

Confirmation Packet



ST. MARK'S EPISCOPAL CHURCH
GLEN ELLYN

2018-2019

The Bishop lays hands upon each confirmand and says,
***"Stengthen, O Lord, your servant with your Holy Spirit; empower
them for your service; and sustain them all the days of their lives.
Amen."***

Book of Common Prayer, p. 418

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2018 Confirmation Calendar at a Glance

August 2018

- Sun 26 – Confirmand and parent meeting in sacristy at 4:00 pm

September 2018

- Sun 23- Confirmands choose a mentor by this date

October 2018

- Sun 21 – Confirmand, parent, mentor luncheon at 11:30 am

November 2018

- Sat 3 – Sleep out Saturday and overnight retreat starts at 5:00 pm

December 2018

- Fri 7- Field trip to Etz Chaim Synagogue in Lombard; meeting at St. Mark's 7:00 pm (dress nice)

January 2019

- Sun 6- Confirmation Class at 4:00 pm

February 2019

- Fri 1- Field trip to Ascension Church in Oak Park; meet at St. Mark's at 7:00 pm
- Sun 3 – Confirmation Class at 4:00 pm

March 2019

- Sun 3 – Confirmation Class at 4:00 pm

April 2019

- Thur 18 – Maundy Thursday: Agape feast and Retreat (6:00 pm-11:00 pm)

May 2019

- Sun 5 – Confirmation at 10:30 am and 1:00 pm
- Sun 19 – Confirmation Recognition at 8:00 am, 9:15 am, 10:30 am and 1:00 pm

The Lord's Prayer

Our Father, who art in heaven,
Hallowed be thy Name.
Thy Kingdom come.
Thy will be done on earth,
As it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
As we forgive those who trespass against us.
And lead us not into temptation,
But deliver us from evil.
For thine is the kingdom,
and the power, and the glory.
For ever and ever.
Amen.

Psalm 23 King James Version (KJV)

The LORD is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD forever.

The Baptismal Covenant

(Book of Common Prayer, pp. 304-305)

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 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.

Confirmation in the Episcopal Church

<https://www.episcopalchurch.org/library/glossary/confirmation>

The sacramental rite in which the candidates "express a mature commitment to Christ, and receive strength from the Holy Spirit through prayer and the laying on of hands by a bishop" (BCP, p. 860). Those who were baptized at an early age and those baptized as adults without laying on of hands by a bishop are expected to make a mature public affirmation of their faith, recommit themselves to the responsibilities of their baptism, and receive laying on of hands by a bishop (BCP, p. 412). Adults baptized with the laying on of hands by a bishop are considered to be confirmed.

The Prayer Book rite for Confirmation includes forms for Reception and the Reaffirmation of Baptismal Vows. In some dioceses, those who have already made a mature Christian commitment in another denomination are recognized as members of the one holy catholic and apostolic church, and received into the fellowship of the Episcopal Church and the Anglican Communion. In other dioceses, those who have been sacramentally confirmed in the Roman Catholic or Orthodox churches are received and others are confirmed. Those who have returned from a time of religious inactivity to an active practice of faith may publicly reaffirm their baptismal vows. Others who have experienced a renewal of faith or desire to renew their Christian commitment may also reaffirm their baptismal vows. Reaffirmation may be repeated, depending on the pastoral needs of the person. Preparation for Confirmation/Reception/Reaffirmation should help the candidates discover the meaning of Christian commitment in their lives, and explore ways that their Christian commitment can be lived. This preparation may draw upon the baptismal covenant (BCP, pp. 416-417) and An Outline of the Faith (BCP, pp. 845-862).

Confirmation, Reception, and Reaffirmation are rooted in the baptismal covenant. Confirmation/Reception/Reaffirmation may be done at the service of Holy Baptism or at the Easter Vigil when a bishop is present (BCP, pp. 292, 309-310). When there is no baptism, the entrance rite for Confirmation/Reception/Reaffirmation follows the entrance rite for baptism (BCP, p. 413). Candidates for Confirmation, Reception, and Reaffirmation are presented in separate groups by their presenters. Candidates may have individual presenters who will support them in their Christian life by prayer and example. It is not necessary that the presenters be members of the clergy. The candidates reaffirm their renunciation of evil, and renew their commitment to Jesus Christ. They reaffirm the promises made by them or for them at the time of baptism. Those present in the congregation promise to do all in their power to support the candidates in their life in Christ. The bishop leads the congregation in renewing the baptismal covenant. The Prayers for the Candidates from the baptismal liturgy may be used as the

Prayers for the Candidates for Confirmation/Reception/Reaffirmation (BCP, p. 417). The bishop lays hands on each candidate for Confirmation. The BCP provides specific prayers to be said by the bishop for Confirmation, for Reception, and for Reaffirmation. The bishop may shake hands with those who are being received to welcome them into this communion, and the bishop may lay hands on them in blessing. The bishop may also bless those who reaffirm their baptismal vows.

The Episcopal Church's theology of Confirmation has continued to evolve along with its understanding of baptism. Confirmation is no longer seen as the completion of Christian initiation, nor is Confirmation a prerequisite for receiving communion. Baptism is full initiation by water and the Holy Spirit into Christ's body the church (BCP, p. 298). Accordingly, Confirmation has been increasingly understood in terms of a mature, public reaffirmation of the Christian faith and the baptismal promises. Some dioceses require that candidates for Confirmation be at least sixteen years old to insure that the candidates are making a mature and independent affirmation of their faith. There is considerable diversity of understanding and practice concerning Confirmation in the Episcopal Church. Confirmation has been characterized as "a rite seeking a theology."

When Confirmation/Reception/Reaffirmation is celebrated on Sunday or a major feast, the propers (collect and readings) for that day are used. The BCP also provides special propers for Confirmation at other times.

What does it mean to be Episcopalian?

What is Episcopal?

The word "episcopal" means "bishop," a reminder that the Episcopal Church is one that has bishops as part of its structure. Bishops are mentioned in scripture, and their office was one of the earliest positions in the Church. Thus the Episcopal church maintains a strong tie to the earliest traditions of the Christian community.

So you're Catholic?

Yes, and no. The Episcopal Church is catholic in the sense that we maintain the ancient structure, like the Roman Catholic and Orthodox churches do. While we uphold the continuity of tradition, the Episcopal Church is not part of the Roman Catholic Church. The Episcopal Church is also Protestant, a product of the English Reformation back in the 16th Century.

Both Protestant and Catholic?

You can be both. The Anglican Church has always seen itself as the bridge church, valuing the tradition of the catholic side of the faith while asserting the authority of the scriptures, as the Protestant churches do.

What's Anglican?

The Episcopal Church is the American part of the Anglican Communion, a worldwide body of churches, all with roots in the Church of England. Many Anglicans are found in Africa (Archbishop Desmond Tutu of South Africa is one famous Anglican), Australia, Canada, and other parts of the former British Empire.

What makes a church Anglican?

History is part of it, obviously, but Anglican churches share much more in common. Anglican churches use a prayer book in their worship, written in the language of the people. Anglicans hold the historic

Creeds (the Nicene and Apostles Creeds) to be sufficient statements of faith. Anglicans also see as essential the two sacraments of baptism and communion. The bishops of the Anglican Communion gather regularly, most notably every 10 years at the Lambeth Conference, hosted by the Archbishop of Canterbury.

What do Anglicans stand for?

What is unique in Anglicanism is our source of authority. Roman Catholics find their authority in the tradition, in the pope whose office gives him the authority to speak for all members of the Roman church. Many Protestants would maintain that scripture alone can be our guide. Yet scriptural interpretations can change – at one time, for example, most Christian churches believed that slavery was a divinely sanctioned institution. To these two sources of authority, scripture and tradition, Anglicans add a third: human reason. Our ability to reason, the insights of science and psychology – these are brought into conversation with the other two, that God's will may be discerned.

So where does the Episcopal church stand on the hot issues?

Any who can reason are free in this church to make up their own minds. Consequently members of the Episcopal Church find themselves passionately on all sides of any issue. The Episcopal Church decides issues slowly, always with room for dissension.

What does the Episcopal Church believe about the Bible?

Quite simply, for Episcopalians, Scripture contains all things necessary for salvation. This means that God has been fully revealed in the words of the Bible. We cannot add doctrines or rules that are not supported by Scripture. However, this does not mean that the Bible is inerrant, that is, without error, needing no translation or interpretation. The Word of God speaks to each age with a different emphasis, not a different message. We are in the process of learning each day what that Word means to us in our time. All of us, using our reasoning powers to the best of our ability, are part of the journey of discerning and doing God's will.

Why does the Episcopal Church use written prayers?

While there is a place for spontaneous praying in our church, most worship services follow the book. The Book of Common Prayer is the product of centuries of Christian thought. While as modern people we often believe that newer is better, in the Episcopal Church we insist on valuing the insights of those who have come before us. Using written prayers ensures that we will not be limited to the concerns or insights of one particular worship leader or one particular community, but will be able to take advantage of the thoughts of countless believers. Written prayers broaden the scope of our prayers. The concepts contained in the Book of Common Prayer broaden our understanding of our faith.

Aren't prayers in a book less authentic than spontaneous prayer?

Many worshippers believe this, not noticing that spontaneous prayers offered by a worship leader belong to that worship leader alone. The Book of Common Prayer allows all believers to enter into the prayer, putting their own thoughts into the words provided there. In this way worship is "common," that is, it belongs to all the people. The priest or other leader speaks on behalf of the community, but the community members are very much a part of what is offered.

Why does the Episcopal Church do the same thing each week?

At the Last Supper Jesus said "Do this in remembrance of me," thus instituting the particular Christian form of worship we call communion. For all Christians communion has a special place in worship precisely because it was commanded by Jesus. Episcopalians take this command very seriously when we celebrate communion each Sunday. Believing that the primary gathering of the community should have at its center the words and example of Jesus, we not only gather to hear the stories of Jesus, we also follow his example and commandment each Sunday.

Why should I go to church?

The Bible, which records God's word to his people, assumes the existence of a believing community. Moses, David, Mary, Paul – even Jesus – lived out their faith in community. In our modern world we tend to believe that we can and should “go it alone,” but the truth is that we are meant to live, work and worship together. It is not an accident that the new commandment Jesus gives his disciples is to love one another. In attempting to do this we discover more about God and ourselves than we could ever know alone.

Can't you be Christian without going to church?

Certainly the beliefs of one's heart matter more than fulfilling certain rituals. “I can pray just as well on the golf course,” a non-churchgoer will protest. True. The problem is, we rarely go to the golf course for the purpose of praying, nor are our souls transformed by the prayers we might offer there. Alone a believer can easily get lost, confusing one's desires and thoughts for God's. Alone it is easy to forget God's presence or not recognize God. We grow in faith when we are challenged and supported by others trying to walk the same road. Yes, you can probably be a Christian without joining a church; it's just twice as hard to do!

Confirmation Mentor Guide

2018 -2019



ST. MARK'S EPISCOPAL CHURCH
GLEN ELLYN

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What is a Mentor?

A mentor is an adult who is a spiritual friend and advisor to a confirmand, someone who is willing and able to talk to a youth about his or her experience of God. A mentor models the living of the Christian life for the confirmand.

What is Confirmation?

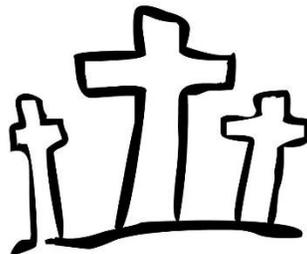
Confirmation *is a mature affirmation of baptismal vows* done in public in the presence of a bishop. With family members, sponsors and mentors gathered around, the bishop lays hands on the head of the confirmand and offers a prayer for strength and renewal.

What is a Confirmand?

A confirmand is a person, usually a youth in the 8th grade or older, who is receiving instruction in the fundamentals of the Christian faith and will choose to be presented to a bishop for confirmation in the spring of her or his 8th grade year.

What are Mentors asked to do?

- Pray for your confirmand.
- Help your confirmand feel connected to the congregation.
- Support your confirmand's present involvement and encourage future, increasing involvement in worship, study and prayer.
- Relate to your confirmand in a caring, responsible way.
- Share with your confirmand your own spiritual journey.
- Help your confirmand discover the talents God has given him/her.
- Be a good friend and listener.



2018-2019 Guidelines for Mentors and Confirmands

Meet and decide how often and what you hope to accomplish when you get together. We recommend that you:

- Meet for an hour at least 4 times during this program year.
- Meet in a public place, such as a coffee shop, restaurant, library, or McDonald's.
- Start off getting acquainted – find mutual interests, talk about family and friends.

Below is a suggested guide that we hope will encourage a lively exchange of ideas:

- Read together the Baptismal Covenant.
 - Discuss what it is and what you think it means.
 - As you read and reflect, are you reminded of any personal experiences?
 - How do you hope to live out the baptismal covenant?
- Read the Gospel of Mark. Discuss specific chapters when you get together. Consider the questions listed below.
- Write a statement of faith together. Decide what that means to you. Keep it short and personal. Attend a church event together.
- Additionally, mentors and confirmands can participate in an outreach or service project together. Some suggested activities are:
 - Work at the PRC Food Pantry in Wheaton.
 - Unload pumpkins on Saturday, Oct. 6.
 - Work a sales shift at the pumpkin patch in October.
 - Put together a Christmas basket for a needy family.

Important Dates for Mentors:

Sun, Oct. 21	Confirmand, Mentor, and Parent Lunch at 11:30 am
Thur, Apr. 18	Agape Meal and Maundy Thursday Service 6:00 pm
Sun, May. 5	Confirmation at St. Mark's 10:30 am and 1:00 pm
Sun, May 19	Confirmation Recognition Sunday 8:00 am, 9:15 am, 10:30 am and 1:00 pm

Suggested discussion topics:

Who is God? What is Prayer? Why do we pray?
How is Christianity different from other religions?
Talk about your church experience/history?
What is confirmation?

Other possible activities:

Look at the Catechism at the back of the Book of Common Prayer (page 845 and online at http://library.episcopalchurch.org/sites/default/files/book_of_common_prayer.pdf.)

Attend worship together. Listen to the sermon and discuss.
Attend a different church or house of worship of a different faith.
Attend a concert, movie, or sports event.

Please feel free to come up with your own activities and topics for discussion. Also, remember it is okay and encouraged to ask questions, and it's okay to have and express doubts. Episcopalians are not afraid to work in gray areas!

Questions? Please contact Cynthia Mote, youth minister, at
youthministry@stmarksglenellyn.org
Or call/text (630)-779-5103