

# Adult Spiritual Formation Lunch & Learn

## Walk in Love – Chapter 8

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 8 – For the Benefit of Your Holy Church – Sacramental Rites: Ordination***

I wonder, did you learn something new in reading Chap 8? If so, how did you respond to this new information? Please share.

In the gospels the disciples argue about who among them is the greatest (Mk 9:33, Mt 18:1, Lk 9:46 and 22:24). Chapter 8 begins asking the question: Who is the most important person in the church? (WIL pg 97) How did you answer that question before you read on to hear their answer.

As members of the 'body of Christ', we are all called to serve in one way or another. The catechism (BCP pg 855) says that the 'ministers of the church' are lay persons, bishops, priests, and deacons. How do you see yourself as a minister of the church? Read the answer to the question: What is the ministry of the laity? (also BCP pg 855) How do you respond to that directive?

Also in the catechism (BCP pg856), the 'duty of all Christians' is outlined. Do you agree with the answer? Would you add to or remove any part of the answer given?

Have you ever perceived a call to ordained ministry? Has anyone ever suggested such a thing to you? How did you respond? Based on your experience in the church, what do you think are the main differences between lay and ordained ministry?

Lay or ordained, the term 'servant leadership' is a major part of Jesus' teaching in the gospels. Generally speaking, in the secular world, leaders are not servants, and servants are not leaders. What do you think are the practical implications when Jesus says "...the greatest among you must behave as if he were the youngest, the leader as if he were the one who serves." (Lk 22:26) How do you see this acted out in the church; in the world?

Anglicanism has thought it crucially important to maintain the Roman concept of apostolic succession through the 'laying on of hands' to confer the Holy Spirit onto subsequent generations of ordained ministers. Other denominations either rejected the notion out of hand, or chose not to continue the practice, believing that the Holy Spirit calls who it calls without regard to whatever connection there may or may not be to previous generations. What do you think are the ramifications of either upholding this practice or abandoning it?