

Diocese of Florida
Charismatic Episcopal Church

**Standards For
Confirmation
Preparation**

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The Diocese of Florida

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Part I—A Personal Faith in a Personal Life

Session 1—Greeting and General Introductions

1. Who are we as individuals?

Gather the people together and open in prayer. Coffee and donuts or bagels are a good idea. Keep the atmosphere light and collegial. Go around the room and have each of the people there, including the instructor(s) answer the following questions.

- ❖ What is your name?
- ❖ Briefly introduce yourself. (Maybe do this while standing on one leg to keep the life histories short.)
- ❖ How long have you been a Christian?
- ❖ In what, if any, ministries are you currently involved and for how long have you been involved in those ministries?
- ❖ Why do you want to become a member of this local parish?

After going around the room, ask the group why they want to receive the Sacrament of Confirmation. Expect a mottled and jumbled response. The explanation of Confirmation should be *very* brief. It will be covered in more detail later in the curriculum.

- ❖ Confirmation is:
 - A Sacrament—The outward and visible sign of an inward and spiritual grace.
 - A mature profession of Christian faith
 - An apostolic commissioning for ministry within the Church
 - The way one becomes a full member of a local parish within the ICCEC.
 - The sacramental impartation of the Holy Spirit

2. Who are we as humanity?

By the conclusion of this part, each of the confirmands should be able to answer the following questions:

1. By whom was humanity created? (Genesis 1:26) “In our own image.”
2. How was humanity created? (Genesis 2:2-8, 18-25)
3. Why is it that humanity is no longer exactly the same as we were in the Garden? (Genesis 3:14ff)
4. What are the consequences of “The Fall”? (3:14ff)
5. What can we do about our fallen nature? (Romans 5:12ff; I Corinthians 15:20-22)
6. How can we be redeemed? (Genesis 3:15; Romans 6:9-11)
7. Who is the Redeemer? (I Corinthians 1:26-31; Ephesians 1:3-14)
8. Having been redeemed, then what? (Mark 16; Matthew 28)

Session 2—The Father, Son and Holy Spirit in our life

1. Jesus Christ as Our Personal Lord and Savior

- ❖ What does it mean for someone to convert to Christianity?
- ❖ What is salvation?
- ❖ What does it mean to have a personal relationship with Jesus Christ as one's Lord and Savior?

2. The Holy Spirit

- ❖ Gifts of the Spirit
 - I Corinthians 12:8-10
 - Speaking in tongues, interpretation of tongues, words of wisdom, words of knowledge, prophecy, discernment of spirits, healings, miracles and faith
 - Why are the gifts given? I Corinthians 12:4-7
- ❖ Fruit of the Spirit
 - Galatians 5:22-23a “But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, gentleness, self-control.”
 - Fruits of the Spirit are developed as a means of sanctification for progress in the faith.
- ❖ Baptism in the Holy Spirit
 - What is the importance of and significance of Baptism in the Holy Spirit?
 - What is the theology of Baptism of the Holy Spirit?
 - What is the difference between Baptism of the Holy Spirit and conversion/salvation?
 - When one is born again or baptized he or she receives the Holy Spirit. This can never be undone.
 - See Matthew 3:11; John 3:6; 14:16-18; 20:19-23.
 - When one is anointed with the Holy Spirit, he or she receives the grace to accomplish a special action.
 - See Acts 2:14; 4:32; 19:6; I Corinthians 12:1-11, etc...

Session 3—The Bible and You

By the time the Confirmands have finished this class they should be able to:

- ❖ Explain what is meant by the term “Holy Scriptures”
- ❖ Explain what is meant by the term “Old Testament”
- ❖ Explain what is meant by the term “New Testament”
- ❖ Explain what is meant by the term “Apocrypha”
- ❖ What is our (The CEC’s and this local parish’s) position on Holy Scripture and the Apocrypha?

All of the clergy in the CEC should be able to give an overview of the Bible. The problem lies in how one gives a survey of the Old and New Testaments *in less than two hours!* Below is an outline of the important topics that *must* be addressed.

What is the Bible?

- a. What is the Old Testament?
 - i. The Law, Historical Books, Poetic Books, Major Prophets & Minor Prophets
 - ii. The Ten Commandments
 - iii. The promised Messiah
- b. What is the Apocrypha?
 - i. The ICCEC has the following official stance on the Apocrypha.
 - ii. “We, the US House of Bishops, unanimously confirm the original teaching of the ICCEC, that the 66 universally accepted books of the Old and New Testaments are the Word of God, containing all things necessary unto salvation. As regards those several works commonly referred to as the Apocrypha or Deutero-canonical books, we further reaffirm the position which we have embraced as a communion ever since our founding, that while beneficial for edification and teaching, they are not to be considered part of the canon of the Holy Scripture. They may, therefore, be read in public worship, but not used to establish dogma or doctrine.”
- c. What is the New Testament?
 - i. The Gospels, The Acts of the Apostles, the Epistles, The Revelation.
- d. What is a Covenant?
 - i. What is the importance/significance of vows in covenant, especially in regards to Confirmation?
 - ii. Old Covenant and New Covenant

Session 4—What is a Rule of Life?

What is a “Rule of Life”? A Rule of Life is a set of guidelines that governs one's life. In its most basic form it may be as simple as “Go to church on Sunday. Pray when I get the chance. Try to give money to the Church.” It may not be much of a rule, but it is a set of guidelines that governs one's life. In a more rigorous Rule you get a monastic code like the Benedictine Rule of Life.

So what should an “average” Christian's Rule of Life include?

Matthew 6:1-18

- ❖ Charitable Deeds—Tithes, Offerings and Alms
 - Tithes—Giving 10% of all your increase. Genesis 14:18-20; Leviticus 27:30-32; Numbers 18:20-24; Nehemiah 10,12; Malachi 3
 - Offerings—extra giving beyond the required tithe. Deuteronomy 12; etc...
 - Alms—money given specifically for the benefit of the poor. Luke 11:41, Acts 10:4.
- ❖ Prayer
 - The Lord's Prayer
 - Prayer in the Spirit
 - The Daily Office
- ❖ Fasting
 - The deliberate and intentional lessening of a quantity of food (only taking one meal per day) or abstaining from some type of food (i.e. meat) for the purpose of growing closer to God.
 - Examples: Jesus (Matt 4:2; Luke 4:2), Moses (Deu 9:9, 18), David (2 Sam 12:15-23), Jehoshaphat (2 Chron 20:4), Jonah (3:7), Mordecai (Esther 4), Paul and Barnabas (Acts 9:9; 13:2-3; 14:23)
 - Also Isaiah 58
 - Traditionally Christians have fasted on Wednesday and Friday throughout the year and during the seasons of Lent and Advent.

Also

- ❖ Studying Scripture—Mark 12:10; Deu 4:5-6; Neh 8:1-3; Prov 28:7; Psalm 119.
- ❖ Corporate Worship
 - **The Eucharist is the “Principle Act of Christian Worship” and should be received at a bare minimum on the Lord's Day (Sunday) and on the Solemnities of the Church Year, if not as often as possible.**

Other Scriptures

- ❖ Romans 12:1-2
- ❖ Matthew 28:17-20

Part II—History of the Church

Session 5—What is the Church and what are Her Creeds?

1. What is “The Church”?

- ❖ The Church is those who believe in Jesus Christ as the Messiah.
- ❖ Where do we get the word “church”?
 - In Greek the phrase *Ekklesia Kuriake* means “the congregation of the Lord.” The Germans took the word *Kuriake* and rendered it *Kirk*. From there it became the English word “church.” So, the Church is, literally, those who are “of the Lord.”

2. How do we talk about the Church?

- ❖ The Body of Christ—Romans 12:5; I Corinthians 12:12-27; Ephesians 3:6, 5:23 and Colossian 1:18, 24.
- ❖ The Bride of Christ—The Church is described as a Bride who is being made ready for her husband. See Isaiah 54:5; Matthew 9:15; John 3:29; II Corinthians 11:2; and Revelation 21.
- ❖ The *Ekklesia*—Those who are “called out of” the world. The Chosen.

3. Are there different Churches?

- ❖ The Church Militant—The Christians here on earth
- ❖ The Church Triumphant—The Christian who are already with God in Heaven
- ❖ The Communion of the Saints—all Christians, Militant and Triumphant, worshipping God together!

4. “Are we ‘Catholic’ or not?”

- ❖ We are catholic!
- ❖ The word “catholic” means “universal.”
 - We believe that we are a part of God’s Church that He ordained for the salvation of ALL mankind!
 - We affirm the Faith handed down by the Apostles and upheld by the Church Universal throughout all ages.
 - God’s Church *is* universal and we are a part of it!
- ❖ We are also “Orthodox” although we are not Greek or Russian Orthodox
 - Orthodox means worshipping God truly or properly.
- ❖ Just because you are Catholic does not make you a “Roman Catholic”
- ❖ Just because you are Orthodox does not make you Greek or Russian.

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5. What are the Creeds?

- ❖ What is a “creed”?
 - The word *creed* comes from the Latin word *credo* and means “I believe.”
 - A creed is a statement of beliefs or faith.
- ❖ What are the Creeds of the Church?
 - The Church recognizes three historic creeds.
 - The Apostles’ Creed—the Baptismal Creed of the Church
 - The Nicene Creed—the Theological Definition of the Faith
 - The Athanasian Creed—a statement of Faith in the Holy Trinity.
- ❖ Where did we get these creeds?
 - The Apostles’ Creed began as a series of questions that a bishop would ask people who wanted to be Christians before he would baptize them. He would ask, “Do you believe in God?” The candidates for Baptism would reply, “I believe in God the Father Almighty, Creator of Heaven and Earth.” Eventually the questions were left out and the answers were put together in one statement of faith, although the questioning is still done in the Baptismal service.
 - The Nicene Creed was created by 318 bishops who met together at a Church council held in Nicaea in the year 325AD. We will talk about why later. These bishops wanted to define the faith to prevent heretics from spreading false teachings about Jesus Christ.
 - The Athanasian Creed was developed by St. Athanasius, the Bishop of Alexandria, Egypt, in order to refute a heretic who claimed that Jesus was not God.
- ❖ What do these creeds actually say?

The Apostles’ Creed from the 1979 Book of Common Prayer

Rite I

I believe in God, the Father almighty,
maker of heaven and earth;
And in Jesus Christ his only Son our
Lord; who was conceived by the
Holy Ghost, born of the Virgin
Mary, suffered under Pontius Pilate,
was crucified, dead, and buried. He
descended into hell. The third day
He rose again from the dead. He
ascended into heaven, and sitteth on
the right hand of God the Father
almighty. From thence He shall come to
judge the quick and the dead.
I believe in the Holy Ghost,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,

the resurrection of the body,
and the life everlasting. *Amen.*

Rite II

I believe in God, the Father almighty,
creator of heaven and earth.
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 as-
cended into heaven, and is seated at the right
hand of the Father.
He will come again to judge the living and
the dead.
I believe in the Holy Spirit,
the holy catholic Church,

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the communion of saints,
the forgiveness of sins,

the resurrection of the body,
and the life everlasting. *Amen.*

❖ Why are there two different Apostles' Creeds?

- Because one is “traditional language” and the other is “contemporary language.”
- They say almost the same things.
- In what ways are the Rite I and Rite II creeds different? Does that make a difference?

The Nicene Creed

We believe in one God,
the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;
And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of His Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father;
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Spirit and the Virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;
He suffered and was buried;
and the third day He rose again in accordance with the Scriptures,
and ascended into heaven,
and is seated at the right hand of the Father;
and He shall come again, with glory,
to judge the living and the dead;
whose kingdom shall have no end.
And we believe in the Holy Spirit the Lord, and Giver of Life,
who proceeds from the Father *and the Son*;
who with the Father and the Son together is worshiped
and glorified;
who has spoken through the Prophets.
And we believe in one holy Catholic and Apostolic Church;
we acknowledge one Baptism for the remission of sins;
and we look for the resurrection of the dead,
and the life of the world to come. *Amen.*

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- ❖ This traditional form of the Nicene Creed adopted by the ICCEC is drawn from the 1928 Book of Common Prayer and the Rite I version of the 1979 edition of the Book of Common Prayer.

- ❖ What is the *Filioque*?
 - This question may or may not be an issue in your parish depending on whether or not and how you have already addressed this issue. If it is an issue, here is an answer for you.
 - *Filioque* is a Latin word meaning “and the Son.” It refers to the line in the Nicene Creed which reads “I believe in the Holy Spirit... who proceeds from the Father and the Son.” This word was added by Spanish Christians in the 6th century and it came into gradual but total usage in the Western Church. It was never ratified by any ecumenical council of the Church and the Eastern Church never allowed for its inclusion. As a result the Charismatic Episcopal Church has decided to make the phrase optional in its rendering of the Nicene Creed.

The Creed of Saint Athanasius

Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the Substance.

For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one, the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three eternal, but one eternal.

As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty. And yet they are not three Almighty, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords, but one Lord.

For like as we are compelled by the Christian verity to acknowledge every Person by himself to be both God and Lord,

So are we forbidden by the Catholic Religion, to say, There be three Gods, or three Lords.

The Father is made of none, neither created, nor begotten.

The Son is of the Father alone, not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore, or after other; none is greater, or less than another;

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But the whole three Persons are co-eternal together and co-equal.

So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.

He therefore that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds; and Man, of the Substance of his Mother, born in the world;

Perfect God and perfect Man, of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his Manhood.

Who although he be God and Man, yet he is not two, but one Christ;

One, not by conversion of the Godhead into flesh, but by taking of the Manhood into God;

One altogether; not by confusion of Substance, but by unity of Person.

For as the reasonable soul and flesh is one man, so God and Man is one Christ;

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty, from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies and shall give account for their own works.

And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire.

This is the Catholic Faith, which except a man believe faithfully, he cannot be saved.

6. What does the Church teach about the End Times?

- ❖ There is tremendous debate in Christianity about what will happen at “the end of the world.” Concepts like the Rapture, Tribulation, Anti-Christ and Millennial Reign are familiar to most Christian but their relationship to each other and the truth of those concepts is hotly contested throughout Christianity.
- ❖ The Historic Church has never spoken authoritatively about the Eschaton (or End Times) except in what she has spoken in Her creeds.
- ❖ What do the Creeds say about the End Times?
 - He [Jesus] will come again to judge the living and the dead;
 - His [Jesus'] Kingdom will have no end.
- ❖ The hope of Christians is to live with confidence in newness and fullness of life, and to await the coming of Christ in glory, and the completion of God's purpose for the world.
- ❖ We believe that when Christ returns He will return, not in weakness but in power, and will make all things new.
- ❖ We believe that God will raise Christians from death in the fullness of our being, that we may live with Christ in the communion of the saints.
- ❖ We believe that Christians shall have everlasting life, life in which we are united with all the people of God, in the joy of fully knowing and loving God and each other.

Session 6—The History of the Church

1. What is important about Church History?

- ❖ Apostolic Succession
 - God sent Jesus to save mankind.
 - Jesus appointed the Apostles to spread the Church.
 - The Apostles appointed bishops to rule the Church in their places.
 - Therefore, God has ordained bishops to be leaders of the Church on earth and called each one to his position. This is called Apostolic Succession because each of our bishops can trace his succession (the line of who consecrated him a bishop) back to one of the Apostles.
- ❖ The Conversion of Constantine
 - Prior to 323AD the Church was a persecuted minority in the Roman Empire and Christians were often captured, punished, tortured or put to death.
 - In 323AD the Roman Emperor Constantine had a dream before an impossible battle. In the dream he saw the sign of the cross and heard the words *In Hoc Signe Vincet* (“In this sign conquer”). This is the reason many churches are often decorated with the letters “IHS”
 - Constantine converted to Christianity and ordered the sign of the cross painted on the shield of all his men. He decisively won the battle.
 - Within a few years, Christianity went from being a persecuted minority to legally accepted religion to being the established religion of the entire Empire.
- ❖ The Ecumenical Councils
 - The Church began to face attacks by heretics that threatened to divide the Church. Various emperors over several hundred years insisted that all the bishops in the Church gather together and decide these issues. Their meetings were known as Ecumenical Councils of the Church.
 - The Seven Ecumenical Councils of the Undivided Church were:
 - 325AD—Nicaea dealt with the heresy of Arianism and created the original Nicene Creed.
 - 381AD—Constantinople refined the Nicene Creed to include statements about the Holy Spirit in response to new heretics.
 - 431AD—Ephesus affirmed the Nicene Creed, stated that the Virgin Mary was “The Mother of God” and made statements against various heretics.
 - 451AD—Chalcedon created the Chalcedonian Definition of the Faith that Jesus had two natures, that He was both fully Divine and fully Human.
 - 553AD—Constantinople II dealt with heresies.
 - 680-681AD—Constantinople III dealt with more heresies.
 - 787AD—Nicaea II dealt with the iconoclastic controversy and declared that icons were licit for use in Church.
 - The statements of the Seven Ecumenical Councils are regarded as the opinions of the Undivided Christian Church.
 - The Roman-Catholic Church continued to have church councils and hold them to the same authority although the rest of Christianity does not regard them as such. Examples are Lateran IV, Vatican I and Vatican II.

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- ❖ The Great East-West Schism
 - In 1054 after years of fighting and rivalry the Bishop of Rome and the Bishop of Constantinople mutually excommunicate each other.
 - This creates the first great schism in the church.
 - Those who followed the Patriarch of Constantinople become known as Eastern Orthodox Christians. In the West the Church remains known as “Christendom”
- ❖ The Reformation
 - On All Saints’ Day (November 1st), 1517, Roman Catholic monk Martin Luther nails a list of 95 grievances to the door of Wittenberg Cathedral. This document is known as *The Ninety-Five Theses* and is cited by many as the beginning of The Reformation.
 - Christianity in the West became fractured into those who still followed the Pope and those who abandoned the traditional church. It was only at this time that there arose the term Roman-Catholic and Protestants (those who protested against the Pope).
- ❖ Outpourings of the Holy Spirit
 - Most consider the Azusa Street Revival as the first modern outpouring of the Holy Spirit.
 - This gave rise to the Pentecostal churches, Assemblies of God and many others.
 - The Holy Spirit was still at work over the centuries.
- ❖ Formation of ICCEC
 - In 1989 Pastor Randy Adler was arrested at an Operation Rescue protest outside an abortion clinic.
 - While incarcerated he observed:
 - The perseverance of the Roman-Catholics who had an awareness of the historical context of Christian persecution, and
 - The way in which the judge addressed the priest who was dressed in clerics as opposed to the pastors who were not.
 - Pastor Adler began investigating the history of the Church and the use of signs and symbols in historic Christian worship.
 - On June 26, 1992, A. Randolph Adler was consecrated the first bishop of the Charismatic Episcopal Church.
 - In 1994, the first International Convocation of the Charismatic Episcopal Church was held in Jacksonville, FL, and the International Development Agency was established.
 - On October 15, 2007, Archbishop Randolph Adler resigned as Patriarch of the International Communion of the Charismatic Episcopal Church.
 - On January 9, 2008, the International College of Archbishops and the Patriarch’s Council, in consensus, elected Bishop Craig Bates of the Diocese of the Northeast to be the second patriarch of the ICCEC.

Part III—The Church For Us Today

Session 7—Convergence Worship & Government by Consensus

1. What is Convergence Worship?

- ❖ Convergence Worship is the blending together of the three streams of historic Christianity.
- ❖ What are the Three Streams?
 - Evangelical—We believe that the Bible is the authoritative Word of God
 - That the Bible contains all things necessary for Salvation
 - That one must have a personal relationship with Christ and be born again (John 3) in order to be saved.
 - Charismatic—We believe that the Holy Spirit is active and present in the world today
 - Jesus promised to send us His Holy Spirit (John 14:25-26)
 - That the gifts of the Spirit (I Corinthians 12) occur today.
 - Sacramental—We believe in the outward and physical signs of the inward and spiritual graces.
 - God, who create the world and saw that it was “very good,” uses His creation to remind us of His grace. (Genesis 1:31)
 - That there are seven sacraments given to the Church by God for our benefit and edification.
- ❖ How does this work?
 - In our worship services we preach the Word of God (evangelically), rely on the presence and activity of the Holy Spirit (charismatically), and partake of the Body and Blood of Our Lord Jesus Christ (sacramentally).

2. What is Government by Consensus?

- ❖ What is the Five Tier Governmental Structure
 - The Parish is the first level of Church government
 - Every Parish is part of a Diocese
 - Every Diocese is part of a Province (sometimes called an Archdiocese)
 - A Province is part of a National Church
 - Together the National Churches form the International Communion of the Charismatic Episcopal Church.
- ❖ Each tier in the government has a Ruling Elder.
 - The ruling elder for a Parish is a Rector.
 - The ruling elder for a Diocese is a Bishop.
 - The ruling elder for a Province is an Archbishop.
 - The ruling elder for a National Church is a Primate.
 - The ruling elder for the International Communion is the Patriarch.
- ❖ At each level of government there are two councils. (See the attached chart).

The Five-Tier Structure of the International Communion of the Charismatic Episcopal Church

All primates and some archbishops sit in the International College of Archbishops.

Internationally	
Ruling Elder: The Patriarch	
International College of Archbishops	The Patriarch's Council

The Patriarch selects certain archbishops and bishops to advise him on the Patriarch's Council.

Each bishop in a country is a member of that country's House of Bishops.

The Nation	
Ruling Elder: The Primate	
The House Of Bishops	Primate's Council

The Primate appoints certain archbishops and bishops to advise him on the Primate's Council.

Each Bishop in a Province sits on the Provincial Council along with select priests.

The Province	
Ruling Elder: The Archbishop	
Provincial Council	Archbishop's Council

The Archbishop appoints certain bishops and others to advise him on the Archbishop's Council.

Each priest in a Diocese sits on the Diocesan Council.

The Diocese	
Ruling Elder: The Bishop	
Diocesan Council	Bishop's Council

The Bishop appoints certain priests to advise him on the Bishop's Council.

Leaders of the various ministries within the parish sit on the Parish Council.

The Parish	
Ruling Elder: The Rector	
Parish Council	Rector's Council

The Rector chooses councilors from among the men of the Church to advise him on the Rector's Council.

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- ❖ At each level of government, the ruling elder has two councils
 - An administrative council made of the leaders of ministries in that jurisdiction (Parish Council, Diocesan Council, Provincial Council, etc.)
 - A governmental and advisory council made up of select men whom the ruling elder appoints (Rector's Council, Bishop's Council, Archbishop's Council, etc...)
- ❖ Each governmental council operates by **Government By Consensus**
 - Based on Acts 15
 - Each member prays for the Holy Spirit to give him wisdom in the matter.
 - All members pray until the Holy Spirit leads the group to Consensus.
 - Matters are not discussed outside of the council
 - Opinions do not prevent a member from hearing what the Holy Spirit is saying.
 - Members do not form alliances and try to push their agenda.
 - If members cannot come to consensus, they wait and pray about it until the next meeting.

3. Spiritual Authority in the Body of Christ

- ❖ We believe that God has called our bishops to the places where they are serving.
- ❖ Because of Apostolic Succession, we believe that God has placed our leaders in their positions and, therefore, submitting to them is, in effect, submitting to God acting through them.
 - As pertains to clergy
 - Each cleric in the ICCEC makes a vow before God at his ordination to obey his bishop and that bishop's successors.
 - Obedience to our Bishop is an obligation as well as an act of worship.
 - As pertains to laity
 - Although not under a particular vow, the lay people should submit to their parish priest as a father in God.
 - Additionally, recognizing the authority of the Bishop, submitting to your rector is an act of submitting to one's bishop who placed the rector in charge of the parish.
- ❖ Recognition of Apostolic Authority of the Bishop in Confirmation.
 - Kneeling before the Bishop at Confirmation acknowledges that God has placed that particular Bishop in his position and is an act of submission to that Bishop.

Session 8—The Sacraments and Confirmation

1. What are Sacraments?

- **A Sacrament is an outward and physical sign of an inward and spiritual grace.**
- ❖ Are there different categories of Sacraments?
 - *Sacraments of Initiation*—Sacraments that bring one fully into the Body of Christ.
 - Baptism—water is a sign of death, rebirth and the washing away of sins.
 - Confirmation—the laying on of hands, with the anointing of oil, is a sign of the anointing of the Holy Spirit.
 - A sacramental impartation of the Holy Spirit
 - An apostolic commissioning to minister in Christ’s Church
 - A mature profession of faith before the Church.
 - Eucharist—the bread and wine become the true Body and Blood of Jesus Christ and recall the Last Supper.
 - *Sacraments of Vocation*—Sacraments for those who are called to special roles in life
 - Holy Matrimony—the joining of hands and giving of rings is a physical reminder of God calling a man and a woman together.
 - Holy Orders—the laying on of hands, with the anointing with oil, is the sign that the Holy Spirit has come upon those called by God to Holy Orders and anointed them to be a deacon, priest or bishop.
 - *Sacraments of Restoration*—Sacraments used to bring people back into full communion with God and his Church.
 - Reconciliation/Penance—the priest, who may anoint with oil or lay hands upon the penitent, is a physical sign of God forgiving and restoring a sinner.
 - Holy Unction/”Last Rites”—the anointing with oil for the sake of healing as seen in James 5:16.

2. What will the service of Confirmation look like?

- Finally, the priest should go through the service bulletin with the Confirmands and make sure that they know what to expect during the coming service.