

**St. Michael & All Angels**  
**Charismatic Episcopal Church**  
**The Seven Sacraments**



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## The Seven Sacraments

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**\*\***In the International Communion of the Charismatic Episcopal Church we acknowledge and adhere to the Seven Sacraments ordained by God and instituted by Christ Himself.

**\*\***The purpose of these Sacraments are **to give grace** to the New Testament Church (Persons) with Christ Himself being the Chief Sacrament by which the grace of each flows to all mankind.

**\*\*The term Sacrament is defined as an outward sign of an inward grace.** These individual acts of grace are given to help the life of the believer and to seal the believer “in Christ.”

I want each to notice the key word here “Grace.” Grace is defined as an unmerited divine assistance given to humans for their regeneration or sanctification.

**\*\***Thus, it is the Sacraments of the church in which helps us to become the new creations in Christ in which the Bible teaches us.

The term “Sacrament” derives from the Greek word **\*\*mystérion** (moos-tay'-ree-on) in which we get the word mystery. Its understanding comes from revelation given by God. This is also where we receive the Latin word sacramentum from where the term Sacrament comes from.

St. Paul writes to the church at Ephesus:

**\*\***Ephesians 1:3-10 New International Version (NIV)

Praise for Spiritual Blessings in Christ

<sup>3</sup>Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. <sup>4</sup>For he chose us in him before the creation of the world to be holy and blameless in his sight.

**\*\***What helps us live this holy and blameless life? The Sacraments.

In love <sup>5</sup> he<sup>[a]</sup> predestined us for adoption to sonship<sup>[b]</sup> through Jesus Christ, in accordance with his pleasure and will— <sup>6</sup> to the praise of his glorious **grace**, which he has freely given us in the One he loves.

<sup>7</sup> In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's **grace** <sup>8</sup> that he lavished on us. With all wisdom and understanding, <sup>9</sup> he<sup>[c]</sup> made known to us the **mystery** of his will according to his good pleasure, which he purposed in Christ, <sup>10</sup> to be put into effect when the times reach their fulfillment—to bring unity to all things in heaven and on earth under Christ.

This passage speaks of and affirms the Sacraments of the Church and their purpose to establish the believer.

**\*\*Did anyone here the key words? What were they? (Grace/Mystery)**

**\*\*As stated earlier Christ instituted or established seven Sacraments for His church which are:**

1. Baptism
2. Confirmation
3. Holy Eucharist
4. Penance
5. The Anointing of the Sick/Holy Unction
6. Holy Orders/or Ordination
7. Holy Matrimony

**\*\*The first three sacraments Baptism, Confirmation and Holy Eucharist are considered to be the three sacraments of Christian initiation.**

**\*\*The two sacraments of healing are penance/confession and the anointing of the sick/Holy Unction.**

**\*\*The two sacraments of vocation are Holy Orders and Holy Matrimony.**

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## Holy Baptism

In this first session we will begin with the first act of Christian Initiation which is Baptism.

**\*\*Baptism is the basis or the “gateway” to the Christian life as a whole.**

**\*\*Why would baptism be called the gateway?**

This sacrament was given by Christ as the standard for our salvation as he Himself was baptized for the repentance of sin.

Baptism is our “token” or act of entering into covenant with God just as its former “shadow” if you will in the Old Covenant of circumcision in the flesh.

**\*\*A simple definition of Baptism can be described as the washing away of original sin which cleanses and restores our hearts into right standing in our relationship with God. Baptism is prefigured in the Old Testament through the saving of Noah and his family during the Flood as St. Peter declares:**

**\*\*1 Peter 3:20-21 New International Version (NIV)**

<sup>20</sup> to those who were disobedient long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through water, <sup>21</sup> and this water symbolizes baptism that now saves you also—not the removal of dirt from the body but the pledge of a clear conscience toward God.<sup>[a]</sup> It saves you by the resurrection of Jesus Christ,

Christ declared in John Chapter 3

**\*\*John 3 New King James Version (NKJV)**

The New Birth

<sup>3</sup> Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.” <sup>4</sup> Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” <sup>5</sup> Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.

It is through the waters of baptism and the person of the Holy Spirit in the water, our “old” self is put to death as we are reborn in Christ. Just as St. Paul tells us:

**\*\*Romans 6 New King James Version (NKJV)**

Dead to Sin, Alive to God

6 What shall we say then? Shall we continue in sin that grace may abound? <sup>2</sup> Certainly not! How shall we who died to sin live any longer in it? <sup>3</sup> Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?

<sup>4</sup> Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

A transformation takes place in this process as our heart is changed from a cold stony heart into a heart of flesh that can hear the voice of the Father and have compassion for others.

**\*\*This also can be seen in Ezekiel Chapter 36**

<sup>25</sup> I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. <sup>26</sup> I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh.

This will actually lead us into the next Sacrament. The second act of Christian Initiation is the Sacrament of Confirmation.

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## **Confirmation**

In the same chapter of Ezekiel that we read in the teaching on Baptism we can look one verse further as we look at verse 27 as it reads:

**\*\*Ezekiel Chapter 36**

<sup>27</sup> And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws.

In this part of the teaching you will hear words like:

Helper / Strengthening / impartation / Intent / vows / Sustained

Each of these words is very important to those who have been confirmed and those about to be confirmed.

**\*\*Confirmation (or Chrismation) is the Sacrament of the Holy Spirit and its impartation; whom Christ sent that the disciples may have power to live accordingly to His teachings.**

Just as we can read in the Gospels of the heavens being torn open and the Holy Spirit descending upon Jesus as the “Christ” or the anointed one; we too are anointed as we receive the Holy Spirit during this time of Confirmation. We become as the Holy Scriptures describes as the Royal Priesthood of believers, **\*\*equipped to perform our baptismal vows.**

**\*\*John 16:7 New King James Version (NKJV)**

<sup>7</sup> Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.

**\*\*Baptism Vows and Covenant**

**Question** Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

**Answer** I renounce them.

**Question** Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

**Answer** I renounce them.

**Question** Do you renounce all sinful desires that draw you from the love of God?

**Answer** I renounce them.

**Question** Do you turn to Jesus Christ and accept him as your Savior?

**Answer** I do.

**Question** Do you put your whole trust in his grace and love?

**Answer** I do.

**Question** Do you promise to follow and obey him as your Lord?

**Answer** I do.

**\*\*The Baptismal Covenant**

**Celebrant** Do you believe in God the Father?

People I believe in God, the Father almighty, creator of heaven and earth.

**Celebrant** Do you believe in Jesus Christ, the Son of God?

People I believe in Jesus Christ, his only Son, our Lord, He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

**Celebrant** Do you believe in God the Holy Spirit?

People I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

**Celebrant** Will you continue in the apostles' teaching and fellowship, in the breaking of the bread, and in the prayers?

People I will, with God's help.

**Celebrant** Will you persevere in resisting evil, and , whenever you fall into sin, repent and return to the Lord?

People I will, with God's help.

**Celebrant** Will you proclaim by word and example the Good News of God in Christ?

People I will, with God's help.

**Celebrant** Will you seek and serve Christ in all persons, loving your neighbor as yourself?

People I will, with God's help.

**Celebrant** Will you strive for justice and peace among all people, and respect the dignity of every human being?

People I will, with God's help.

While Confirmation is a strengthening of the Baptism vows and a public declaration of one's "Intent" to maintain those vows it is also a time of impartation of the Holy Spirit. An example of that is found in the book of Acts chapter 8.

**\*\*Acts of the Apostles 8:14-17**

"Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, who came down and prayed for them that they might receive the Holy Spirit; for it had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Spirit."

**\*\*St. Basil the Great said in his Treatise on the Holy Spirit;**

"Through the Spirit; we became citizens of heaven, we are admitted to the company of the angels, we enter into eternal happiness, and abide in God."

As the Grace of the Holy Spirit is imparted to the person confirmed it also marks the person as a **full member of the Church**. Therefore it is not to be taken lightly. Once again, the person is being strengthened by the Holy Spirit so that the fruits of the Spirit may show forth in the believer's life as the person lives out their baptismal vows.

**\*\*We are made members of God's family at Baptism. At Confirmation, our Baptism is completed or "sealed" by the Holy Spirit.**

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## Holy Eucharist

The final and third act of Christian Inanition is Holy Eucharist.

**\*\*Acts 2:42**

And they continued **steadfastly** in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers

**\*\*John 6: 53-56**

53 Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. 54 Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. 55 For My flesh is food indeed, and My blood is drink indeed. 56 He who eats My flesh and drinks My blood abides in Me, and I in him.

**\*\*Luke 22:19-20**

19 And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." 20 Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you.

The term Eucharist derives from the word Eucharistia meaning "Thanksgiving." It is this Sacrament which is the Source and Pinnacle of the Christian life as described by St. Justin Martyr in 155 AD.

**\*\*It is by this Sacrament that we the body join together in unity, Constancy and peace as we celebrate in the great Paschal Mystery of Christ being slain before the foundation of the world once and for all.**

It is by the Holy Eucharist that was established by Christ at the Last Supper; and in which the mystery of our salvation through participation (Of God's people) that the sacrificial death and glorious resurrection of Christ is renewed and accomplished.

The word "Mass" comes from the Latin word "missa." It refers to the mission or sending forth of the faithful following the celebration, so that they may fulfill God's will in their daily lives.

**\*\* Mark 16:15-18 New King James Version (NKJV)**

15 And He said to them, "Go into all the world and preach the gospel to every creature. 16 He who believes and is baptized will be saved; but he who does not believe will be condemned. 17 And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; 18 they[a] will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover."

Hence the fact that the Celebration of Eucharist is the pinnacle of the service on the Lord's Day and is followed by a blessings of the people.

The essential signs of the sacrament are the bread and wine, on which the blessing of the Holy Spirit is invoked during the Sacrifice of the Mass, and the priest pronounces the words of consecration spoken by Jesus at the Last Supper: "This is my body...This is the cup of my blood..."

**\*\*Matthew 26:26-28 New King James Version (NKJV)**

Jesus Institutes the Lord's Supper

26 And as they were eating, Jesus took bread, blessed[a] and broke it, and gave it to the disciples and said, "Take, eat; this is My body." 27 Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. 28 For this is My blood of the new[b] covenant, which is shed for many for the remission of sins.

**\*\*Mark 14:22-24 New King James Version (NKJV)**

Jesus Institutes the Lord's Supper

22 And as they were eating, Jesus took bread, blessed and broke it, and gave it to them and said, "Take, eat;[a] this is My body." 23 Then He took the cup, and when He had given thanks He gave it to them, and they all drank from it. 24 And He said to them, "This is My blood of the new[b] covenant, which is shed for many.

**\*\*Hebrews 9:25-28 reads:**

25 not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another-- 26 He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself. 27 And as it is appointed for men to die once, but after this the judgment, 28 so Christ was offered once to bear

the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.

**\*\*1 Corinthians 11:23-26 reads:**

23 For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; 24 and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." 25 In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me." 26 For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

**\*\*In St. Paul's writing in 1 Corinthians, what did he receive from the Lord? (See the scriptures we just read.)**

At the beginning of this teaching you heard words such as doctrine, fellowship, breaking of bread and prayers.

**\*\*It is through Holy Eucharist where we also get the word "Communion" for it is this Sacrament that binds us together in Christ.**

We must understand that Christ died once, for all persons for all time. But Jesus is present for all time, as he is the eternal Son of God. What he did once in history also exists for all eternity. What happened in time goes beyond time. In the heart of Jesus he is always giving himself to the Father for us as he did on the Cross. This is what is meant in the words of St. Paul as he declares, "We proclaim the Lord's death until he comes." When we celebrate the Mass, the sacrifice of the cross which happened once in history is now present for all. When you hear the words "By Him, with Him and in Him; in the unity of the Holy Spirit," eternity is made present in its mystery.

**\*\*The bread and wine become the Body and Blood. It becomes the Soul and Divinity of Jesus Christ; and we receive the Real Presence of Jesus when we receive Holy Communion. Our soul is therefore nourished; helping us to become like Christ. The Eucharist is the heart and source of community of the Church. Receiving Holy Communion with others during the Holy Mass brings unity within the body of Christ (The Church) as we proclaim the Lord's death until He comes.**

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## CONFESSION

I believe that one of the most confused Sacraments of the church is the one that makes most persons the most nervous. That is the Sacrament of Confession or Reconciliation of the Penitent.

**\*\*Do we practice this Sacrament in the ICCEC? The short answer is yes. But the practice does deserve more than a brief affirmation.**

Yet we must understand a fact here that we all miss. **\*\*Confession of sin brings reconciliation. Yet it also brings much more to the Christian life as healing.**

The fact is Christ gave the Apostles, the early Priest of the Church authority to absolve sinners. **\*\*Yet know it is not the man doing the absolving but \*\*Christ through the man in his office.**

**\*\*One sad point that we at times don't want to think of; people fall away from the church and need restoration.**

During the persecution of the Roman Emperor Decius (249-251), many Christians left the Church rather than suffer martyrdom. The martyr St. Cyprian, Bishop of Carthage, allowed apostates the Sacrament of Confession, as recorded in his Letter De Lapsis; Latin for "The Lapsed" in 251.

The Sacrament can be likened to The Parable of the Lost Son found in:

**\*\*Luke 15:11-24**

<sup>11</sup> Jesus continued: "There was a man who had two sons. <sup>12</sup> The younger one said to his father, 'Father, give me my share of the estate.' So he divided his property between them.

<sup>13</sup> "Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living. <sup>14</sup> After he had spent everything, there was a severe famine in that whole country, and he began to be in need. <sup>15</sup> So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. <sup>16</sup> He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything.

<sup>17</sup> "When he came to his senses, he said, 'How many of my father's hired servants have food to spare, and here I am starving to death! <sup>18</sup> I will set out and go back to my

father and say to him: Father, I have sinned against heaven and against you. <sup>19</sup> I am no longer worthy to be called your son; make me like one of your hired servants.’ <sup>20</sup> So he got up and went to his father.

“But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him. <sup>21</sup> “The son said to him, ‘Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.’ <sup>22</sup> “But the father said to his servants, ‘Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. <sup>23</sup> Bring the fattened calf and kill it. Let’s have a feast and celebrate. <sup>24</sup> For this son of mine was dead and is alive again; he was lost and is found.’ So they began to celebrate.

In this scripture we see the progression of the son and the love of the Father. **\*\***In the son we see:

1. The sin or rebellion.
2. Contrition of the sin.
3. Confession of the Sin.
4. Forgiveness of the Sin.

The experience of the Confession leads one to an internal conversion of the heart. Jesus describes the process of conversion and penance in the Parable of the Prodigal Son in which we just read.

Reconciliation of a Penitent probably brings up images of a special booth with a priest on one side of the screen and the penitent on the other as seen in countless movies. As practiced here at St. Michaels, the place would usually be either the worship space of the church or around the vesting area where it is private.

I once heard this saying about confession, **\*\***"All may, some should and none must."

I think this is worth a second look as it should be practiced once again. **\*\***The Church’s long practice of confessing one's sins to God in the presence of a priest who can then pronounce absolution is a powerful sacrament.

I have found in my own life that it is an important way to make a break with past sins. Saying the confession out loud and having a priest give counsel and pronounce absolution is a powerful and liberating act. I personally not only affirm the sacrament of Reconciliation, I recommend the practice highly.

A monk once spoke of the confessional as **\*\***God's Septic Tank. We dump the waste

of our lives in confession, freeing ourselves from the baggage which has been too long carried around. But having cleansed our hearts in confession, we must then let the sins go. To go back over those past failings would be as useful as reaching back into a septic tank to stir up the contents.

Confess your sins and God will separate them from you as far as the east is from the west. Confessing them in the presence of another, expressing true repentance and amendment of life and you should find it easier to walk away from that past.

**\*\***The reason being is that you “HEAR” the words of absolution.

Listen closely to these words:

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

In the Name of the Father, and of the Son, and of the Holy Spirit.

Amen.

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Last week we began with the two sacraments healing which is confession and healing. I like to also call these the sacraments of compassion as the bible records that Christ was moved with compassion for the people. It was those times that not only did he heal the people spiritually, but emotionally and physically. This week we begin with:

### **THE ANOINTING OF THE SICK**

The Anointing of the Sick is the Sacrament given to seriously ill Christians. The special graces which is received unite the sick person to the passion of Christ.

**\*\***Isaiah 53 New King James Version (NKJV)

53 Who has believed our report? And to whom has the arm of the Lord been revealed?

2 For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him.

3 He is despised and rejected by men, A Man of sorrows and acquainted with grief.

And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.

4 Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted.

5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.

6 All we like sheep have gone astray; We have turned, every one, to his own way; And the Lord has laid on Him the iniquity of us all.

7 He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth.

8 He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken.

9 And they[a] made His grave with the wicked—But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth.

10 Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the Lord shall prosper in His hand.

11 He shall see the labor of His soul, [b] and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities.

12 Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.

**\*\*How does these verses effect you?**

The Sacrament of Holy Unction consists of the anointing of the forehead with blessed oil followed by a prayer of healing.

**\*\*The question is, why is there sickness?**

The first reason is that sickness does not and did not enter the human experience until after the Fall of Adam and Eve. Sickness does not exist in the Garden of Eden. The second reason is that God's covenant with Israel promised health and prosperity for obedience to the covenant, and disease and affliction for disobedience.

## **\*\*Exodus 15:26 New King James Version (NKJV)**

26 “If you diligently heed the voice of the Lord your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For I am the Lord who heals you.”

So, does that mean if I am sick I have sinned? Once again, sickness entered the world through the fall of man. As sin entered the world; through sin it affects both the righteous and the wicked. (NO ONE IS ABOVE SICKNESS.)

Job, the righteousness man of God experienced this in an extreme way. His friends tell him that his illness is the direct result of some serious sin that Job had committed. Job denies this, and in the end **God vindicates him.**

Job illustrates that suffering and illness are not necessarily linked to individual sins, and that those who suffer must endure their trial with faith in the Lord. In the face of great suffering, Job confesses his faith that God will restore his health and life:

**\*\* Job 19:25** For I know that my Redeemer lives, and at last he will stand upon the earth; and after my skin has been thus destroyed, then from my flesh I shall see God. In the Old Testament, healing from God often came by the hand of His prophets. Thus Naaman, the commander of the Syrian army and a leper, set out for Israel to receive healing from his illness. On arriving at the home of Elisha the prophet, he is instructed to wash seven times in the Jordan River.

**\*\*Someone read 2 Kings 5:14-15**

2 Kings 5:14-15 New King James Version (NKJV)

14 So he went down and dipped seven times in the Jordan, according to the saying of the man of God; and his flesh was restored like the flesh of a little child, and he was clean. 15 And he returned to the man of God, he and all his aides, and came and stood before him; and he said, “Indeed, now I know that there is no God in all the earth, except in Israel; now therefore, please take a gift from your servant.”

**\*\*The point is, Physical healing is intended to bring about spiritual renewal. It should be but an outward sign of the healing of our souls. It should bring us into a deeper communion with God. Our bodies will eventually die and return to dust to await the bodily resurrection promised in Christ. Our souls, however, live forever; thus it is here in our spiritual lives that we must most desire healing. Elisha is but a type of Jesus Christ, the one who would come to bring the true healing of His people.**

**\*\*Mark 6:12-13**

<sup>12</sup>They went out and preached that people should repent. <sup>13</sup>They drove out many demons and anointed many sick people with oil and healed them.

**\*\*Who is they?**

**\*\*James 5:14-15**

"Is any among you sick? Let him call for the presbyters of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven."

**\*\*When is the last time you requested Prayer? The Sacraments are a gift for you!!**

The purpose of the Sacrament is to encourage the one being anointed of the sacrifice of Christ by:

- the uniting of the sick person to the passion of Christ, for his own good and that of the whole Church; (For we are one.)
- the strengthening, peace, and courage to endure, in a Christian manner, the sufferings of illness or old age; (For we boast in our weakness that when we are weak, Christ is strong.)
- the forgiveness of sins, if the sick person was not able to obtain it through the sacrament of penance;
- the restoration of health,
- the preparation for passing over to eternal life. (Last rites)

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## **HOLY ORDERS**

It is the responsibility and call of every baptized believer to be a minister of reconciliation. In fact in the Sacrament of Baptism we take a vow to seek and serve Christ in all persons, loving your neighbor as ourselves. However, there are times that God calls some to serve in a specific office of the ministry of the church to equip the saints for the work of the ministry. These rolls are known as the offices of Deacon and Priest.

At this point in the teaching we will point out that men are not ordained to the office of Bishop but Consecrated as they are already ordained Priest and will always be a Priest.

The Sacrament of Holy Orders began with the Last Supper, when Christ Jesus commissioned his Apostles to continue the Eucharistic celebration. He also commissioned his Apostles following the Resurrection to be his witnesses to the ends of the earth (Matthew 28:19-20, Acts 1:8).

Thomas Aquinas makes the point that only Christ is the true priest, the others serving as his ministers (Hebrews 8:4). St. Ignatius, Bishop of Syria around 100 AD, in his Letter to the Magnesians (6), established the hierarchy of bishop, priest, and deacon for the early Churches, the pattern which still exists today. Bishops are the successors of the Apostles, and priests and deacons are his assistants in rendering the service to the church. Men are ordained to the priesthood in the Catholic and Orthodox Churches, as the sacrament confers upon the priest the character to act in the person of Christ –or- “in persona Christi.”

Holy Orders are the sacrament of apostolic ministry. As in the Pastoral Epistles, the rite consists of the Bishop's laying on of hands on the head of the priest-candidate with the consecrating prayer asking God for the outpouring of the Holy Spirit for the gifts of the ministry.

**\*\*Romans 10:14-15**

<sup>14</sup>How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? <sup>15</sup>And how can anyone preach unless they are sent? As it is written: “How beautiful are the feet of those who bring good news!”

**\*\*2 Timothy 1:6**

<sup>6</sup>For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands

**\*\*Titus 1:5**

<sup>5</sup>The reason I left you in Crete was that you might put in order what was left unfinished and appoint<sup>[a]</sup> elders in every town, as I directed you.

**\*\*1 Timothy 4:14**

<sup>14</sup> Do not neglect your gift, which was given you through prophecy when the body of elders laid their hands on you

However, with all of this being said it is very important as stated at the beginning of this teaching one does not have to be ordained to serve. All will not be Deacons, all will not be Priest and all will not be Bishops. In other words we need the eyes, hands and the feet to be effective in the Kingdom.

I remember a time where it was once thought that if you were not ordained you could not effectively serve in the ministry of the church. That is so false!

In the Major Orders of the Church we have the Bishops, Priest and Deacons. Each one having their specific duties; yet we cannot forget what is called the Minor Orders of the Church that does not require ordination but commissioning for the local parish. In the Minor orders we have; Acolyte, Exorcist, Lector and Porter.

These offices are mainly seen in the Roman Catholic Church and/or Orthodox Church. But the point is there are ways to be used and offices needed for ministry in the church. Not to mention the ministry of Helps. We have the Altar Guild and need help in that here. And frankly may I add, it is of my personal opinion that there is not another ministry more Sacred than that of taking care of Christ's Altar. We have the ministry of the "Vestry" in which people take care of the vestments used in Holy Mass that are worn by the ministers. Hopefully we will have that one day, that's a big deal.

**\*\*In what other ways do we have chances to serve?**

- Worship team
- Dance team
- Cleaning
- Decorating

Christ said in the Gospels, "Many are called, but few are chosen." What does that mean? Simply put ALL are called to serve, FEW do or should I say follow through. Yet what I have found out over the years the reason why few do is because sometimes they don't know how. I have told many if you have a desire to serve, let me know

how and we will arrange a way for you to do so. And if it can't be done at this moment, don't give up on the desire or the idea. God will bring it around.

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## **MARRIAGE**

As said many times the Sacrament of Holy Matrimony is one that is not to be entered into lightly.

**\*\***Why is that?

**\*\***What makes the Sacrament Sacred?

Holy Matrimony was the first Sacrament instituted by God and Blessed by Christ at the wedding of Cana at the beginning of His ministry where the first miracle was performed. This also reflected the coming union in glory where we the church are bonded to Him for eternity. **\*\***Hence, the marriage between Man and Woman is to reflect the love and honor between Christ and the church.

When the love and friendship between a man and a woman grow into a desire for marriage; **\*\***the sacrament gives the couple the grace to grow into a union of heart, soul and body to continue life and to provide stability for themselves and their children.

**\*\***Children are the fruit and bond of a marriage.

### **Genesis 2:24**

"For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh."

### **Matthew 19:4**

"(Jesus) said in reply: "Have you not read that He who made man from the beginning made them male and female?"

The bond of marriage between a man and a woman lasts all the days of their lives, and the form of the rite consists of the mutual exchange of vows by a couple, both of whom have been baptized.

**\*\*Can someone tell me why the church requires both parties to be baptized?**

2 Corinthians 6 tells us not to be yoked with unbelievers.

Sacred Scripture begins with the creation of man and woman in the image and likeness of God, and concludes with a vision of the "wedding-feast of the Lamb"  
Revelation 19:7-9 New King James Version (NKJV)

7 Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." 8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.  
9 Then he said to me, "Write: 'Blessed are those who are called to the marriage supper of the Lamb!'" And he said to me, "These are the true sayings of God."

**\*\*Can anyone point out the significance of this scripture with the Rite of Holy Matrimony?**

The bond of marriage is compared to God's undying love for Israel in the Old Testament, and Christ's love for his Church in the New Testament of the Bible. The Apostle Paul calls matrimony a great sacrament or mystery, and who identifies the marriage of man and woman with the unity of Christ and his Church.

Ephesians 5:25-33 New King James Version (NKJV)

25 Husbands, love your wives, just as Christ also loved the church and gave Himself for her,

**\*\*How did Christ give himself to the church?**

26 that He might **sanctify** and **cleans**e her with the washing of water by the word, 27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.

- Sanctified
- Cleansed
- Covered

28 So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself.

**\*\***In other words Marriage is to do the same. Husbands you are to do the same for your wife. However, Some may ask, “What if my husband is an unbeliever?”

**\*\***1 Peter 3 New King James Version (NKJV)

Submission to Husbands

3 Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, 2 when they observe your chaste conduct accompanied by fear. 3 Do not let your adornment be merely outward—arranging the hair, wearing gold, or putting on fine apparel— 4 rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God.

**\*\***What is meant by these verses?

Continuing in Ephesians:

29 For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church. 30 For we are members of His body,[a] of His flesh and of His bones. 31 “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.”[b] 32 This is a great mystery, but I speak concerning Christ and the church. 33 Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband.

God created us for Relationships and our relationships are to reflect His nature. Normally I would read 1 Corinthians 13 at this time but instead we will view 1 Peter again and discuss this in closing.

**\*\***1 Peter 3:8-12 New King James Version (NKJV)

Called to Blessing

8 Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous;[a] 9 not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.

\*\*Notice here that we were “Called” to do certain things. In the beginning of this chapter Peter tells the husbands and wives certain characteristics they are to possess. Now we read of certain actions within these characteristics.

\*\*What are they?

\*\*Notice they are dependent on us to receive blessings from God.

10 For “He who would love life And see good days, Let him refrain his tongue from evil, And his lips from speaking deceit.

\*\*(What does James say of the tongue?) **James 3:6.**

11 Let him turn away from evil and do good; Let him seek peace and pursue it.

\*\*Someone read 1 Corinthians 13:11 New King James Version (NKJV)

11 When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

\*\*What are some “Things” we must now put away?

\*\*Continuing 1 Peter 3

12 For the eyes of the Lord are on the righteous, And His ears are open to their prayers; But the face of the Lord is against those who do evil.”[b]

\*\*Why is prayer important in a Marriage?