

Adult Spiritual Formation Lunch & Learn

Walk in Love – Chapter 7

Following are statements from the 'Walk in Love' book offered for discussion – in addition to something you read that raised a question in your mind, or a statement about which you would like to hear the thoughts of others in the group.

Chapter 7 – In Both Mind and Body – Sacramental Rites: Confession and Unction

I wonder, did you learn something new in reading Chap 7? If so, how did you respond to this new information? Please share.

Chapter 7 starts off relating 'healing' with forgiveness and reconciliation. How have you come to relate healing as more than the alleviation of bodily infirmity? How have you thought of it as the healing of one's self?

When it comes to a personal and private confession, the approach of the Episcopal Church is summarized as 'All may, none must, some should' (WIL pg 83). What for you are the pros and cons of private confession? What prevents or prompts it for you? In what ways might it be healing?

As also stated on pg 83, we perceive many ways other ways to reconciliation in addition to the observance of this rite. Do you think that they serve the same purpose as a private confession?

Is the 'five finger formula' for apology leading to reconciliation something you would adopt for yourself? (WIL pg 84-85) Why? Why not?

If you were not familiar with how 'confession' takes place in the Episcopal Church, how did you react to the procedure presented on pg's 85-88. Is it more or less inviting than you thought it would be?

There are two forms in the Book of Common Prayer for this rite – pg's 447 and 449. Does one of them speak to you more than the other? Why?

After the confession, council and direction, and possible reconciling actions to be done, absolution is given. Can you trust that the slate is truly wiped clean? What might that feel like?

When considering the things that burden my conscience with shame or regret, how do I answer the question on pg 84: "Why shouldn't I make use of the rite of reconciliation?"

When the scriptures were written, remedies for illness were limited. In the early church they included prayer, laying on of hands, and anointing with oil (unction) (WIL pg 89). Today medical science has given us many more remedies. How do you relate the more recent therapies with the earlier remedies in terms of effectiveness?

Pages 453-457 offers a liturgy for the sick in three parts (ministry of the Word, laying on of hands and anointing, and Eucharist). When do you think such an approach would be useful? When would you welcome it for yourself?

BCP pg's 458-461 have prayers for the sick, to be offered for others or for one's self. Do you find such 'prepared' prayers more or less comforting than extemporaneous prayers?

'Healing' in both these Sacramental Rites (Confession and Unction) is seen in a variety of forms. At the time of death, even death is seen as a kind of healing. Do you agree with the concepts presented on pg 93?

The Sacramental Rite of Unction encompasses illness of all sorts, from which we may recover, and from which we do not recover. It also includes the burial of the dead. The Book of Common Prayer includes both a Rite One and Rite Two funeral liturgy. As with weddings, there are a selection of recommended readings and other options to be considered. Have you anticipated your own funeral service by making the necessary choices? Your priest will be happy to assist you in doing so.