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The orthodox practices of Christians in post-denominational generation

**Introduction**

In Christianity, post-denominationalism refers to the attitude that the people had about the Body of Christ. They thought that the body of Christ extends to born again in some other denominations. It is also termed and defined as a religious organization that is meant to unite the local congregations as a single, local legal and administrative body. According to one of the sources, the era from late 1800 to 1970 might be considered or termed as an era of “pan-evangelicalism” (Kershner et al., pp. 290). It is termed as a combination of the church ministries, anti-communism, the two world wars and the denominational battles that helped to forge some strong connection among the evangelicals in different denominational traditions. It is important to note that the groups of theologically conservative and morally traditionalist Presbyterians, Baptists and Methodists, and some common principles lead to the formation of the post-denominational era. There are some major orthodox practices in post-denominational generation and these practices are the ways to connect to the divine power and follow the holy directions.

**Discussion**

Taking into account the principles, beliefs, and morals of the denominationalists, there are some orthodox practices that are associated with Christianity in the post-denominational generation. There are different perceptions, methodologies and conception that are connected with these practices and these practices are defined and performed in different ways (Murray et, al.). The point of consideration is, these practices are holy messages that are given in some practical format. These practices are baptism, different types of prayers, the burial rites, religious education, and marriage rites. Many of the denominations have some ordained clergy and they have some worship services (Percy et, al.). Communal worship refers to the basic structure of Christian liturgical worship and it is opposite to the communal worship that is performed on Sunday. The worship or prayers are performed outside the Sunday setting, including scripture reading that is drawn from both Old and New Testaments especially in reference to the Gospel account. This worship is offered on the annual cycles by using a book that is called lectionary (Murray et, al.). Other religious practices are congregational practices intercession, thanksgiving and other confessions that include different forms such as silent prayers, recitations responsive prayer and some singing prayers. Another example of prayers is closed communion. In these prayers, people unite and they offer communion to those who are gathered in the denomination or the other individual church.

Sacraments are another orthodox practice that is known to be instituted by Christ that is known to confer grace comprising of some sacred mystery (Kershner et al., pp. 290). This term is derived from the Latin word sacramental and it varies with the tradition. The major sacraments performed by the people are Baptism and Eucharist. Other major sacraments are Confirmation that refers to the Chrismation, Ordination in the form of holy order, making confession also called penance and the anointing of the sick and matrimony (Murray et, al.). In total there are seven sacraments that are recognized by the church. Baptism is thought to communicate the grace and it is preferred for the communion of the ordinances. It is highlighted that the sacraments play a major role in the purification of the souls of the people taking into account the fact that these sacraments were meant to bring people close to the superior authority (Percy et, al.).

The liturgical calendar is another major orthodox practice performed by the Post-denominational generation. It is quoted that the Catholics, traditional protestants communities, Anglicans and Eastern Christians framed worship around the liturgical year (Murray et, al.). The liturgical cycle divides the year into some series of the season where each of the seasons has its theological emphasis and different modes of prayers that can be signified but there are different ways of coloring the paramount’s and wide notes of the clergy. It also includes the modes of prayers and the themes that were used for the preaching of the scriptural readings and different theories and religious actions that can be practiced either at the gathering or personally. The calendar is classified in the form of different events that were performed and the other actions that were meant for the solemnities, saints, act of fasting and the actions of commemorating the saints (Murray et, al.).

The orthodox Christian practices also include the usage of different types of symbols. Although the basic essence of the denomination is void of any kind of figurative language of symbols still there are some prominent and universal symbols that are used to connote some religious associations (Kershner et al., pp. 290). An example of these symbols is the cross sign that is one of the most recognized symbols of this world and it was used in the earlier times till now. Another association of symbol is the use of signs of a fish or ichthys that seemed to be given first ranking and significance in the monumental sources such as tombs that existed in the 2 century. Other major symbols are the symbol of the dove, the sacrificial lamb and the symbol of the vine, etc. (Kershner et al., pp. 290).

Baptism is considered as one of the significant phenomena along with its inclusion in the sacraments that were performed to please God. Baptism is defined as an act of using water by which a person is admitted to the membership of the Church (Kershner et al., pp. 290). The reason for explaining and defining baptism as a different ritual and practice as compared to other rituals is, there are different beliefs in baptism. Many of the believers find it as a doctrine of baptismal regeneration that highlights and assert the purification of souls as baptism is taken as a purely symbolic act. Differences occur in the overall methodology of baptizing. There are different methods of baptizing, either it is through immersion, or by effusion or in many of the cases it is done by aspersion (Hudson et al., pp. 87-102). In many of the books, there is a brief description of infant baptism as well in which an infant is baptized three times in the name of the Father, the Son and the Holy Spirit (Hudson et al., pp. 87-102).

Prayer is also included in the collection of orthodox practice where it is highlighted and believed that Jesus Christ taught about the prayer in the Sermon that was held on the Mount. (Name unmentioned). Prayers have both physical and spiritual associations in the beliefs of the Post denominational people, taking into account the fact that they preferred some physical gestures while prayers (Hudson et al., pp. 87-102). These gestures are the gesture of making the sign of cross or kneeling, prostration or bowing. In some of the groups of believers, prayers are made in the name of the holy saints as well while others don't believe in it. It is also found that the practice of asking for the intercession of the deceased saints is most commonly found in the Oriental Orthodox and the Catholics where Protestants tend to reject this idea and they consider it somewhat sinful (Hudson et al., pp. 87-102). It is important to note that there are some other associations and understandings of prayers as well such as recitations of the verses from the Bible or some words that are assumed to be the blessed or holy words. There are several other associations of prayers as well such as, mitigating the concepts of black magic, eradicating spells and eradicating the evils from the spheres of the world by some particular practices (Hudson et al., pp. 87-102).

Scripture is another type of orthodox practice, performed by the people because Christianity likes many other religions of the world, adhere to the biblical interpretations and beliefs. Old Testament, New Testament, and the Biblical Canon are considered to be the word of God so they have some strong spiritual associations with the Scripture. They considered scripture as a way through which God tried to communicate with human beings. There are a lot of differences in the understanding of scripture as well, some of the people find it as pure word of God while others think about scripture or Bible as something that is being changed and modified over the course of time, while secrecy is kept constant. Scripture also includes other books such as Tanakh, Hebrew Bible and the deuterocanonical books that are considered as part of the Old Testament. However, all these books are considered as some historical documents also as a passage that can help people stay connected with God (Aune et al. pp. 133). Although there are a number of issues that are brought to the human timeline with the passage of time in terms of context, intertextuality, meaning, language and wording still it is read and acted upon with same enthusiasm because it is the only source in the current time that can reunite human with God(Aune et al. pp. 133).

**Conclusion**

Taking into account the orthodox practices that have been performed to stay in connection with God, there are some practices that have been shunned while others are still performed with the same passion. The Orthodox practices performed by the post-denomination generation include different kinds of sacraments, prayers, communal worship, baptism, liturgical calendar and sculptures. All these practices are the ways that are used by a generation to get back to the ways of God and keep on strengthening their relationship with the superior power that is all-controlling. Although there is a change and variation in each of the actions, still, these practices are significant part of Christianity.

**Work cited**

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