- D. Come back to the here and now. What sentence summarizes what you have learned about God and yourself? Write it down.
- E. Offer God thanks for your time with Him.

V. ON FINDING GOD'S WILL (by Henry Drummond)

How do you find God's will? The following eight actions are often helpful.

1. Pray
2. Think
3. Talk to wise people for their advice and counsel, but don't let them tell you exactly what you should do.
4. Beware of the bias of your own will, but don't be too afraid of it; God doesn't necessarily thwart a person's desire. Don't make the mistake of thinking that God's will and what you would like to do are always at odds.
5. Meanwhile, do the next logical thing that must be done, since doing God's will in small things is the best preparation for doing it in great things.
6. When the time of decision comes, act on the knowledge you have.
7. Never reconsider a decision, once you have acted.
8. Be patient. You may not find out until afterward, perhaps long afterwards, that God was leading every step of the way.

VI. Communicating with others - in the Church

A. Special groups within the church

1. Clergy
 - a. Confidentialty of conversations; trust; keep secrets
 - b. Pastorally responsible for you: available when you need them
 - c. Can help interpret God's will for your life. using their theological and spiritual training
 - d. Help you to find ways to serve God in church activities
2. Youth group members and advisors

TALK #4

Topic: "How Do I Show I Belong?" [Ministry]

Purpose: To forcefully present the idea of all baptized Christians as ministers of Christ, and to help the confirmands clarify their choices about their own ministries, in preparation for answering Final Essay #2 ("What I plan to do as a mature, responsible Christian in the Church when I am confirmed")

Speaker: Senior high or college age person with visible commitment to the Christian ministry.

OUTLINE: [Personal illustrations should be provided by the speaker.]

I. Review

- A. Talked about growing up and who you want to be
- B. Talked about belonging to the Church as God's family, world-wide and here in (city)
- C. Talked about how God gives us support and guidance

II. Now - need to think about how we respond, how do I show I belong.

- A. Disciples lived with Jesus 3 years, learning from him how to live the lives God wanted
- B. Time came for them to go out on their own - trial runs (Luke 10)
- C. Eventually, they became APOSTLES (meaning ambassadors) a word that shows they moved from being learners (disciples) to being teachers
- D. Growth in Christian life is like that for all of us - to move from learning to doing, and continue in that way all the rest of our lives
- E. We call the response we make to God's call to us our MINISTRY.

III. The prayer book says that there are 4 kinds of ministers: lay persons, bishops, priests & deacons.

- A. The duty of the Xtns is ...[p.836] This is the minimum.
- B. The ministry of lay persons is [BCP p. 855 -- elucidate]
- C. In Baptism, we promise to carry out certain duties, too, as part of being a Christian. [BCP p. 304-05]

IV. God prepares and equips us for ministry by giving each of us certain particular gifts or talents

A. Romans 12, 1 Cor 12

Prophecy	Wisdom	Prayer
Service	Knowledge	Tongues
Teaching	Faith	Interpretation
Exhortation	Healing	Discernment
Contribution	Miracles	Fruits of Spirit and of mercy

V. God expects those talents will be put to use for the service of his kingdom. (Parable of talents: Matthew 25:14f)

VI. How to go about figuring out my ministry? VOCATION

A. Whatever a Xtn does is his ministry—for good or bad MATE
LIFESTYLE

1. How you treat friends, teachers, parents
2. How you do your work/school
3. How you behave in play and sports
4. How you use your money, property

B. Test the spirits

C. Church's ministry - SWEEP:

	<u>Inside Church</u>	<u>Outside Church</u>
S		Service
W	Worship	
E	Education	
E		Evangelism
P	Pastoral care	

D. Groups

1. Internal

- a. Worship
 - 1) Acolytes
 - 2) choir
 - 3) altar guild
 - 4) lay readers
 - 5) nursery support

- b. Education
 - 1) Sunday School
 - 2) Vacation Bible School
 - 3) First Communion Classes
 - 4) Confirmation Classes
 - 5) Adult Inquirers' Classes
 - 6) Church Camp
 - 7) E.Y.C.
 - 8) Special classes and events (Lent, etc.)

- c. Pastoral Care
 - 1) elderly
 - 2) young children & mothers
 - 3) sick
 - 4) adolescents
 - 5) college age
 - 6) handicapped
 - 7) divorced families
 - 8) single adults

CONFIRMATION RETREAT: Talk/Discussion #5

Topic: "How Do I Know I Belong?"

Purpose: To go over the Service of Confirmation in the Book of Common Prayer so that they will be familiar with the service when it occurs and to understand it as an opportunity to make their own commitment of faith in Jesus Christ

Speaker: Catechist

OUTLINE: (To be used along with copies of the Book of Common Prayer)

- I. Need to make own decision about Confirmation
 - A. Have finished Confirmation classes
 - B. Interview with Rector to talk about decision
- II. Reaffirmation of decision made by parents - becoming an adult in eyes of the Church
- III. Look through service of Confirmation
 - A. Rubrics on page 412
 - B. What they will do at service
 - C. Vows: meaning
- IV. Answer questions about service
- V. Introduction to a service of Renewal of Baptismal Vows

- 9) drug abusers
 - 10) poor
 - 11) homeless
 - 12) hungry
 - 13) oppressed
- d. Government/Stewardship
- 1) Vestry
 - 2) Diocesan
 - 3) EYC, Men of the Church, Women of the Church, etc.
 - 4) Every Member Canvass
 - 5) work projects
2. External - (WITNESS)
- a. Service - see pastoral care above for those outside
 - b. Evangelism
 1. Invite friends
 2. Show the colors
 3. Don't be bashful

VI. Making choices: Have a plan

- A. List your gifts as you discover them
- B. List needs to be filled
 1. In church family
 2. In community
- C. Choose 1 or 2 to commit to do
- D. Decide how to make commitment
- E. Who will make commitment to : accountability

LIFE OF CHRIST

I. Birth and Boyhood

Annunciation to Mary
Annunciation to Joseph
Birth of Jesus in Bethlehem
Circumcision and presentation in the Temple
Visit of Magi
Flight into Egypt (Murder of Innocents)
Visit to Jerusalem - talking with the elders

II. Beginning of Public Ministry

Baptism of Jesus by John the Baptist
Temptation of Christ
Calling of two disciples
First miracle at Cana

III. Public Ministry

Beginning of public ministry in Galilee
Calling of more disciples
Many miracles
Sermon on the Mount
Call of Matthew
Teaching by parables
Feeding of five thousand
Transfiguration
Raising of Lazarus

IV. Journey to Jerusalem

Anointing by Mary
Entry into Jerusalem
Cleansing of the Temple
Cursing and withering of fig tree
Teachings in Temple
Last Supper
Agony in Garden of Gethsemane
Betrayal and arrest
Trials before High Priest and Sanhedrin and before Pilate
Crucifixion
Death and burial

V. Resurrection and aftermath

Women visit empty tomb
Jesus' appearance to Mary Magdalene and other women
to Peter
on road to Emmaus
to the ten disciples
Commissioning of disciples
Ascension

THE BOOK OF COMMON PRAYER

Contents

a. Introduction and directions	8-33
b. Daily prayers	36-146
c. Great Litany series of short responsive prayers	148-155
d. Collects for Church year traditional and modern	158-261
e. Proper Liturgies for Special Days	264-295
f. Holy Baptism	298-314
g. Holy Eucharist (I, II and III) (also special circumstances, Prayers of the people)	316-409
h. Pastoral offices Confirmation to Burial	413-510
i. Episcopal services (ordinations)	511-583
j. Psalms - songs of David	585-809
k. Prayers and thanksgivings	810-844
l. Catechism	845ff
m. Historical documents of Church	864ff
n. Tables for Holy Days	880ff
o. Lectionary	888-end

THE SACRAMENTS

Definition: The sacraments are outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace.

Sacrament	Outward Sign	Inward Grace	Given by XP	Minister	Requires
A. The Great Sacraments					
1. HOLY BAPTISM	Water	Spiritual birth Adoption by God Gift of Holy Spirit	Matthew 28	Any Xtn preferably a priest	Repentance & Faith
2. HOLY EUCHARIST	Bread & wine	Body and Blood of XP Gives forgiveness of sins Union with XP, fore- casts of heaven	Matthew 26	Priest or Bishop	Repentance Faith Charity with all
B. Other Sacramental Rites					
1. Confirmation	Laying on of Hands (LOOH)	Renewal of Holy Spirit	Acts 8	Bishop	Understanding of baptismal vows and reaffirmation of faith
2. Penance	Sign of Cross or LOOH	Renewal of for- giveness	Matt. 18:18	Priest or Bishop (Deacon or lay- man in necessity)	Confession Sorrow for sins Amendment
3. Anointing of the Sick (Unction)	Anointing with oil or LOOH	Renewal of health, healing body and soul	James 5:14	Priest or Bishop (Deacon or lay- man in necessity)	Repentance Faith
4. Holy Matrimony	Rings	Lifelong union of man and woman with XP	Matt. 19:3-9	Man and Woman (Priest & congrega- tion as witnesses)	No previous marriage 1 partner baptized
5. Holy Orders	LOOH	Authority to minister to the Church	John 20:21-23	Bishop	Counselling by priests Training and calling

SEASONS OF THE CHURCH YEAR

The Christian Year has its roots in the ancient Jewish calendar in the Old Testament. Just as the Church adopted Sunday as the new Christian sabbath, so a new religious year developed in the Church over time. The Seasons are as follows: (XP is the symbol for "Christ.")

<u>SEASON</u>	<u>COLOR</u>	<u>DATE</u>	<u>EVENT COMMEMORATED</u>	<u>DOCTRINE EMPHASIZED</u>
1. ADVENT	Purple	4 Sundays before Xmas	Second Coming of XP Consummation of the World (Matt.24)	Judgment
2. CHRISTMAS	White (or Gold)	Dec.25 - Jan. 5	Nativity of XP (Matt.2)	Incarnation
3. EPIPHANY	Day: White Season: Green	Jan.6 & 9 weeks after	Manifestation of XP to Gentiles through 1) Wise men (Matt.2) 2) Baptism (Matt.3) 3) Ministry (Matt.4-20)	Kingdom of God
4. LENT (Ash Wed.)	Purple	40 days be- fore Easter	XP in the wilderness (Matt.21-27)	Sin & Repentance Self-discipline
5. HOLY WEEK includes: (Palm Sunday) (Maundy Thursday) (Good Friday) (Holy Saturday)	Red (Black)	Week before Easter	XP's last week in Jerusalem (Matt.21-27) (Day of entry into Jerusalem) (Matt.21) (Night of Last Supper) (Matt.26) (Day of Trial & Cruci- fixion) (Matt.26-27)	Passion Messiah Eucharist Atonement
6. EASTER (ASCENSION DAY) (PENTECOST DAY)	White White Red	Easter Sun. & 50 days after 40 days after Easter 50 days after Easter	Resurrection (Matt.28) Ascension (Acts 1) Pentecost--Outpouring of the Spirit (Acts 2)	Resurrection Ascension Reign of XP Holy Spirit & Holy Church
7. AFTER PENTECOST (Trinity Sunday)	Green White	25-plus Sundays Sunday after Pentecost	Teachings of XP	Sanctification Holy Trinity

GLORY

Divided Kingdom
Prophets:
Elijah and Elisha
Amos and Hosea
Micah
Isaiah
Jeremiah

Fall of Israel

King Josiah's reform

Fall of Judah
Destruction of Temple

Exile in Babylon

Restoration
Recolonization

Judaism

"Quenching of the Spirit"
Maccabees

Roman Takeover

Jesus born

JUDAH

GRACE

SIN

ISRAEL

620 BC

167 BC

65 BC

NEW

II KINGS

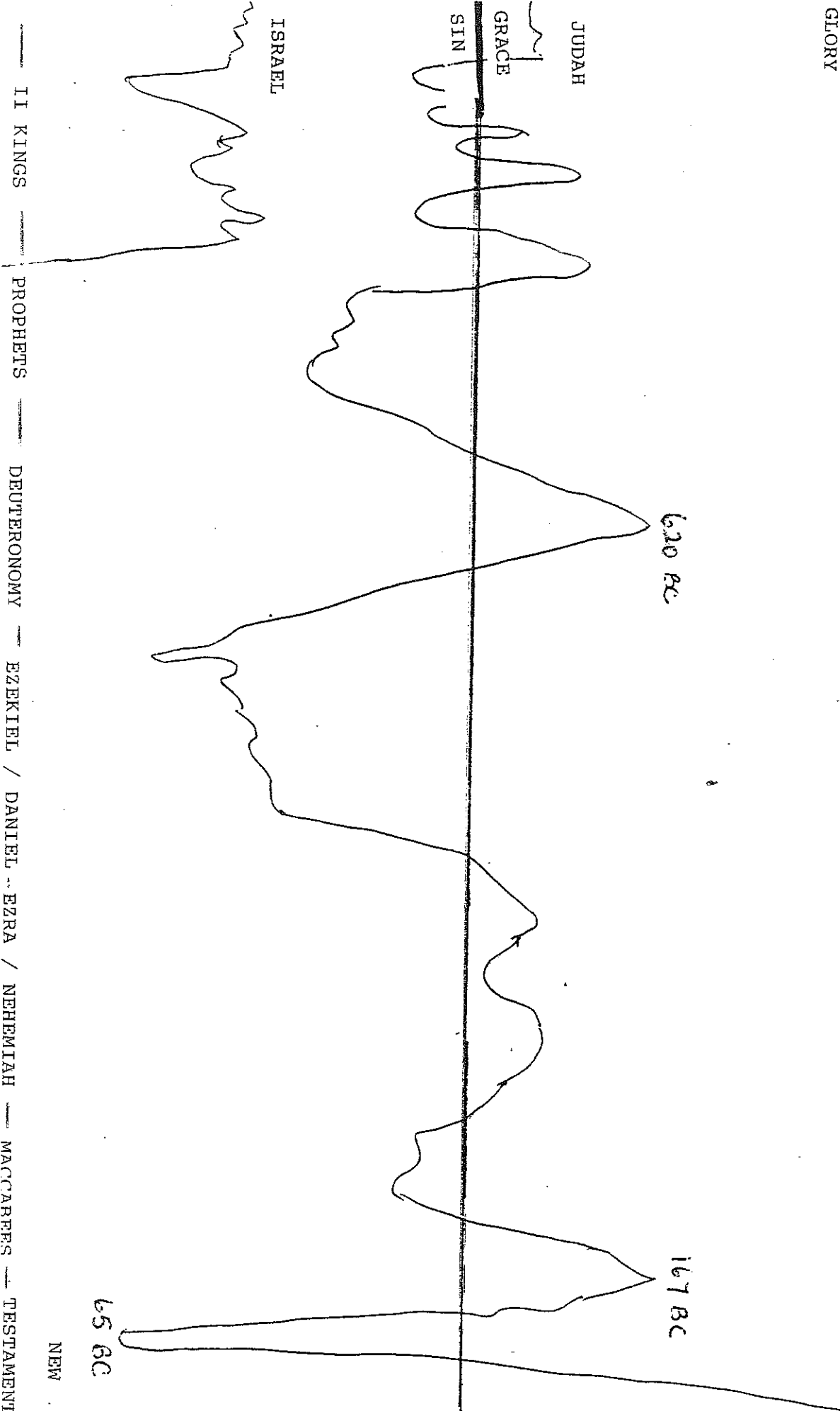
PROPHETS

DEUTERONOMY

EZEKIEL / DANIEL - EZRA / NEHEMIAH

MACCABEES

TESTAMENT



GENESIS

EXODUS

JOSHUA JUDGES

I & II SAMUEL

I & II KINGS

