



A NEW
YEAR.

A NEW
YOU.

Discover an exciting way to
learn about our faith. ▶



Year 2



GENERATIONS
OF
FAITH

Last Year We Switched from the Old Parish Formation Model

One-eared Mickey Model

**Sunday
Christian
Ed.**

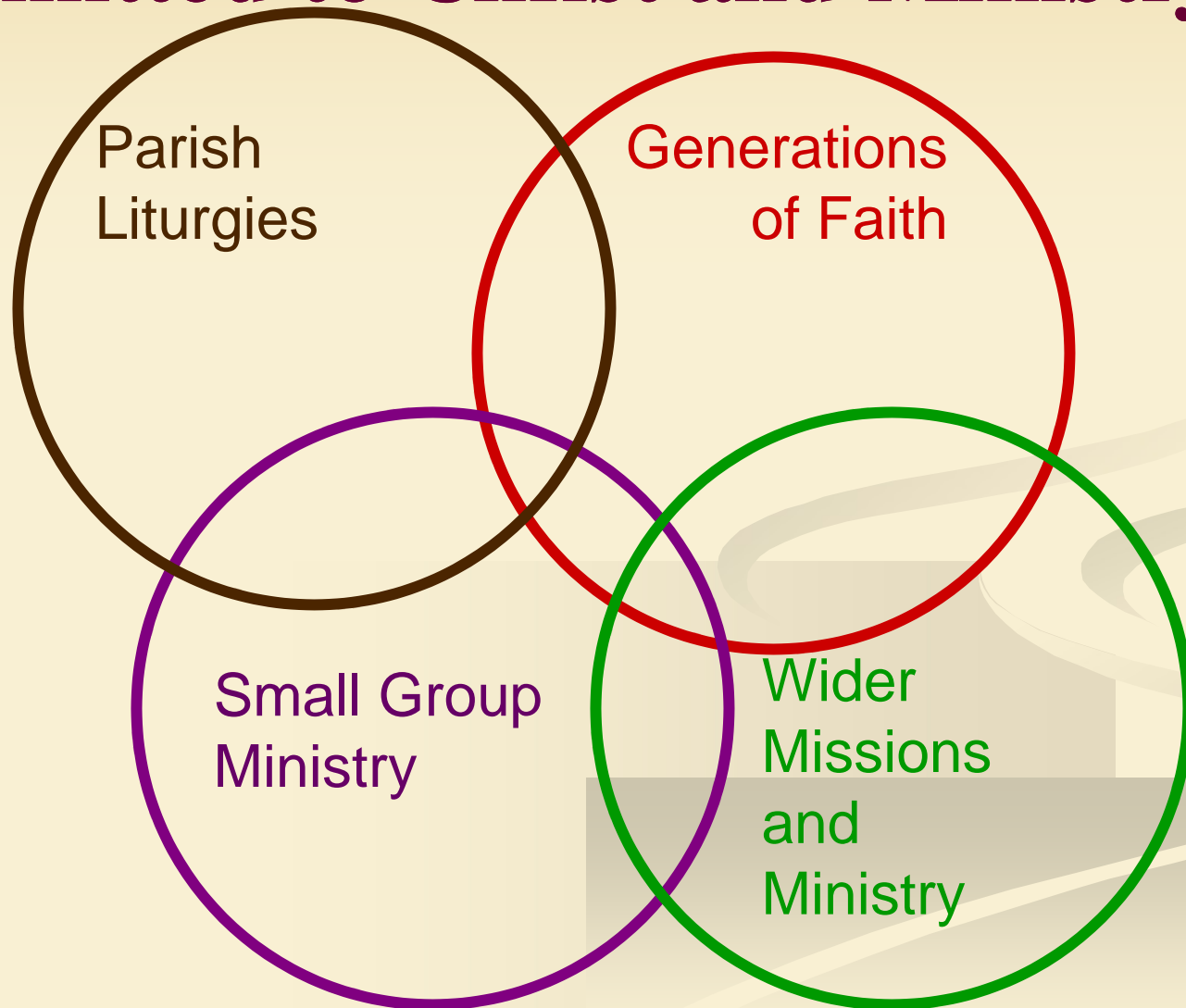
Starts with a group and asks others to join

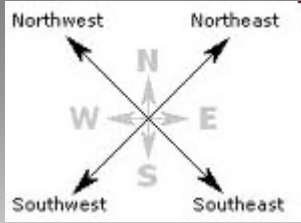
Parish Community

Assumes:

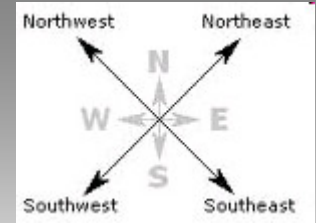
- that formation is elective
- that formation is optional
- that the faithful available at the same time
- that one topic can meet the needs of the whole

To a Future Formation Model Committed to Christ and Ministry





Generations of Faith



Started for COTR A New Trajectory
with 4 Dynamisms:

1. A Living Faith.
2. A Committed Learning Community.
3. A Comprehensive Framework...Parish life is the curriculum.
4. A Model That is Both Ancient and Future

What You Should Have Experienced Last Year Is



- An experience of education and formation fashioned around Church Life and Pastoral Events which forms a systematic cycle of continuous curriculum. This lifelong curriculum is formed from the Gospel message through six major content areas:
 - Church year feasts and seasons
 - Sacraments
 - Justice and service,
 - Morality
 - Prayer and Spirituality
 - Creed

COTR Begins Year 2 of Our Six Year Formation Plan

- Year 2: **The Sensational**
7 - The Gift of the Sacraments
- Signs for the Journey



Celebrate Our Story-

Year 2: Year of Sacraments

- Introduction to Baptism & Confirmation
- Celebrating Baptism: Word, Symbol, Ritual
- Celebrating Confirmation: Word, Symbol, Ritual
- Introduction to Eucharist
 - Eucharist: A walk through the Mass
 - Eucharist: Listening to God's Word
 - Eucharist: Celebrating Christ Present
- Introduction to Reconciliation
 - Celebrating Reconciliation: Word, Symbol, Ritual
- Introduction to Anointing of the Sick
 - Celebrating Anointing of the Sick: Word, Symbol, Ritual
- Introduction to Marriage
 - Celebrating Marriage
- Introduction to Holy Orders
 - Celebrating Holy Orders



What is A Sacrament?

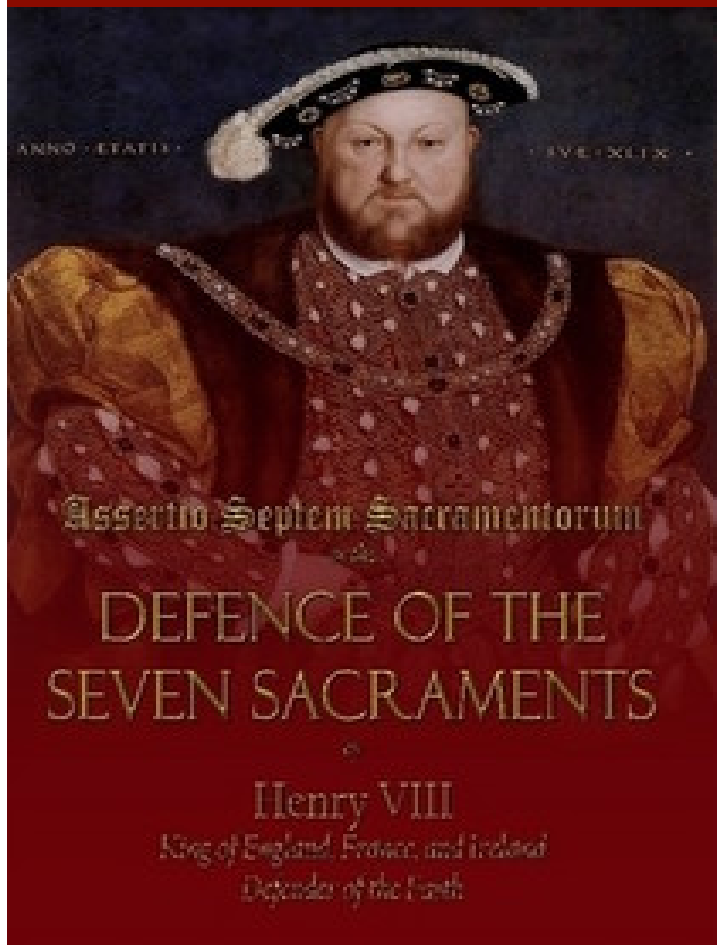
- *The sacraments are outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace.* – The Anglican Catechism
- *efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. The visible rites by which the sacraments are celebrated signify and make present the graces proper to each sacrament. They bear fruit in those who receive them with the required dispositions* - – The RC Catechism
- Despite this definition that has been roundly accepted the Anglican Sacramental Theology runs the gamut from those whose beliefs are in accord with Christians of the early centuries to those who accept Tridentine teachings to those who reject the need (as concerns one's salvation) for sacraments, e.g. Sydney Anglicans.

What Happened At The OK Corral ?

- When the Thirty-Nine Articles were accepted as a norm for Anglican teaching, it was commonly taught that Anglicans recognized two sacraments – Baptism and the Eucharist – as having been ordained by Christ ("sacraments of the Gospel" as Article XXV of the Thirty-Nine Articles describes them). As such they are the only two considered by this document to be necessary for salvation.
- Five other acts are regarded variously as full sacraments by Anglo-Catholics but at best they are "sacramental rites" for Evangelicals with varied opinions among broad church and liberal Anglicans.
- Article XXV states that these five "are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God."

A Little Irony.....

- In 1521, the staunchly Catholic King Henry VIII of England wrote a theological treatise "Assertio Septem Sacramentorum" (aka. a "Defence of the Seven Sacraments") as a rebuttal of Martin Luther's "Babylonian Captivity of the Church," in which the reformer had described the pope as the "antichrist." King Henry received the title "Defender of the Faith" from Pope Leo X for his work



Well Which Is It?

- Complicated though it may be at the very least we have this position:
- **We [the Anglican and Roman Catholic churches] believe that we have reached substantial agreement on the Doctrine of the Eucharist. It is our hope that in view of the agreement which we have reached on Eucharistic faith, this doctrine will no longer constitute an obstacle to the unity we see**



As Long As you Have God's Word That Is Sufficient....



- Christ sent the Holy Spirit at Pentecost to inspire his Apostles and his Church to shepherd his flock after his Ascension into heaven. "As the Father has sent me, even so I send you" (John 17:18, 20:21). Jesus is the Head of his Body the Church (Colossians 1:18).
- The Church itself is a sacrament instituted by Christ to give grace. Jesus gave us his Body the Church to continue the works he performed during his earthly life.
- Grace given to us through the sacraments will help us lead a good life in this world and help save us for the Kingdom of Heaven. .

Biblical and Sacramental

- The sacraments were instituted by Christ directly or indirectly through the Apostolic Tradition and the Liturgy.
- The Church celebrates in her liturgy the Paschal *mystery* of Christ, his Sacrifice on the Cross, Death and Resurrection. The Greek word *μυστήριον* or *mystery* in the Greek New Testament is translated into *sacramentum* in the Latin Vulgate Bible, from which we derive our English word *sacrament* (examples: Ephesians 1:9, Ephesians 3:9, Colossians 1:27).
- The saving effects of Christ's Redemption on the Cross are communicated through the sacraments, especially in the liturgical celebration of the Eucharist. The sacraments to this day are called *mysteries* in the Eastern Churches.

Common Ground?

Perhaps our starting off point could be that the **sacraments are rites of the Church that we take part in during our Journey of faith. Each sacrament is another piece of that journey, strenghtening our connection and commitment to the teachings of Jesus Christ. With each sacrament, we are further enriched with the grace and wisdom of God, and we further confirm our faith in Him.**



Sacrament of Baptism

- **Biblical Basis Matthew 28:19**
- **The first of all sacraments is the one we celebrate at birth - baptism.**

Since we can't decide to join the Church on our own when we are born, our parents make this choice for us.
- The rite of baptism cleanses us from original sin, allowing us to be reborn as children of God and initiated into the household of God.



Sacrament of the Eucharist

- **Biblical Basis is Matthew 26:26-28**
The Eucharist is also known as Holy Communion, we accept the body and blood of Christ. This sacrament is symbolic of our internalizing the words of Jesus into our hearts and minds.
- As we partake in this sacrament of Christ's real presence, we are spiritually nourished and strengthened. Holy Communion reminds us of Jesus and the Last Supper, when He said to His disciples, "Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day" (John 6:54).
- Through this meal Christ shares Himself with us, and we are also united with our fellow believers as we experience the sacrament together.



Sacrament of Reconciliation



- **Biblical Basis - John 20:25**
The sacrament of Reconciliation deals with the reality of sin, and also with God's grace and love in forgiving us.
- No matter how hard we try, each and every one of us will commit sins by turning away from the words of Jesus. The act of sin, while a personal decision, does not just affect ourselves - it affects our relationships with others and with the Church.
- Through Reconciliation, we repent, confess our sins to a priest, and mend our relationships with God and the community. We are reminded of God's grace and discover His love again.

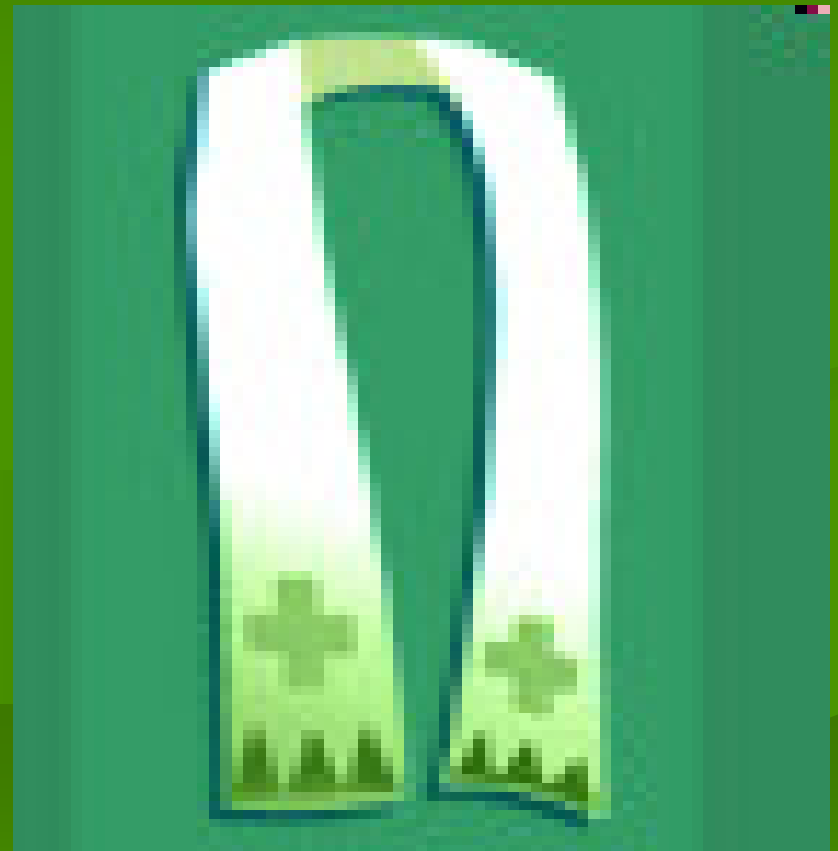
Sacrament of Confirmation

- **Biblical Basis Acts 8:14-19**
- Through the sacrament of Confirmation, we openly affirm our own commitment to the teachings of Christ.
- At Confirmation, the gifts we received from the Holy Spirit at baptism are increased; our relationship with Jesus is strengthened; our bond with the Church is deepened.



Sacrament of Holy Orders

- **Biblical Basis - 2 Timothy 1:6**
- **We are all a part of the church community, and are all baptized into the common priesthood, but there are some who receive the calling to the ministerial priesthood.**
- The sacrament of Holy Orders allows men to be ordained as bishops, priests, or deacons. This is a holy vocation to continue Jesus' work. The difference between each of these vocations is the kind of work that is performed; each of these vocations deals with teaching the Word of God, worship, and ministering to God's people, but deacons do not lead Mass, while a priest can. Bishops are shepherds of the local church.



Sacrament of Matrimony

- **Biblical Basis - Matthew 19:3-9**
- **The sacrament of Marriage is a covenant of love and faithfulness between a man and a woman united in Christ.**
- Marriage reflects the relationship between Christ, the bridegroom, and the Church, His bride. The covenant between a married couple is a sacred one, and it includes the commitment to raise their children in the teachings of Christ, if God blesses them with a family.
- Like God, the married couple creates life when they join, and they love their children unconditionally as God loves all of us.



Sacrament of Unction

- **Biblical Basis - James 5:13-15**
- **The Anointing of the Sick is a sacrament received during grave illness or at death.**
- When the recipient is anointed with oil - which is a sign of the Holy Spirit - he or she receives the blessings of the Spirit.
- This sacrament brings peace and fortitude at a time of suffering, reminding the recipient that Jesus too suffered, and just like Jesus, the sufferer will ascend into the eternal glory of heaven.

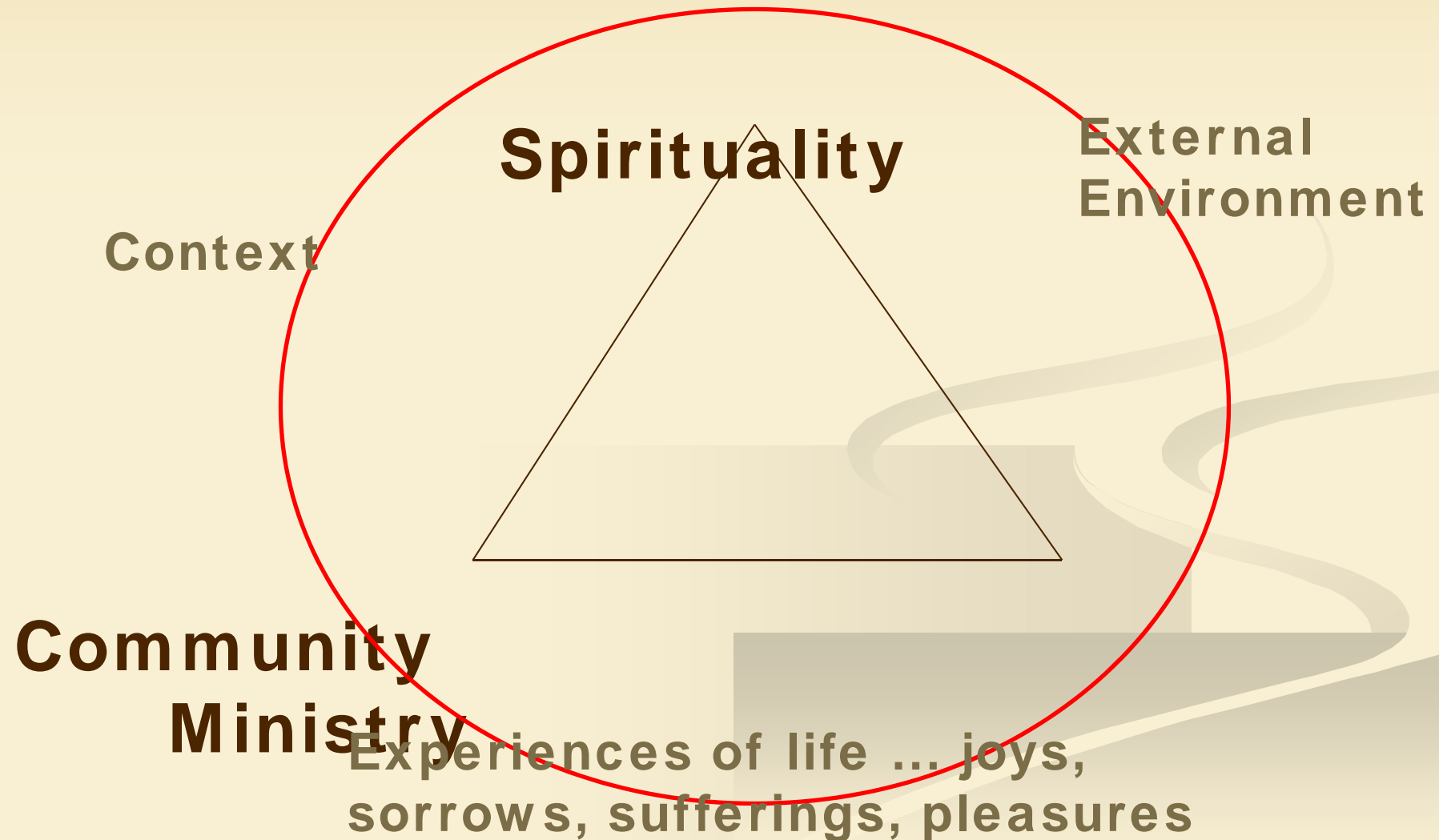


How It Works??

- **TWO :Going Deeper**
- **Going Deeper is another component of faith formation at Resurrection.**
- **The purpose of these sessions done monthly or weekly on the local level is to provide another opportunity to clarify and reach a deeper understanding of themes for each month set forth in the Parish Wide Gatherings in a more informal setting.**
- **These sessions allow time for peer groups to reflect and enter into discussion on what they understanding and experiencing through the materials and through the liturgical celebrations**



All The Sacraments Presuppose a Triangle of Faith Formation



So To Assist With That in GOF

■ We Offer Additional Elements:

- Bulletin Inserts each month
- Small Group take home packets with projects to do .
- Question of the Month in the bulletin
- Regularly updated web page for Faith Formation



What is Next

- “One might hear the word “baptism”, and think immediately of water. One might hear the word “unction”, and think immediately of oil. One might hear the word “eucharist”, and think immediately of bread and wine...but when one hears the word “baptism”, one should think of Jesus, when one hears the word “unction”, one should think of Jesus, when one hears the word “eucharist,” one should think of Jesus, and so on.”
- - Kenan Osborne (Franciscan theologian)

Sacrament

Grace

1. Baptism: The Baptized One (grace of faith)
2. Confirmation The Confirmed One (grace of perseverance)
3. Reconciliation The Reconciler (grace of penitence)
4. Eucharist The Really Present One (grace of self-giving)
5. Unction The Healer (grace of wholeness)Orders
6. Orders Diakonia (grace of service)
7. Marriage The Lover (grace of love)

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