

# BE Still

## *An Explanation of Week Two*

As we join for prayer I want to give you background on all that we are doing. Many of the prayers will be unfamiliar, at least for those of us growing up in a Baptist tradition. The first week's explanation offered a purpose for reading prayers. If I cover a topic one week, I won't explain it again if the prayer is repeated (for example we again prayed the Jesus Prayer).

Here are notes on today's prayers:

**Apostles Creed** — This is an ancient creed of the early church. Legend has it that the twelve apostles each contributed a line. It is believed to have been incorporated with baptism, an outline of the basic beliefs.

Today it is still used by many churches as the essential beliefs for a Christ Follower.

*Two Important Notes:*

1. “the holy catholic church” — This is small “c” catholic, which derives from a Greek word and means *universal*. It is NOT referring to the Roman Catholic Church.
2. “He descended to the dead” — Traditional translations use the word “Hell” rather than “dead”. Which created interesting, but strange theology. And some prefer to omit the whole line. But it is a reference to 1Peter 3:19-20. A difficult passage where Jesus “proclaimed to the spirits in prison—to those who were disobedient long ago”.

**Book of Common Prayer** — Beyond weekly prayers, this collection has prayers for special occasions (births, etc), services for special days, psalms, and daily prayers.

It also has prayers for Saints (on their Holy Day) and prayers for Common Saints. Including a few prayers for the Pastor, where the specific name is inserted. I edited this one for Andrea — today is the celebration of her ordination.

**\*\* See the first week Explanation for more details — from martyrdom to Bloody Mary.**



**Intinction** — A form of communion where the bread and cup are taken simultaneously (the bread dipped into the cup).

The practice is mentioned in the fourth century and was common in the Eastern tradition (though interestingly I read about priests giving it via a spoon). But parts of the the Western church considered it sacrilege. And I learned the practice is still controversial today (for example the “Anti-Intinction League” — see graphic).

Some opposition is personal taste or fear of germs. Opponents also point to the example of scripture, where the bread and cup are given separately by Jesus.

Why would we practice intinction? Scripturally the bread and cup point toward the cross. So to combine the elements does not seem a stretch. Nor do I believe we should be legalistic with form of communion. Jesus in scripture also uses a common cup, but I do not consider our baptist “shots” sacrilege! (Without sterilizing wine how could we have a common cup?).

For me the value of intinction is in its intimacy. The giver speaks the words, naming the person, “his body broken for you/his blood shed”. The person breaks the body. Dips into the blood. Far from sacrilege, it gives me deep value of the cross (I think every form of communion is valuable and should be practiced).

