

INDIGENOUS CATECHIST

Training Manual



Anglican Church of Canada
Office of the National Indigenous Bishop

INDIGENOUS CATECHIST

Training Manual

Indigenous Ministries
The Anglican Church of Canada
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Outline for Indigenous Catechism

Module 1 Prayer and Worship

A story from the Land on the Traditional teaching: Love, “to know love is to know peace.”

Students will learn what it takes to be a disciple, traditional Anglican worship, contextual worship, prayer (including Lord’s Prayer) , engaging the Gospel using Gospel Based Discipleship and using the Book of Common Prayer and the Book of Alternative Services.

Module 2 Who are we, who is the triune God, what do the Creeds mean?

A story from the Land on the Traditional teaching: Wisdom, “to cherish knowledge is to know wisdom.”

Students will learn about our human nature, what it means when we say, “God the Father, God the Son and God the Holy Spirit, and both the Apostle’s and Nicene Creeds will be explained.

Module 3 Holy Scriptures

A story from the Land on the Traditional teaching: Truth, “to know of these things is to know the truth.”

Students will learn how to use the bible, and the Old and New Covenants will be explained.

Module 4 The Ten Commandments

A story from the Land on the Traditional teaching: Respect. “to honor all of creation is to have respect.”

The story of the Ten Commandments will be told and students will memorize and learn the meaning of each commandment.

Module 5 Sin and Redemption

A story from the Land on the Traditional teaching: Humility, “to accept yourself as a sacred part of creation is to know humility.”

Students will learn the meaning of sin and redemption. They will be asked to share stories of sin and how they sought forgiveness. Module will conclude with a Healing service.

Module 6 The Sacraments

A story from the Land on the Traditional teaching: Honesty, “to walk through life with integrity is to know honesty.

Each of the seven sacraments will be explained with emphasis on Holy Baptism and Holy Eucharist. They will be asked to find out about their own baptism, what it meant to those involved and how they are living into their baptismal vows.

Indigenous Catechist Training Manual

Introduction by the Rev. Canon Ginny Doctor

In ancient times, Catechists were very important to the growth of Christianity. They went from house to house, community to community teaching the faith and leading prayer. Our traditional teachings are also ancient and important to us as indigenous people. The teachings vary from First Nation to First Nation but they are all in concert with our Christian values. These values were taught through example, story, song, and dance. It is also important to point out that giving thanks daily for all the Creator has given us is important to our spiritual wellness. This training puts two ancient teachings together to make something new. As we train Catechists, it is hoped that they will teach others, even if it is one person. There are many remote areas in Canada, not only our Reserves but also in urban areas, rehabilitation centres and prisons.

In the Book of Common Prayer of the Anglican Church of Canada (1962) there is a Catechism. It is provided in this manual in appendix A. As the church grew and there were more priests and deacons, the role of the Catechist became diminished to mainly preparing members for Confirmation. The Outline of Faith (also known as the Catechism) from the 1979 BCP of the Episcopal Church is also provided for reference (appendix B). There are some differences, particularly when the question is asked, “Who are the ministers of the Church?” In the 1962 BCP it says that deacons, priests, and bishops are the ministers of the church.” However, the American version states that **lay** people, deacons, priests and bishops are the ministers of the church.” The American version sought to recognize the importance of lay ministries as the Church could not survive without them. Lay people are called to be Sunday School teachers, Altar Guild, musicians, choir members, cleaners, cooks, vestry/church committee members, lectors, chalice and paten bearers, lay Eucharistic ministers who take Communion to the shut in and sick and many more.

You may want to use the teachings provided by Bishop Mark, provided on a DVD with this manual. Or you may opt to do the teaching or ask someone in your community who is knowledgeable in these subjects. Also, it is always good to do “collective” teaching, meaning that there may be someone in the group who has better knowledge. I use this when I can’t answer a question, I just ask, “Can anyone answer that?” if no one can, then I just say I will get an answer for you (then I call Mark or Teresa!).

When I first journeyed to Alaska on a mission trip, I was daunted by the land’s vastness and the great need and hunger for the word of God. It seemed like a hopeless situation. But, one of our Athabaskan guides said to me: “All you have to do is touch one person’s heart and you will have done a lot.” I tried to do that in each Alaska Native we stopped at and I think I did touch a few hearts because they asked me to come back. Now, see how many you can touch!

Calling the Circle – this is done before all else

This training is meant to be presented in a circle if possible. At any rate “norms” or guidelines need to be established. The group should do this but be prepared to offer some like “be on time!” Think of ways to create sacred, safe space for people to share comfortably. You may want folks to create an altar, ask them in advance to bring something of spiritual significance to be placed on the altar. The Four Directions may also be honored, or use something from the Land you are upon, perhaps smudging and/or prayers / songs in Indigenous languages.

The Day begins with Gospel Based Discipleship

If you have not led Gospel Based Discipleship, read the “Suggestions for Leading Gospel Based Discipleship,” on page VII of the Disciple’s Prayer Book. These are available from the Office of the National Indigenous Anglican Bishop and will be available on our web site. The Gospel of the Day is available on our web site: <https://www.anglican.ca/im/>. It is also good to sing a hymn, have copies available of the words or use the hymnal. If you are not a musician, ask if there is one in the group, or if you are not comfortable in leading singing, ask if someone in the group is good at that. It is important to recognize and share our gifts and talents; it can be very empowering for the group and the individual.

Tips on Preparing for the Stories from the Land

In our many traditions and varying cultures, we have many great storytellers. Stories are used to keep the history alive, to offer wisdom, to tell parables (yes, much like Jesus did). Some are funny, some are sad, but in most stories we can see one of the traditional teachings. In order to be a good storyteller we first have to be good listeners. Stories have been handed down from generation to generation because they are important to who we are as Indigenous people and they also teach us about the way we are suppose to live as Indigenous people. Our traditional teachings are not different from Christian values. For example, Jesus said “I give you a new commandment: Love one another. Just as I have loved you, you must also love one another (John 13:34-35).” Love is one of our traditional teachings. The Cree say “to know love is to know peace.”

Each module begins with story on the traditional teaching coupled with the module. As a facilitator you will need to prepare a short talk on the traditional teaching. Rely on scripture to strengthen your talk. Here are a few citations:

Love	John 13:34-35, 1 Peter 1:22
Courage	Matthew 14:27, 1 Corinthians 16:13
Respect and love	Romans 13:7-10, 1 Peter 2:17 (honor is high respect)
Truth	John 1:14, John 1:17, 2 Corinthians 13:6-9
Wisdom	1 Corinthians 2 and 3:19, Job 28

Humility	Proverbs 11:2, 15:13, 18:12, 22:4; Romans 12:13; Philippians 21:3; Ephesians 4:2
Honesty	Genesis 42:11-? – this is the story of Joseph and certainly does relate to honesty. Leviticus 19:30

You may want to ask what the teaching means to them. Also, read the definitions of these words in a dictionary.

Encourage the group to tell a story from their homelands that speaks to the traditional teaching. To get folks thinking prepare to tell your story on each of the traditional teachings. Ask the question, “what stories did you hear from your parents, grandparents, aunties, uncles, etc. Ask the circle to share one or two stories. No more than 30 minutes should be used for this part. But, be flexible, this can be a rich, emotional and powerful time for folks. Be prepared to stop and pray.

Teaching Module One: Prayer and Worship

Traditional Teaching: Love, “to know love is to know peace.”

Students will learn what it takes to be a disciple, traditional Anglican worship, contextual worship, prayer (including Lord’s Prayer) , engaging the Gospel using Gospel Based Discipleship and using the Book of Common Prayer and the Book of Alternative Services.

What is a disciple?

- Long ago a disciple was a student first who lived and learned with the teacher/rabbi. For us this means we live with Jesus in our hearts. The presence of Christ is at the heart of discipleship. When we gather, we are promised that the Jesus is present.
- We live or create a community of faith
- We pray together and individually
- We practice charity and love
- We engage the teachings found in scripture, particularly in the Gospels

See Appendix F for more information.

What is traditional Anglican worship?

Many of our communities use worship services found in the 1962 Book of Common Prayer (BCP) or the Book of Alternative Services (BAS). An Anglican believes in the teachings of the Church of England. Both the BCP and the BAS reflect those teachings and the BCP is a somewhat newer version of the 1662 BCP of the Church of England. It is structured worship with rules! Yet, it comes from scripture; in fact the majority of the BCP is scripture. One of the strengths of traditional Anglican worship is that it unites

Anglicans across the lands. We should be able to walk into any Anglican Church on Sunday morning and be comfortable with the liturgy from either the BCP or the BAS.

What is contextual worship?

It makes no sense to do an English liturgy in Northern Ontario; it has to be in Oji-Cree. Contextual is where the community is and takes into account language, land, culture, history, etc. For instance, there are Indigenous churches that offer smudging at the beginning of the service, but it has to be done with what the community values. A Cree woman cannot smudge with Sweet Grass but can with Sage. But, a Mohawk woman can use Sweet Grass. Drums can be used in some communities but not in others. We need to be careful when we go into other communities and ask what is appropriate.

Daily Prayer

Christians are expected to “pray at all times.” The early morning and right before rest are regarded as important times for private and or public prayer. This can be done using a “free from” that includes prayers of Adoration, Confession, Thanksgiving, and Supplication, a humble request (ACTS). They can be done using “A Disciple’s Prayer Book.” This little prayer book, based on the Book of Common Prayer engages us in the Gospel of the Day. The booklet is used in many of our First Nation’s communities and the Gospel is our guide as we move forward toward self-determination and self-governance of our Indigenous churches.

Daily Prayer can also be said using the 1962 Book of Common Prayer (BCP) or the Book of Alternative Services (BAS). In both books there is what is called “rubrics,” called so because they were printed in red, that are the “instructions” for conducting the services. In the BAS they are in red but in the BCP they are in italics. The language in the BAS is “modern” but the language in the BCP is “old” English, using words like beseech, ye, thou, saith, etc. Many of our communities use the BCP, it has been translated to Cree and other Indigenous languages. There were two BCP’s before 1962. The Church of England in the Dominion of Canada first used the 1662 BCP. In 1918 a conservative revision was done and very little changed in the main services (Morning and Evening Prayer, The Litany, The Holy Communion) but a number of occasional services were added. It was not authorized for use until 1922. It was then revised in 1959 and authorized for use in 1962. It is still the “official” Prayer Book of the Anglican Church of Canada.

There are no services that can be conducted by lay people in the BCP. However, in the BAS, there are a number of services that can be conducted by lay people as public worship. These are: Morning and Evening Prayer, Funerals where there is not be Holy Communion, and anointing the sick with oil if authorized by the bishop.

Teaching Module Two: Who are we, who is the triune God, what do the Creeds mean?

Traditional Teaching: Wisdom, “to cherish knowledge is to know wisdom.”

This module is about God and our human nature. Use the Outline of Faith found in BCP of the Episcopal Church as reference. The Apostle’s Creed and the Nicene Creed are statements of our faith and should be explained and memorized. To help with memorization, you may want to use a “fill in the blanks” game. See appendix G for a sample. Study each word in the creeds to make sure you understand them and can explain them to others. For example, what is an Apostle? Who were the first Apostle’s? What does catholic mean? Notice it is not capitalized like it is in Roman Catholic. When is it appropriate to use the Apostle’s Creed, the Nicene Creed? The Nicene Creed is suggested to be used on major festivals (Christmas, Easter, etc.) and either Creed maybe used on Sunday. The Apostle’s Creed is also used in Morning Prayer. See the top of page 176 in the BAS for more information on the Creeds. There is another Creed that is rarely used in worship in our churches. The Athanasian Creed can be found on page 695 of the BCP. While it is called this, it is not thought that St. Athanasius wrote it. It was probably written by a Fifth Century theologian whose name is unknown.

Teaching Module Three: Holy Scriptures

Traditional Teaching: Truth, “to know these things is to know truth.”

This meant to be an overview, to give participants a taste that will hopefully encourage more self study. The difference between the Old Testament and the New Testament should be explained. It has often been said that our history as Indigenous people is “our” Old Testament. Look for parallels and be able to point those out. For example, how do our Creation stories compare with the book of Genesis? In the Mohawk story, Sky Woman gave birth to a baby girl and was told not to walk toward the west but one day she did and ended up pregnant! Who does this sound like in the Old Testament? The Old Testament is divided into four parts, The Law, History, Wisdom and the Prophets. The Prophets include historical, major and minor. Please see appendix C for breakdown of the books. The Old Testament is also referred to as the “Old Covenant.”

The New Testament is divided into the Gospels, Matthew, Mark, Luke and John. The Book of Acts is more historical as it describes the establishment of the Church. Then there are the many Letters written by Jesus’ disciples to the early Christian communities, mainly telling them what they should and shouldn’t do! They serve to strengthen the teaching and preaching of Jesus. The last book, Revelations, stands alone. It is a letter, that deals with “eschatology,” (fancy

word for end times or apocalypse) and prophecy. Overviews of both testaments are found in appendices D and E.

Teaching Module Four: The Ten Commandments

Traditional teaching: Respect, “to honor all of creation is to have respect”

Read Exodus, chapter twenty for the history. Decide on which translation you want to use to teach the commandments. The 1962 BCP uses the “old English language” and the 1979 BCP uses a more modern language. Or, you may want to use a translation from one of the many bibles that are available. Try biblegateway.com for some other versions. Even so, they both contain words that you might have to explain. For example, in one of my classes, a student asked, “What does “just” (1979 BCP) mean. I explained it this way: “if I told you to go and jump in that icy, cold river, would you?” The response was, “No way!” “If I asked you to please make me a cup of tea, would you?” The response was, “of course!” I then told the class that I had no right to ask him to do that because it was not fair to him and more so, dangerous. Find the words you may need to explain and be prepared to explain those.

Questions to ponder:

- When is the Sabbath, what does it mean?
- If people break a commandment, do they go to hell?
- What would you tell a person if they told you they stole something from someone?
- What would you tell someone who was having a romantic affair with someone other than their spouse?
- The Sixth Commandment says, “thou shall do no murder,” what do we say about wars?
- Think of the world we would have if everyone kept the Ten Commandments.

Here is another place where you could use “fill in the blanks” to help with memorization. You may also want to play a little game. Write down the numbers, one to ten, then randomly select people to pick a number or maybe two or more depending on the group size. Then have them read and explain by story what that commandment means.

Teaching Module Five: Sin and Redemption

Traditional Teaching: Humility, “to accept yourself as a sacred part of creation is to know humility.”

When I was coaching youth basketball in the Alaska Native village I was assigned, one of my kids said, “How old are you?” Before I could get an answer out, he said, “Remember, it’s a sin to

tell a lie!” And, yes, he was right. If I lied, I was not honoring myself as a sacred part of creation. In this module we explore the meaning and nature of sin. Read the story of the Adam and Eve in the Garden of Eden in Genesis. Sin is basically separation from God, when we use our will to go against God’s will. Read Proverbs 6:16-19.

Redemption is deliverance from sin. Atonement is related as it is reconciling. God reconciles with humans when redemption is sought. Atonement is especially accomplished through the life/teachings, suffering and the death of Jesus. But, before redemption, we have to ask for forgiveness, for God to grant pardon for and offense, sin, debt.

Ask the group to share stories of when someone has sinned against them. How were they sinned against? How did it make them feel? Who else did it affect? How did they reconcile? Close with a Healing Service, there is a Healing Service on page 119 in the Disciple’s Prayer Book.

Teaching Module Six: The Sacraments

Traditional Teaching: Honesty, “to walk through life with integrity is to know honesty.”

There are seven sacraments but two most important are Baptism and Holy Eucharist. They are both from the Gospel. The others are: Confirmation, Ordination, Holy Matrimony, Reconciliation of a Penitent, and Unction of the Sick. You can read more about these in the 1979 BCP Outline of Faith.

Since the time is short, it is best to concentrate on Baptism and the Holy Eucharist. Use scripture that talks about the two. See Appendix H for readings on Baptism. Baptism is our Christian initiation. Many are baptised as infants, some wait until they can make their own decision. God parents are an important part of baptised and it needs to be stressed that they, along with the parents are responsible for the person’s Christian formation. Being a God Parent is not being honored, it is about honoring the vows made in the service. Read the service, have the whole group read the service. Ask if there are questions or comments, perhaps share stories about what their God Parents did for them.

The Holy Eucharist, or Holy Communion or Last Supper, is found in Matthew 26:26-27, Mark 14:22-23 and Luke 22:21-22. It is reinforced in 1 Corinthians: 10:16, 11:25, 11:26, 11:27, 11:28. The Gospels also talk about who should not receive communion. You are supposed to be “right with God, self and others” in order to partake in communion. When I was growing up, we could not receive communion until we were confirmed. Now our church allows anyone who is

baptised to receive Holy Communion. There could be good discussion around this, when is the right time?

This sacrament was the last supper Jesus had with his Disciples. It was a sacred time and still is a sacred time. Share some stories about why it is sacred, what makes it personal and intimate for them?

Teaching Module 7: The Church, the Ministry and Christian Hope

Traditional Teaching: Bravery, “to face life with courage is to know bravery.”

Read the Book of Acts to prepare for this module, it talks about the establishment of the church. Highlight some of those passages that you think are important to share. It’s awesome to think that the church grew from one person, Jesus, and that he was able to teach his disciple’s to carry it forth. When we think of disciples, they weren’t just men, there were also women – Mary, Martha – who else? Those who were at the Last Supper are called the Apostle’s, they were selected by Jesus to go out and preach, teach and heal. They could also be called missionaries as they ventured all over taking the Good News. Missionary comes from the Latin word “missio” which means work. Missio Dei (another Latin term) means the work of God. So, missionaries are sent to do the work of God. And, these early disciple’s were brave, many suffered persecution and some were martyred.

It is also good to talk about the Church in their homelands – what is the history, who were the important disciples for them? The connection with all Anglicans should also be made. We are a part of something larger; talk about the world wide Anglican Communion.

Ministry is about service to carry out what God wants us to do and be. There is lay ministry and there is ordained ministry. What are some examples of lay ministry? How does one receive training for lay ministry? It varies from diocese to diocese so folks need to check with their priest or diocesan office. It does not appear that there are National Canons (rules, church law) for categories and licensing of lay ministers. It would be good for all to share the ministry they do in their area; some may not even recognize what they do as ministry. Be prepared to take the lead and share your ministry. One who takes on ministry is brave because many times it is difficult and perhaps even dangerous.

Blind Paul and Moses were early catechists in Alaska. They traveled the Yukon River by canoe to bring the Gospel and pray with the Alaska Natives who lived in the villages along the Yukon River. The Yukon is a fast flowing river and has taken many lives’. Yet two blind men traveled this river for years, that took bravery! They did this before floatation devices were in practice; that made it even more dangerous! I have traveled the Yukon many times and I never go without a life jacket.

Christian hope comes from all of the above. To live in the fullness of Christ is to know hope. Read the 1979 BCP Outline of Faith to prepare to talk about Christian hope.

THE CATECHISM

AN INSTRUCTION TO BE LEARNED BY EVERY PERSON BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP

The Pastor of every Parish shall diligently, upon Sundays and Holy-days, or at such other times as he shall think convenient, instruct and examine the children of his Parish in this Catechism; and it is desirable that this should be done openly in the Church, from time to time, after the Second Lesson at Morning or Evening Prayer.

THE BAPTISMAL COVENANT

The Catechist shall say:

What is your Name?

Answer. The person shall give his Christian Name or Names.

Catechist. Who gave you this Name?

Answer. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Catechist. What did your Godfathers and God- mothers then do for you?

Answer. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the vain pomp and glory of the world, and all the sinful desires of the flesh. Secondly, that I should believe and confess the Christian Faith. And thirdly, that I should keep God's holy Will and Commandments and walk in the same all the days of my life.

Catechist. Do you not think you are bound to believe and do as they promised for you?

Answer. Yes, I do; and by God's help so I

will. And I heartily thank our heavenly Father, that he has called me into this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end. Amen.

THE CHRISTIAN FAITH

Catechist.

Recite the Apostles' Creed, the Articles of your Belief.

Answer.

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.

Note that the words in the Creed He descended into hell are considered as words of the same meaning as He went into the place of departed spirits.

Catechist. What do you chiefly learn in these Articles of your Belief?

Answer. I learn to have faith in the one true God: in God the Father, who made me and all the world; in God the Son, who redeemed me and all mankind; and in God the Holy Spirit, who sanctifies me and all the people of God.

Catechist. What do you mean by 'the people of God'?

Answer. I mean Christ's holy Catholic Church into which I have been baptized.

Then may all say:

GLORY be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

THE COMMANDMENTS

Catechist.

You said that your Godfathers and God- mothers promised for you that you would keep God's holy Will and Commandments. To whom were these Commandments given?

Answer. To his ancient people Israel, by the hand of his servant Moses.

Catechist. What are these Commandments?

Answer. The same which God spake in the twentieth chapter of Exodus, saying, I am the LORD thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven

above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them.

For I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me and keep my commandments.

III. Thou shalt not take the Name of the LORD

thy God in vain: for the LORD will not hold him guiltless, that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God.

In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

V. Honour thy father and thy mother; that thy days may be long in the land which the LORD thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Note that the word Sabbath is a Hebrew word meaning Rest.

In the case of the Second and Fourth Commandments it shall be sufficient to memorize the first paragraph.

Catechist. How does the Christian Church receive and teach these Commandments?

Answer. According to their spirit and purpose, as our Lord teaches us in the Gospel.

Catechist. What do you chiefly learn from these Commandments?

Answer. I learn two things: my duty towards God, and my duty towards my Neighbour.

Catechist. What is your duty towards God?

Answer. My duty towards God is,

To believe in him, to fear him, and to love him, with all my heart, with all my mind, with all my soul, and with all my strength:

To worship him, to give him thanks, to put my whole trust in him, to pray to him:

To honour his holy Name and his Word:

And to serve him truly all the days of my life.

Catechist. Why does the Church observe Sunday as the Lord's Day?

Answer. Because it was on the first day of the week that our Lord rose from the dead.

Catechist. What is your duty as a Christian on the Lord's Day?

Answer. To abstain from unnecessary work, and to go to church for the worship of God with his people.

Catechist. What is your duty towards your Neighbour?

Answer. My duty towards my Neighbour is to love him as myself, and to do to all as I would they should do unto me:

To love, honour, and help my father and mother; to honour and obey the Queen, and all who are in authority under her; to show respect to teachers and pastors; and to be courteous to all:

To hurt nobody by word or deed; to be true and just in all my dealing; to bear no malice or hatred in my heart; to keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering:

To keep my body in temperance, soberness, and chastity:

Not to covet or desire other men's goods; but to learn and labour truly to get my own living, and to do my duty in the vocation to which it shall please God to call me.

Catechist. What new Commandment did our Lord give to his disciples?

Answer. A new Commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

PRAYER

Catechist.

My dear *children*, know well that you are not able to do these things of yourself, nor to walk in the Commandments of God, and to serve him, without his grace and help; which you must learn at all times to call for by diligent prayer. Let me hear, therefore, if you can say the Lord's Prayer.

Answer.

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 them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Catechist. What do you desire of God in this prayer?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness,

To send his grace unto me, and to all people: That we may worship him, and serve him, and obey him as we ought to do:

And I pray unto God, that he will send us all things that are needful both for our souls and bodies:

That he will be merciful unto us, and forgive us our sins, and help us to forgive others:

THE CATECHISM

And that it will please him to save and defend us in all dangers both of soul and body; and that he will keep us from all sin and wickedness, and from everlasting death.

And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

The Desire may be said by all, kneeling; and the Catechist may add a Collect and the Grace at his discretion.

THE SACRAMENTS

Catechist.

How many Sacraments has Christ ordained in his Church?

Answer. Christ has ordained two Sacraments, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord, which is the Holy Communion.

Catechist. What do you mean by this word Sacrament?

Answer. I mean an outward and visible sign of an inward and spiritual grace, given to us by Christ himself, as a means whereby we receive this grace, and a pledge to assure us thereof.

Catechist. How many parts are there in a Sacrament?

Answer. Two; the outward visible sign, and the inward spiritual grace.

Catechist. What is the outward visible sign in Baptism?

Answer. Water; in which the person is baptized In the Name of the Father, and of the Son, and of the Holy Ghost.

Catechist. What is the inward and spiritual grace in Baptism?

Answer. A death unto sin and a new birth unto righteousness; for being by nature born into man's sinful state, we are hereby made the children of grace by the power of the Holy Spirit.

Catechist. What is required of persons to be baptized?

Answer. Repentance; whereby they forsake sin, which separates them from God: and faith; whereby they stedfastly believe the promises of God made to them in that Sacrament.

Catechist. Why then are infants baptized?

Answer. Infants are baptized so that, being received into Christ's Church, they may grow in grace and be trained in the household of faith.

Catechist. How can infants promise repentance and faith?

Answer. Their Godfathers and Godmothers make the promise for them.

Catechist. When do they take this promise upon themselves?

Answer. When they are confirmed by the Bishop and, through prayer and the laying on of hands, are strengthened by the Holy Spirit.

Catechist. Why was the Sacrament of the Lord's Supper ordained?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Catechist. What is the outward part or sign of the Lord's Supper?

Answer. Bread and Wine, which the Lord has commanded to be received.

Catechist. What is the inward part, or thing signified?

Answer. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Catechist. What benefits do we receive thereby?

Answer. The strengthening and refreshing of our souls and bodies unto eternal life by the Body and Blood of Christ.

Catechist. What is required of those who come to the Lord's Supper?

Answer. To examine themselves, whether they truly repent of their former sins, stedfastly pur- posing to lead the new life; have a living faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

The Catechist may conclude with a Collect and the following: 1 St Peter 5. 10, 11.

THE God of all grace, who has called us into his eternal glory by Christ Jesus, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. *Amen.*

So soon as children are come to a competent age, and can say the Creed, the Lord's Prayer, and the Commandments; and also have been further instructed in the Church Catechism as it is given above; they shall be brought to the Bishop to be confirmed.

And whenever the Bishop shall give notice for persons to be brought to him for their Confirmation, the Pastor of every Parish shall either bring or send in writing, with his hand sub- scribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them.

A SUPPLEMENTARY INSTRUCTION

Questions and Answers which may be studied with the Church Catechism in the preparation of candidates for Confirmation or at other times.

Question. What is the Church?

Answer. The family of God, the body of Christ, and the temple of the Holy Spirit.

A SUPPLEMENTARY INSTRUCTION

Question. What do we say about the Church in the Nicene Creed?

Answer. I believe One, Holy, Catholic, and Apostolic Church.

Question. Why is it called One?

Answer. Because it has one Lord, one faith, and one baptism.

Question. Why is it called Holy?

Answer. Because the Holy Spirit dwells in it, sanctifying all its members and endowing them with gifts of grace.

Question. Why is it called Catholic?

Answer. Because it is universal, and holds for all time, in all countries, and for all people, the whole truth as it is in Jesus Christ, who is the same yesterday, to-day, and for ever.

Question. Why is it called Apostolic?

Answer. Because it received its divine mission from Christ through his Apostles, and continues in their doctrine and fellowship.

Question. What is the work of the Church in the world?

Answer. The work of the Church in the world is to offer to God on behalf of all men the wor- ship which is his due; to make known to all men the Gospel of Jesus Christ; and to unite all men to God in one family.

Question. How did our Lord provide for the life and work of the Church?

Answer. Our Lord sent his Holy Spirit upon the Church and upon his Apostles.

Question. What authority did Christ give to his Apostles in the Church?

Answer. He gave them authority to preach the Word, to minister the Sacraments, to rule and care for his household the Church until his coming again.

A SUPPLEMENTARY INSTRUCTION

Question. What Orders of Ministers have been in the Church from the Apostles' time?

Answer. Bishops, Priests, and Deacons.

Question. What is the work of a Bishop in the Church of God?

Answer. To be a chief pastor of the flock, to preach the Gospel, to guard well the Faith, to bless, to confirm, and to ordain, following the example of the blessed Apostles.

Question. What is the work of a Presbyter or Priest?

Answer. To minister to the people committed to his care by the Bishop; to lead them in the worship of God and to preach his Word; to baptize; to celebrate the holy Communion; and to pronounce Absolution and Blessing in God's name.

Question. What is the work of a Deacon?

Answer. To assist the Bishop or Priest in the Divine Service, and in other ministrations to the people of God.

Question. What is your work as a lay member of the Church of God?

Answer. To take my part in its worship, labours, and councils, according to the gifts of grace that God has given me, and to pray, work, and give for the spread of his kingdom.

Question. Why ought you to read God's holy Word, the Bible?

Answer. Because it tells how God has made himself known to man; and how we may come to know him, and find salvation through our Lord Jesus Christ in the fellowship of his Church.

Question. What does the Church teach about the Bible?

Answer. The Bible records the Word of God

A SUPPLEMENTARY INSTRUCTION

as it was given to Israel, and to his Church, at sundry times and in divers manners; and nothing may be taught in the Church as necessary to man's salvation unless it be concluded or proved therefrom.

Question. Where then is the Word of God to be found in all its fulness?

Answer. In Jesus Christ, his only Son, who was made man for us and for our salvation.

Question. What is the vocation of a Christian in this world?

Answer. To follow Christ and bear witness to him; to fight the good fight of faith and lay hold on eternal life.

Every Christian man or woman should from time to time frame for himself a RULE OF LIFE in accordance with the precepts of the Gospel and the faith and order of the Church; wherein he may consider the following:

The regularity of his attendance at public worship and especially at the holy Communion.

The practice of private prayer, Bible-reading, and self-discipline.

Bringing the teaching and example of Christ into his everyday life.

The boldness of his spoken witness to his faith in Christ.

His personal service to the Church and the community.

The offering of money according to his means for the support of the work of the Church at home and overseas.

The Book of Common Prayer,
Formatted as the original

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An Outline of the Faith

Concerning the Catechism

This catechism is primarily intended for use by parish priests, deacons, and lay catechists, to give an outline for instruction. It is a commentary on the creeds, but is not meant to be a complete statement of belief and practice; rather, it is a point of departure for the teacher, and it is cast in the traditional question and answer form for ease of reference.

The second use of this catechism is to provide a brief summary of the Church's teaching for an inquiring stranger who picks up a Prayer Book.

It may also be used to form a simple service; since the matter is arranged under headings, it is suitable for selective use, and the leader may introduce prayers and hymns as needed.

An Outline of the Faith

commonly called the Catechism

God the Father

- Q. What do we learn about God as creator from the revelation to Israel?
- A. We learn that there is one God, the Father Almighty, creator of heaven and earth, of all that is, seen and unseen.
- Q. What does this mean?
- A. This means that the universe is good, that it is the work of a single loving God who creates, sustains, and directs it.
- Q. What does this mean about our place in the universe?
- A. It means that the world belongs to its creator; and that we are called to enjoy it and to care for it in accordance with God's purposes.
- Q. What does this mean about human life?
- A. It means that all people are worthy of respect and honor, because all are created in the image of God, and all can respond to the love of God.
- Q. How was this revelation handed down to us?
- A. This revelation was handed down to us through a community created by a covenant with God.

The Old Covenant

- Q. What is meant by a covenant with God?
- A. A covenant is a relationship initiated by God, to which a body of people responds in faith.
- Q. What is the Old Covenant?
- A. The Old Covenant is the one given by God to the Hebrew people.
- Q. What did God promise them?

Human Nature

- Q. What are we by nature?
- A. We are part of God's creation, made in the image of God.
- Q. What does it mean to be created in the image of God?
- A. It means that we are free to make choices: to love, to create, to reason, and to live in harmony with creation and with God.
- Q. Why then do we live apart from God and out of harmony with creation?
- A. From the beginning, human beings have misused their freedom and made wrong choices.
- Q. Why do we not use our freedom as we should?
- A. Because we rebel against God, and we put ourselves in the place of God.
- Q. What help is there for us?
- A. Our help is in God.
- Q. How did God first help us?
- A. God first helped us by revealing himself and his will, through nature and history, through many seers and saints, and especially through the prophets of Israel.

- A. God promised that they would be his people to bring all the nations of the world to him.
- Q. What response did God require from the chosen people?
- A. God required the chosen people to be faithful; to love justice, to do mercy, and to walk humbly with their God.
- Q. Where is this Old Covenant to be found?
- A. The covenant with the Hebrew people is to be found in the books which we call the Old Testament.
- Q. Where in the Old Testament is God's will for us shown most clearly?
- A. God's will for us is shown most clearly in the Ten Commandments.

The Ten Commandments

See pages 317 and 350.

- Q. What are the Ten Commandments?
- A. The Ten Commandments are the laws given to Moses and the people of Israel.
- Q. What do we learn from these commandments?
- A. We learn two things: our duty to God, and our duty to our neighbors.
- Q. What is our duty to God?
- A. Our duty is to believe and trust in God;
- I To love and obey God and to bring others to know him;
- II To put nothing in the place of God;
- III To show God respect in thought, word, and deed;
- IV And to set aside regular times for worship, prayer, and the study of God's ways.

- Q. What is our duty to our neighbors?
- A. Our duty to our neighbors is to love them as ourselves, and to do to other people as we wish them to do to us;
- V To love, honor, and help our parents and family; to honor those in authority, and to meet their just demands;
- VI To show respect for the life God has given us; to work and pray for peace; to bear no malice, prejudice, or hatred in our hearts; and to be kind to all the creatures of God;
- VII To use all our bodily desires as God intended;
- VIII To be honest and fair in our dealings; to seek justice, freedom, and the necessities of life for all people; and to use our talents and possessions as ones who must answer for them to God;
- IX To speak the truth, and not to mislead others by our silence;
- X To resist temptations to envy, greed, and jealousy; to rejoice in other people's gifts and graces; and to do our duty for the love of God, who has called us into fellowship with him.
- Q. What is the purpose of the Ten Commandments?
- A. The Ten Commandments were given to define our relationship with God and our neighbors.
- Q. Since we do not fully obey them, are they useful at all?
- A. Since we do not fully obey them, we see more clearly our sin and our need for redemption.

Sin and Redemption

- Q. What is sin?
- A. Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation.

- Q. How does sin have power over us?
 A. Sin has power over us because we lose our liberty when our relationship with God is distorted.
- Q. What is redemption?
 A. Redemption is the act of God which sets us free from the power of evil, sin, and death.
- Q. How did God prepare us for redemption?
 A. God sent the prophets to call us back to himself, to show us our need for redemption, and to announce the coming of the Messiah.
- Q. What is meant by the Messiah?
 A. The Messiah is one sent by God to free us from the power of sin, so that with the help of God we may live in harmony with God, within ourselves, with our neighbors, and with all creation.
- Q. Who do we believe is the Messiah?
 A. The Messiah, or Christ, is Jesus of Nazareth, the only Son of God.

God the Son

- Q. What do we mean when we say that Jesus is the only Son of God?
 A. We mean that Jesus is the only perfect image of the Father, and shows us the nature of God.
- Q. What is the nature of God revealed in Jesus?
 A. God is love.
- Q. What do we mean when we say that Jesus was conceived by the power of the Holy Spirit and became incarnate from the Virgin Mary?
 A. We mean that by God's own act, his divine Son received our human nature from the Virgin Mary, his mother.

- Q. Why did he take our human nature?
 A. The divine Son became human, so that in him human beings might be adopted as children of God, and be made heirs of God's kingdom.
- Q. What is the great importance of Jesus' suffering and death?
 A. By his obedience, even to suffering and death, Jesus made the offering which we could not make; in him we are freed from the power of sin and reconciled to God.
- Q. What is the significance of Jesus' resurrection?
 A. By his resurrection, Jesus overcame death and opened for us the way of eternal life.
- Q. What do we mean when we say that he descended to the dead?
 A. We mean that he went to the departed and offered them also the benefits of redemption.
- Q. What do we mean when we say that he ascended into heaven and is seated at the right hand of the Father?
 A. We mean that Jesus took our human nature into heaven where he now reigns with the Father and intercedes for us.
- Q. How can we share in his victory over sin, suffering, and death?
 A. We share in his victory when we are baptized into the New Covenant and become living members of Christ.

The New Covenant

- Q. What is the New Covenant?
 A. The New Covenant is the new relationship with God given by Jesus Christ, the Messiah, to the apostles; and, through them, to all who believe in him.

- Q. What did the Messiah promise in the New Covenant?
 A. Christ promised to bring us into the kingdom of God and give us life in all its fullness.
- Q. What response did Christ require?
 A. Christ commanded us to believe in him and to keep his commandments.
- Q. What are the commandments taught by Christ?
 A. Christ taught us the Summary of the Law and gave us the New Commandment.
- Q. What is the Summary of the Law?
 A. You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and the great commandment. And the second is like it: You shall love your neighbor as yourself.
- Q. What is the New Commandment?
 A. The New Commandment is that we love one another as Christ loved us.
- Q. Where may we find what Christians believe about Christ?
 A. What Christians believe about Christ is found in the Scriptures and summed up in the creeds.

The Creeds

See pages 53, 96, 326, 327, and 864

- Q. What are the creeds?
 A. The creeds are statements of our basic beliefs about God.
- Q. How many creeds does this Church use in its worship?
 A. This Church uses two creeds: The Apostles' Creed and the Nicene Creed.

- Q. What is the Apostles' Creed?
 A. The Apostles' Creed is the ancient creed of Baptism; it is used in the Church's daily worship to recall our Baptismal Covenant.
- Q. What is the Nicene Creed?
 A. The Nicene Creed is the creed of the universal Church and is used at the Eucharist.
- Q. What, then, is the Athanasian Creed?
 A. The Athanasian Creed is an ancient document proclaiming the nature of the Incarnation and of God as Trinity.
- Q. What is the Trinity?
 A. The Trinity is one God: Father, Son, and Holy Spirit.

The Holy Spirit

- Q. Who is the Holy Spirit?
 A. The Holy Spirit is the Third Person of the Trinity, God at work in the world and in the Church even now.
- Q. How is the Holy Spirit revealed in the Old Covenant?
 A. The Holy Spirit is revealed in the Old Covenant as the giver of life, the One who spoke through the prophets.
- Q. How is the Holy Spirit revealed in the New Covenant?
 A. The Holy Spirit is revealed as the Lord who leads us into all truth and enables us to grow in the likeness of Christ.
- Q. How do we recognize the presence of the Holy Spirit in our lives?
 A. We recognize the presence of the Holy Spirit when we confess Jesus Christ as Lord and are brought into love and harmony with God, with ourselves, with our neighbors, and with all creation.

- Q. How do we recognize the truths taught by the Holy Spirit?
- A. We recognize truths to be taught by the Holy Spirit when they are in accord with the Scriptures.

The Holy Scriptures

- Q. What are the Holy Scriptures?
- A. The Holy Scriptures, commonly called the Bible, are the books of the Old and New Testaments; other books, called the Apocrypha, are often included in the Bible.
- Q. What is the Old Testament?
- A. The Old Testament consists of books written by the people of the Old Covenant, under the inspiration of the Holy Spirit, to show God at work in nature and history.
- Q. What is the New Testament?
- A. The New Testament consists of books written by the people of the New Covenant, under the inspiration of the Holy Spirit, to set forth the life and teachings of Jesus and to proclaim the Good News of the Kingdom for all people.
- Q. What is the Apocrypha?
- A. The Apocrypha is a collection of additional books written by people of the Old Covenant, and used in the Christian Church.
- Q. Why do we call the Holy Scriptures the Word of God?
- A. We call them the Word of God because God inspired their human authors and because God still speaks to us through the Bible.
- Q. How do we understand the meaning of the Bible?
- A. We understand the meaning of the Bible by the help of

the Holy Spirit, who guides the Church in the true interpretation of the Scriptures.

The Church

- Q. What is the Church?
- A. The Church is the community of the New Covenant.
- Q. How is the Church described in the Bible?
- A. The Church is described as the Body of which Jesus Christ is the Head and of which all baptized persons are members. It is called the People of God, the New Israel, a holy nation, a royal priesthood, and the pillar and ground of truth.
- Q. How is the Church described in the creeds?
- A. The Church is described as one, holy, catholic, and apostolic.
- Q. Why is the Church described as one?
- A. The Church is one, because it is one Body, under one Head, our Lord Jesus Christ.
- Q. Why is the Church described as holy?
- A. The Church is holy, because the Holy Spirit dwells in it, consecrates its members, and guides them to do God's work.
- Q. Why is the Church described as catholic?
- A. The Church is catholic, because it proclaims the whole Faith to all people, to the end of time.
- Q. Why is the Church described as apostolic?
- A. The Church is apostolic, because it continues in the teaching and fellowship of the apostles and is sent to carry out Christ's mission to all people.

- Q. What is the mission of the Church?
 A. The mission of the Church is to restore all people to unity with God and each other in Christ.
- Q. How does the Church pursue its mission?
 A. The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love.
- Q. Through whom does the Church carry out its mission?
 A. The Church carries out its mission through the ministry of all its members.

The Ministry

- Q. Who are the ministers of the Church?
 A. The ministers of the Church are lay persons, bishops, priests, and deacons.
- Q. What is the ministry of the laity?
 A. The ministry of lay persons is to represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry on Christ's work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church.
- Q. What is the ministry of a bishop?
 A. The ministry of a bishop is to represent Christ and his Church, particularly as apostle, chief priest, and pastor of a diocese; to guard the faith, unity, and discipline of the whole Church; to proclaim the Word of God; to act in Christ's name for the reconciliation of the world and the building up of the Church; and to ordain others to continue Christ's ministry.

- Q. What is the ministry of a priest or presbyter?
 A. The ministry of a priest is to represent Christ and his Church, particularly as pastor to the people; to share with the bishop in the overseeing of the Church; to proclaim the Gospel; to administer the sacraments; and to bless and declare pardon in the name of God.
- Q. What is the ministry of a deacon?
 A. The ministry of a deacon is to represent Christ and his Church, particularly as a servant of those in need; and to assist bishops and priests in the proclamation of the Gospel and the administration of the sacraments.
- Q. What is the duty of all Christians?
 A. The duty of all Christians is to follow Christ; to come together week by week for corporate worship; and to work, pray, and give for the spread of the kingdom of God.

Prayer and Worship

- Q. What is prayer?
 A. Prayer is responding to God, by thought and by deeds, with or without words.
- Q. What is Christian Prayer?
 A. Christian prayer is response to God the Father, through Jesus Christ, in the power of the Holy Spirit.
- Q. What prayer did Christ teach us?
 A. Our Lord gave us the example of prayer known as the Lord's Prayer. *See page 364*
- Q. What are the principal kinds of prayer?
 A. The principal kinds of prayer are adoration, praise, thanksgiving, penitence, oblation, intercession, and petition.

Q. What is adoration?

A. Adoration is the lifting up of the heart and mind to God, asking nothing but to enjoy God's presence.

Q. Why do we praise God?

A. We praise God, not to obtain anything, but because God's Being draws praise from us.

Q. For what do we offer thanksgiving?

A. Thanksgiving is offered to God for all the blessings of this life, for our redemption, and for whatever draws us closer to God.

Q. What is penitence?

A. In penitence, we confess our sins and make restitution where possible, with the intention to amend our lives.

Q. What is prayer of oblation?

A. Oblation is an offering of ourselves, our lives and labors, in union with Christ, for the purposes of God.

Q. What are intercession and petition?

A. Intercession brings before God the needs of others; in petition, we present our own needs, that God's will may be done.

Q. What is corporate worship?

A. In corporate worship, we unite ourselves with others to acknowledge the holiness of God, to hear God's Word, to offer prayer, and to celebrate the sacraments.

The Sacraments

Q. What are the sacraments?

A. The sacraments are outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace.

Q. What is grace?

A. Grace is God's favor towards us, unearned and undeserved; by grace God forgives our sins, enlightens our minds, stirs our hearts, and strengthens our wills.

Q. What are the two great sacraments of the Gospel?

A. The two great sacraments given by Christ to his Church are Holy Baptism and the Holy Eucharist.

Holy Baptism

Q. What is Holy Baptism?

A. Holy Baptism is the sacrament by which God adopts us as his children and makes us members of Christ's Body, the Church, and inheritors of the kingdom of God.

Q. What is the outward and visible sign in Baptism?

A. The outward and visible sign in Baptism is water, in which the person is baptized in the Name of the Father, and of the Son, and of the Holy Spirit.

Q. What is the inward and spiritual grace in Baptism?

A. The inward and spiritual grace in Baptism is union with Christ in his death and resurrection, birth into God's family the Church, forgiveness of sins, and new life in the Holy Spirit.

Q. What is required of us at Baptism?

A. It is required that we renounce Satan, repent of our sins, and accept Jesus as our Lord and Savior.

Q. Why then are infants baptized?

A. Infants are baptized so that they can share citizenship in the Covenant, membership in Christ, and redemption by God.

Q. How are the promises for infants made and carried out?

- A. Promises are made for them by their parents and sponsors, who guarantee that the infants will be brought up within the Church, to know Christ and be able to follow him.

The Holy Eucharist

- Q. What is the Holy Eucharist?
 A. The Holy Eucharist is the sacrament commanded by Christ for the continual remembrance of his life, death, and resurrection, until his coming again.
- Q. Why is the Eucharist called a sacrifice?
 A. Because the Eucharist, the Church's sacrifice of praise and thanksgiving, is the way by which the sacrifice of Christ is made present, and in which he unites us to his one offering of himself.
- Q. By what other names is this service known?
 A. The Holy Eucharist is called the Lord's Supper, and Holy Communion; it is also known as the Divine Liturgy, the Mass, and the Great Offering.
- Q. What is the outward and visible sign in the Eucharist?
 A. The outward and visible sign in the Eucharist is bread and wine, given and received according to Christ's command.
- Q. What is the inward and spiritual grace given in the Eucharist?
 A. The inward and spiritual grace in the Holy Communion is the Body and Blood of Christ given to his people, and received by faith.
- Q. What are the benefits which we receive in the Lord's Supper?
 A. The benefits we receive are the forgiveness of our sins,

the strengthening of our union with Christ and one another, and the foretaste of the heavenly banquet which is our nourishment in eternal life.

- Q. What is required of us when we come to the Eucharist?
 A. It is required that we should examine our lives, repent of our sins, and be in love and charity with all people.

Other Sacramental Rites

- Q. What other sacramental rites evolved in the Church under the guidance of the Holy Spirit?
 A. Other sacramental rites which evolved in the Church include confirmation, ordination, holy matrimony, reconciliation of a penitent, and unction.
- Q. How do they differ from the two sacraments of the Gospel?
 A. Although they are means of grace, they are not necessary for all persons in the same way that Baptism and the Eucharist are.
- Q. What is Confirmation?
 A. Confirmation is the rite in which we express a mature commitment to Christ, and receive strength from the Holy Spirit through prayer and the laying on of hands by a bishop.
- Q. What is required of those to be confirmed?
 A. It is required of those to be confirmed that they have been baptized, are sufficiently instructed in the Christian Faith, are penitent for their sins, and are ready to affirm their confession of Jesus Christ as Savior and Lord.
- Q. What is Ordination?
 A. Ordination is the rite in which God gives authority and the grace of the Holy Spirit to those being made bishops,

priests, and deacons, through prayer and the laying on of hands by bishops.

Q. What is Holy Matrimony?

A. Holy Matrimony is Christian marriage, in which the woman and man enter into a life-long union, make their vows before God and the Church, and receive the grace and blessing of God to help them fulfill their vows.

Q. What is Reconciliation of a Penitent?

A. Reconciliation of a Penitent, or Penance, is the rite in which those who repent of their sins may confess them to God in the presence of a priest, and receive the assurance of pardon and the grace of absolution.

Q. What is Unction of the Sick?

A. Unction is the rite of anointing the sick with oil, or the laying on of hands, by which God's grace is given for the healing of spirit, mind, and body.

Q. Is God's activity limited to these rites?

A. God does not limit himself to these rites; they are patterns of countless ways by which God uses material things to reach out to us.

Q. How are the sacraments related to our Christian hope?

A. Sacraments sustain our present hope and anticipate its future fulfillment.

The Christian Hope

Q. What is the Christian hope?

A. The Christian hope 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.

Q. What do we mean by the coming of Christ in glory?

A. By the coming of Christ in glory, we mean that Christ will come, not in weakness but in power, and will make all things new.

Q. What do we mean by heaven and hell?

A. By heaven, we mean eternal life in our enjoyment of God; by hell, we mean eternal death in our rejection of God.

Q. Why do we pray for the dead?

A. We pray for them, because we still hold them in our love, and because we trust that in God's presence those who have chosen to serve him will grow in his love, until they see him as he is.

Q. What do we mean by the last judgment?

A. We believe that Christ will come in glory and judge the living and the dead.

Q. What do we mean by the resurrection of the body?

A. We mean that God will raise us from death in the fullness of our being, that we may live with Christ in the communion of the saints.

Q. What is the communion of saints?

A. The communion of saints is the whole family of God, the living and the dead, those whom we love and those whom we hurt, bound together in Christ by sacrament, prayer, and praise.

Q. What do we mean by everlasting life?

A. By everlasting life, we mean a new existence, in which we are united with all the people of God, in the joy of fully knowing and loving God and each other.

Q. What, then, is our assurance as Christians?

A. Our assurance as Christians is that nothing, not even death, shall separate us from the love of God which is in Christ Jesus our Lord. Amen.

A Catechism

that is to say, an Instruction,
to be Learned by Every Person before he
be brought to be Confirmed
by the Bishop.

QUESTION. What is your Name?

Answer. N. or N. N.

Question. Who gave you this Name?

Answer. My Sponsors in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Sponsors then for you?

Answer. They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; Secondly, that I should believe all the Articles of the Christian Faith; And Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the Articles of thy Belief.

Answer. 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.

Question. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God.

Question. You said that your Sponsors did promise for you, that you should keep God's Commandments. Tell me how many there are?

Answer. Ten.

Question. Which are they?

Answer. The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them; for I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the LORD will not hold him guiltless, that taketh his Name in vain; for the LORD will not hold him guiltless, that taketh his name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother; that thy days may be long in the land which the LORD thy God giveth

thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question. What dost thou chiefly learn by these Commandments?

Answer. I learn two things; my duty towards God, and my duty towards my Neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God is To believe in him, to fear him, And to love him with all my heart, with all my mind, with all my soul, and with all my strength: To worship him, to give him thanks: To put my whole trust in him, to call upon him: To honour his holy Name and his Word: And to serve him truly all the days of my life.

Question. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour is To love him as myself, and to do to all men as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; But to learn and labour truly to get mine own living, And to do my duty in that state of life unto which it shall please God to call me.

Catechist. My good Child, know this; that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.

Answer. 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. Amen.

Question. What desirest thou of God in this Prayer?

Answer. I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that are needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers both of soul and body; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Question. How many Sacraments hath Christ ordained in his Church?

Answer. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word Sacrament?

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. Two; the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism?

Answer. Water; wherein the person is baptized, In the Name of the Father, and of the Son, and of the Holy Ghost.

Question. What is the inward and spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Question. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the Lord's Supper ordained?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question. What is required of those who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Minister of every Parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church, instruct or examine so many Children of his Parish, sent unto him, as he shall think convenient, in some part of this Catechism.*

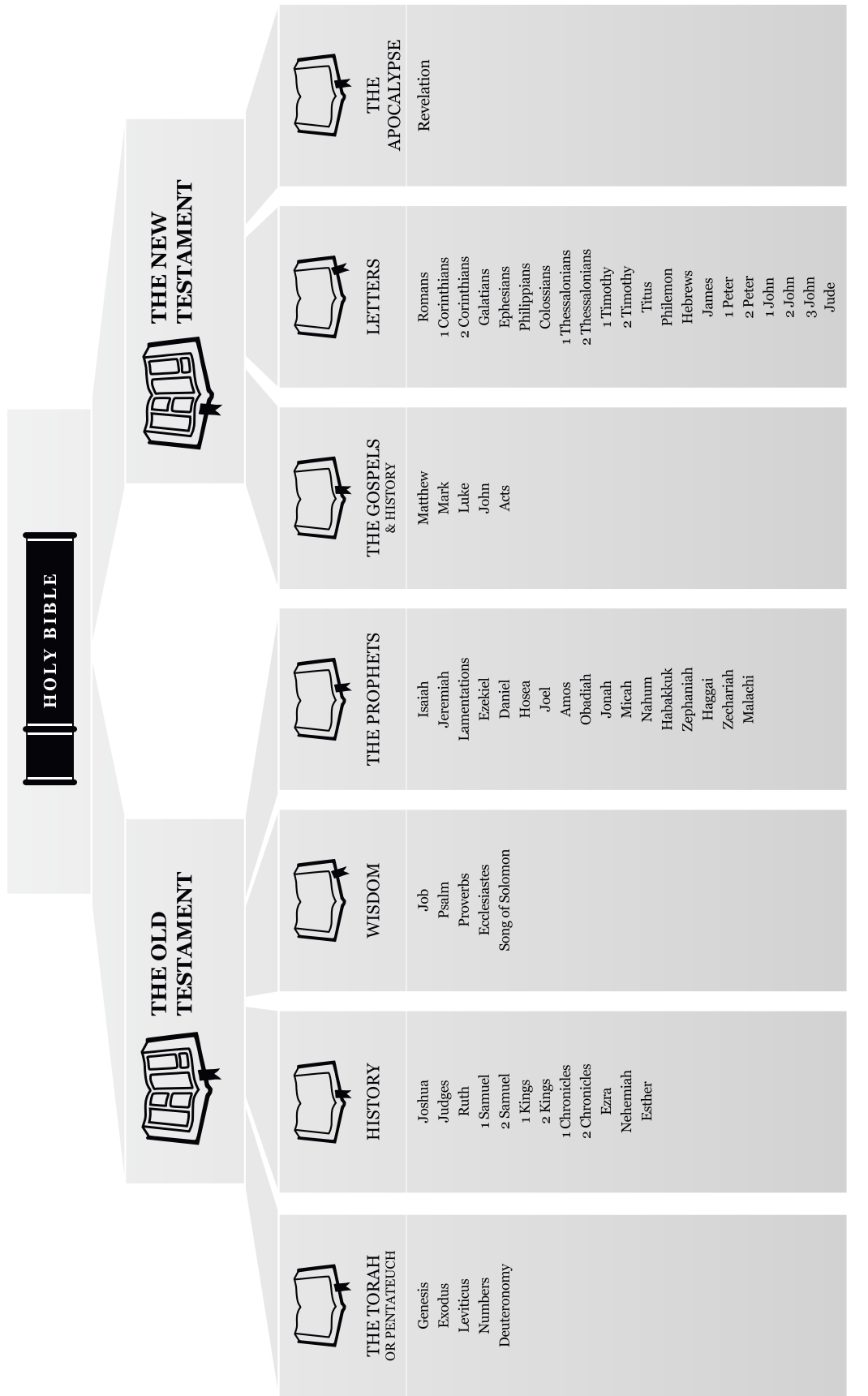
¶ *And all Fathers, Mothers, Masters, and Mistresses, shall cause their Children, Servants, and Apprentices, who have not learned their Catechism, to come to the Church at the time appointed, and obediently to hear and to be ordered by the Minister, until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as Children are come to a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and can answer to the other questions of this short Catechism, they shall be brought to the Bishop.*

¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Minister of*

every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think it to be presented to the Bishop to be confirmed.

- Book of Common Prayer, 1928



Overview of the Old Testament

The Old Testament (also known as the Jewish Tanakh) is the first 39 books in most Christian Bibles. The name stands for the original promise with God (to the descendants of Abraham in particular) prior to the coming of Jesus Christ in the New Testament (or the new promise). The Old Testament contains the creation of the universe, the history of the patriarchs, the exodus from Egypt, the formation of Israel as a nation, the subsequent decline and fall of the nation, the Prophets (who spoke for God), and the Wisdom Books.

- Genesis

Genesis speaks of beginnings and is foundational to the understanding of the rest of the Bible. It is supremely a book that speaks about relationships, highlighting those between God and his creation, between God and humankind, and between human beings.

- Exodus

Exodus describes the history of the Israelites leaving Egypt after slavery. The book lays a foundational theology in which God reveals his name, his attributes, his redemption, his law and how he is to be worshiped.

- Leviticus

Leviticus receives its name from the Septuagint (the pre-Christian Greek translation of the Old Testament) and means "concerning the Levites" (the priests of Israel). It serves as a manual of regulations enabling the holy King to set up his earthly throne among the people of his kingdom. It explains how they are to be his holy people and to worship him in a holy manner.

- Numbers

Numbers relates the story of Israel's journey from Mount Sinai to the plains of Moab on the border of Canaan. The book tells of the murmuring and rebellion of God's people and of their subsequent judgment.

- Deuteronomy

Deuteronomy ("repetition of the Law") serves as a reminder to God's people about His covenant. The book is a "pause" before Joshua's conquest begins and a reminder of what God required.

- Joshua

Joshua is a story of conquest and fulfillment for the people of God. After many years of slavery in Egypt and 40 years in the desert, the Israelites were finally allowed to enter the land promised to their fathers.

- Judges

The book of Judges depicts the life of Israel in the Promised Land—from the death of Joshua to the rise of the monarchy. It tells of urgent appeals to God in times of crisis and apostasy, moving the Lord to raise up leaders (judges) through whom He throws off foreign oppressors and restores the land to peace.

- Ruth

The book of Ruth has been called one of the best examples of short narrative ever written. It presents an account of the remnant of true faith and piety in the period of the judges through the fall and restoration of Naomi and her daughter-in-law Ruth (an ancestor of King David and Jesus).

- 1 Samuel

Samuel relates God's establishment of a political system in Israel headed by a human king. Through Samuel's life, we see the rise of the monarchy and the tragedy of its first king, Saul.

- 2 Samuel

After the failure of King Saul, 2 Samuel depicts David as a true (though imperfect) representative of the ideal theocratic king. Under David's rule the Lord caused the nation to prosper, to defeat its enemies, and to realize the fulfillment of His promises.

- 1 Kings

1 Kings continues the account of the monarchy in Israel and God's involvement through the prophets. After David, his son Solomon ascends the throne of a united kingdom, but this unity only lasts during his reign. The book explores how each subsequent king in Israel and Judah answers God's call—or, as often happens, fails to listen.

- 2 Kings

2 Kings carries the historical account of Judah and Israel forward. The kings of each nation are judged in light of their obedience to the covenant with God. Ultimately, the people of both nations are exiled for disobedience.

- 1 Chronicles

Just as the author of Kings had organized and interpreted Israel's history to address the needs of the exiled community, so the writer of 1 Chronicles wrote for the restored community another history.

- 2 Chronicles

2 Chronicles continues the account of Israel's history with an eye for restoration of those who had returned from exile.

- Ezra

The book of Ezra relates how God's covenant people were restored from Babylonian exile to the covenant land as a theocratic (kingdom of God) community even while continuing under foreign rule.

- Nehemiah

Closely related to the book of Ezra, Nehemiah chronicles the return of this "cupbearer to the king" and the challenges he and the other Israelites face in their restored homeland.

- Esther

Esther records the institution of the annual festival of Purim through the historical account of Esther, a Jewish girl who becomes queen of Persia and saves her people from destruction.

- Job

Through a series of monologues, the book of Job relates the account of a righteous man who suffers under terrible circumstances. The book's profound insights, its literary structures, and the quality of its rhetoric display the author's genius.

- Psalms

The Psalms are collected songs and poems that represent centuries worth of praises and prayers to God on a number of themes and circumstances. The Psalms are impassioned, vivid and concrete; they are rich in images, in simile and metaphor.

- Proverbs

Proverbs was written to give "prudence to the simple, knowledge and discretion to the young," and to make the wise even wiser. The frequent references to "my son(s)" emphasize instructing the young and guiding them in a way of life that yields rewarding results.

- Ecclesiastes

The author of Ecclesiastes puts his powers of wisdom to work to examine the human experience and assess the human situation. His perspective is limited to what happens "under the sun" (as is that of all human teachers).

- Song of Solomon

In ancient Israel everything human came to expression in words: reverence, gratitude, anger, sorrow, suffering, trust, friendship, commitment. In the Song of Solomon, it is love that finds words—inspired words that disclose its exquisite charm and beauty as one of God's choicest gifts.

- Isaiah

Isaiah son of Amoz is often thought of as the greatest of the writing prophets. His name means "The Lord saves." Isaiah is a book that unveils the full dimensions of God's judgment and salvation.

- Jeremiah

This book preserves an account of the prophetic ministry of Jeremiah, whose personal life and struggles are shown to us in greater depth and detail than those of any other Old Testament prophet.

- Lamentations

Lamentations consists of a series of poetic and powerful laments over the destruction of Jerusalem (the royal city of the Lord's kingdom) in 586 B.C.

- Ezekiel

The Old Testament in general and the prophets in particular presuppose and teach God's sovereignty over all creation and the course of history. And nowhere in the Bible are God's initiative and control expressed more clearly and pervasively than in the book of the prophet Ezekiel.

- Daniel

Daniel captures the major events in the life of the prophet Daniel during Israel's exile. His life and visions point to God's plans of redemption and sovereign control of history.

- Hosea

The prophet Hosea son of Beeri lived in the tragic final days of the northern kingdom. His life served as a parable of God's faithfulness to an unfaithful Israel.

- Joel

The prophet Joel warned the people of Judah about God's coming judgment—and the coming restoration and blessing that will come through repentance.

- Amos

Amos prophesied during the reigns of Uzziah over Judah (792-740 B.C.) and Jeroboam II over Israel (793-753).

- Obadiah

The prophet Obadiah warned the proud people of Edom about the impending judgment coming upon them.

- Jonah

Jonah is unusual as a prophetic book in that it is a narrative account of Jonah's mission to the city of Nineveh, his resistance, his imprisonment in a great fish, his visit to the city, and the subsequent outcome.

- Micah

Micah prophesied sometime between 750 and 686 B.C. during the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah. Israel was in an apostate condition. Micah predicted the fall of her capital, Samaria, and also foretold the inevitable desolation of Judah.

- Nahum

The book contains the "vision of Nahum," whose name means "comfort." The focal point of the entire book is the Lord's judgment on Nineveh for her oppression, cruelty, idolatry, and wickedness.

- Habakkuk

Little is known about Habakkuk except that he was a contemporary of Jeremiah and a man of vigorous faith. The book bearing his name contains a dialogue between the prophet and God concerning injustice and suffering.

- Zephaniah

The prophet Zephaniah was evidently a person of considerable social standing in Judah and was probably related to the royal line. The intent of the author was to announce to Judah God's approaching judgment.

- Haggai

Haggai was a prophet who, along with Zechariah, encouraged the returned exiles to rebuild the temple. His prophecies clearly show the consequences of disobedience. When the people give priority to God and his house, they are blessed.

- Zechariah

Like Jeremiah and Ezekiel, Zechariah was not only a prophet, but also a member of a priestly family. The chief purpose of Zechariah (and Haggai) was to rebuke the people of Judah and to encourage and motivate them to complete the rebuilding of the temple.

- Malachi

Malachi, whose name means "my messenger," spoke to the Israelites after their return from exile. The theological message of the book can be summed up in one sentence: The Great King will come not only to judge his people, but also to bless and restore them.

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Overview of The New Testament

The New Testament is a collection of 27 books, usually placed after the Old Testament in most Christian Bibles. The name refers to the new covenant (or promise) between God and humanity through the death and resurrection of Jesus Christ. The New Testament chronicles the life and ministry of Jesus, the growth and impact of the early church, and instructive letters to early churches.

- Matthew

Matthew's main purpose in writing his Gospel (the "good news") is to prove to his Jewish readers that Jesus is their Messiah. He does this primarily by showing how Jesus in his life and ministry fulfilled the Old Testament Scriptures.

- Mark

Since Mark's Gospel (the "good news") is traditionally associated with Rome, it may have been occasioned by the persecutions of the Roman church in the period c. A.D. 64-67. Mark may be writing to prepare his readers for such suffering by placing before them the life of our Lord.

- Luke

Luke's Gospel (the "good news") was written to strengthen the faith of all believers and to answer the attacks of unbelievers. It was presented to debunk some disconnected and ill-founded reports about Jesus. Luke wanted to show that the place of the Gentile (non-Jewish) Christian in God's kingdom is based on the teaching of Jesus.

- John

John's Gospel (the "good news") is rather different from the other three, highlighting events not detailed in the others. The author himself states his main purpose clearly in 20:31: "that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name."

- Acts

The book of Acts provides a bridge for the writings of the New Testament. As a second volume to Luke's Gospel, it joins what Jesus "began to do and to teach"

as told in the Gospels with what he continued to do and teach through the apostles' preaching and the establishment of the church.

- Romans

Paul's primary theme in Romans is presenting the gospel (the "good news"), God's plan of salvation and righteousness for all humankind, Jew and non-Jew alike.

- 1 Corinthians

The first letter to the Corinthians revolves around the theme of problems in Christian conduct in the church. It thus has to do with progressive sanctification, the continuing development of a holy character. Obviously Paul was personally concerned with the Corinthians' problems, revealing a true pastor's (shepherd's) heart.

- 2 Corinthians

Because of the occasion that prompted this letter, Paul had a number of purposes in mind: to express the comfort and joy Paul felt because the Corinthians had responded favorably to his painful letter; to let them know about the trouble he went through in the province of Asia; and to explain to them the true nature (its joys, sufferings and rewards) and high calling of Christian ministry.

- Galatians

Galatians stands as an eloquent and vigorous apologetic for the essential New Testament truth that people are justified by faith in Jesus Christ—by nothing less and nothing more—and that they are sanctified not by legalistic works but by the obedience that comes from faith in God's work for them.

- Ephesians

Unlike several of the other letters Paul wrote, Ephesians does not address any particular error or heresy. Paul wrote to expand the horizons of his readers, so that they might understand better the dimensions of God's eternal purpose and grace and come to appreciate the high goals God has for the church.

- Philippians

Paul's primary purpose in writing this letter was to thank the Philippians for the gift they had sent him upon learning of his detention at Rome. However, he makes use of this occasion to fulfill several other desires: (1) to report on his own circumstances; (2) to encourage the Philippians to stand firm in the face of persecution and rejoice regardless of circumstances; and (3) to exhort them to humility and unity.

- Colossians

Paul's purpose is to refute the Colossian heresy. To accomplish this goal, he exalts Christ as the very image of God, the Creator, the preexistent sustainer of all things, the head of the church, the first to be resurrected, the fullness of deity (God) in bodily form, and the reconciler.

- 1 Thessalonians

Although the thrust of the letter is varied, the subject of eschatology (doctrine of last things) seems to be predominant in both Thessalonian letters. Every chapter of 1 Thessalonians ends with a reference to the second coming of Christ.

- 2 Thessalonians

Since the situation in the Thessalonian church has not changed substantially, Paul's purpose in writing is very much the same as in his first letter to them. He writes (1) to encourage persecuted believers, (2) to correct a misunderstanding concerning the Lord's return, and (3) to exhort the Thessalonians to be steadfast and to work for a living.

- 1 Timothy

During his fourth missionary journey, Paul had instructed Timothy to care for the church at Ephesus while he went on to Macedonia. When he realized that he might not return to Ephesus in the near future, he wrote this first letter to Timothy to develop the charge he had given his young assistant. This is the first of the "Pastoral Epistles."

- 2 Timothy

Paul was concerned about the welfare of the churches during this time of persecution under Nero, and he admonishes Timothy to guard the gospel, to persevere in it, to keep on preaching it, and, if necessary, to suffer for it. This is the second "Pastoral Epistle."

- Titus

Apparently Paul introduced Christianity in Crete when he and Titus visited the island, after which he left Titus there to organize the converts. Paul sent the letter with Zenas and Apollos, who were on a journey that took them through Crete, to give Titus personal authorization and guidance in meeting opposition, instructions about faith and conduct, and warnings about false teachers. This is the last of the "Pastoral Epistles."

- Philemon

To win Philemon's willing acceptance of the runaway slave Onesimus, Paul writes very tactfully and in a lighthearted tone, which he creates with wordplay. The appeal is organized in a way prescribed by ancient Greek and Roman teachers: to build rapport, to persuade the mind, and to move the emotions.

- Hebrews

The theme of Hebrews is the absolute supremacy and sufficiency of Jesus Christ as revealer and as mediator of God's grace. A striking feature of this presentation of the gospel is the unique manner in which the author employs expositions of eight specific passages of the Old Testament Scriptures.

- James

Characteristics that make the letter distinctive are: (1) its unmistakably Jewish nature; (2) its emphasis on vital Christianity, characterized by good deeds and a faith that works (genuine faith must and will be accompanied by a consistent lifestyle); (3) its simple organization; (4) and its familiarity with Jesus' teachings preserved in the Sermon on the Mount.

- 1 Peter

Although 1 Peter is a short letter, it touches on various doctrines and has much to say about Christian life and duties. It is not surprising that different readers have found it to have different principal themes. For example, it has been characterized as a letter of separation, of suffering and persecution, of suffering and glory, of hope, of pilgrimage, of courage, and as a letter dealing with the true grace of God.

- 2 Peter

In his first letter Peter feeds Christ's sheep by instructing them how to deal with persecution from outside the church; in this second letter he teaches them how to deal with false teachers and evildoers who have come into the church.

- 1 John

John's readers were confronted with an early form of Gnostic teaching of the Cerinthian variety. This heresy was also libertine, throwing off all moral restraints. Consequently, John wrote this letter with two basic purposes in mind: (1) to expose false teachers and (2) to give believers assurance of salvation.

- 2 John

During the first two centuries the gospel was taken from place to place by traveling evangelists and teachers. Believers customarily took these missionaries into their homes and gave them provisions for their journey when they left. Since Gnostic teachers also relied on this practice, 2 John was written to urge discernment in supporting traveling teachers

- 3 John

Itinerant teachers sent out by John were rejected in one of the churches in the province of Asia by a dictatorial leader, Diotrephes, who even excommunicated members who showed hospitality to John's messengers. John wrote this letter to commend Gaius for supporting the teachers and, indirectly, to warn Diotrephes.

- Jude

Although Jude was very eager to write to his readers about salvation, he felt that he must instead warn them about certain immoral men circulating among them

who were perverting the grace of God. Apparently these false teachers were trying to convince believers that being saved by grace gave them license to sin since their sins would no longer be held against them.

- Revelation

John writes to encourage the faithful to resist staunchly the demands of emperor worship. He informs his readers that the final showdown between God and Satan is imminent. Satan will increase his persecution of believers, but they must stand fast, even to death. They are sealed against any spiritual harm and will soon be vindicated when Christ returns, when the wicked are forever destroyed, and when God's people enter an eternity of glory and blessedness.

Christian Discipleship - The First Twelve

Christian discipleship is a concept that was born when Jesus Christ hand-selected His first followers. A disciple, by definition, is a convinced adherent of a school or individual. In the case of Jesus, His disciples were those who followed Him while He was on earth, as well as those who continue to follow Him and His teachings today.

Christian discipleship began, according to John's Gospel, the day after Jesus was baptized (John 1:35-39). According to this passage, the first two men to follow Him heard John the Baptist declare that Jesus was the Lamb of God. Andrew and his friend (most likely John) believed what they heard and followed Jesus. Before long, they were telling others about this amazing Man of God!

Andrew recruited his brother Simon (whom Jesus called Peter); the next day Jesus found Philip in Galilee; Philip found Nathaniel and soon a movement was born. Not everyone came easily or willingly at first. However, before long, Jesus had twelve disciples. Why only twelve? We don't really know that answer, but twelve has become a symbolic number of completion in Scripture. From Jacob came the twelve tribes of Israel, so it's possible this number was intended to represent each tribe.

Christian Discipleship - Fulfilling the Great Commission

Christian discipleship is summed up in the Great Commission. After the resurrection and before He ascended into heaven, Jesus appeared one last time to His disciples (they were eleven in number at that time, since Judas Iscariot had betrayed Jesus and hanged himself). This is the moment that He delivered the famous calling for disciples known as The Great Commission:

"All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."
(Matthew 28:18b-20)

Christian discipleship continued to grow when the followers of Jesus gathered in Jerusalem and Peter outlined criteria for selecting a twelfth disciple to replace Judas Iscariot. The Scripture says they drew lots and the lot fell to Matthias. These men, who had previously been disciples, or followers of Jesus, were now to become apostles, or messengers. Their intention was to spread the Word, and beginning with Pentecost, when the Holy Spirit came and indwelt them for the first time, they did! (See Acts 1 and 2)

Christian Discipleship - The Transformation Process

Christian discipleship is more than being a believer - it's about being a follower! Once we make a decision for Christ, then just like Andrew, John and Peter, we must become

His disciples and follow Him. Have you chosen to follow Christ? If so, then you are a modern-day Christian disciple! "But I can't learn personally from Jesus like they did!" you might say. Oh, but you can!

Thanks to the faithfulness of those apostles, who clearly understood their role as messengers of Christ, we have their gospels and letters to go by. Later, when Paul was added to their number (by virtue of his Road to Damascus encounter with the risen Christ), he wrote letters to all the churches he helped create. These books and letters became the New Testament of God's Word, and unlike those first disciples, we have all of Christ's instructions at our fingertips!

Christian Discipleship - The Short Course in a Long Journey

Christian discipleship begins when you make an active choice to get to know Jesus better. By God's grace, it is then accomplished in several ways:

- Live with your teacher – put Jesus in your heart
- Be faithful in your prayer life
- Engage the Gospel in a circle of love
- Study and learn the teachings of Jesus and then apply those teachings in your life
- Help make other disciples, share your faith!

Like those first twelve, you too can be a believer who becomes a follower and messenger!

The Apostle's Creed

I believe in _____, the Father Almighty,
creator of _____ and _____.

I believe in Jesus Christ, his _____, our Lord.

He was _____ by the power of the _____
and born of the _____.

He suffered under _____,
was crucified, died, and was _____.

He _____ to the dead.

On the _____ day he rose again.

He _____ into heaven,
and is seated at the _____ hand of the _____.

He will _____ again to _____ the living and the _____.

I believe in the _____,

the holy _____ Church,

the _____ of saints,

the _____ of _____,

the _____ of the body,

and the _____ . Amen

Appendix H

1. **Matthew 3:7**

But when he saw many Pharisees and Sadducees coming for **baptism**, he said to them, ‘You brood of vipers! Who warned you to flee from the wrath to come?’

Matthew 3:6-8 (in Context) Matthew 3 (Whole Chapter) Other Translations

2. **Matthew 3:13**

[*The **Baptism** of Jesus*] Then Jesus came from Galilee to John at the Jordan, to be baptized by him.

Matthew 3:12-14 (in Context) Matthew 3 (Whole Chapter) Other Translations

3. **Matthew 21:25**

Did the **baptism** of John come from heaven, or was it of human origin?’ And they argued with one another, ‘If we say, “From heaven”, he will say to us, “Why then did you not believe him?”’

Matthew 21:24-26 (in Context) Matthew 21 (Whole Chapter) Other Translations

4. **Mark 1:4**

John the baptizer appeared in the wilderness, proclaiming a **baptism** of repentance for the forgiveness of sins.

Mark 1:3-5 (in Context) Mark 1 (Whole Chapter) Other Translations

5. **Mark 1:9**

[*The **Baptism** of Jesus*] In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan.

Mark 1:8-10 (in Context) Mark 1 (Whole Chapter) Other Translations

6. **Mark 10:38**

But Jesus said to them, ‘You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the **baptism** that I am baptized with?’

Mark 10:37-39 (in Context) Mark 10 (Whole Chapter) Other Translations

7. **Mark 10:39**

They replied, ‘We are able.’ Then Jesus said to them, ‘The cup that I drink you will drink; and with the **baptism** with which I am baptized, you will be baptized;

Mark 10:38-40 (in Context) Mark 10 (Whole Chapter) Other Translations

8. **Mark 11:30**

Did the **baptism** of John come from heaven, or was it of human origin? Answer me.’

Mark 11:29-31 (in Context) Mark 11 (Whole Chapter) Other Translations

9. **Luke 3:3**

He went into all the region around the Jordan, proclaiming a **baptism** of repentance for the forgiveness of sins,

Luke 3:2-4 (in Context) Luke 3 (Whole Chapter) Other Translations

10. **Luke 3:21**

[*The **Baptism** of Jesus*] Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened,

Luke 3:20-22 (in Context) Luke 3 (Whole Chapter) Other Translations

11. **Luke 7:29**

(And all the people who heard this, including the tax-collectors, acknowledged the justice of God, because they had been baptized with John’s **baptism**.)

Luke 7:28-30 (in Context) Luke 7 (Whole Chapter) Other Translations

12. **Luke 12:50**

I have a **baptism** with which to be baptized, and what stress I am under until it is completed!

Luke 12:49-51 (in Context) Luke 12 (Whole Chapter) Other Translations

13. **Luke 20:4**

Did the **baptism** of John come from heaven, or was it of human origin?’

Luke 20:3-5 (in Context) Luke 20 (Whole Chapter) Other Translations

14. **Acts 1:22**

beginning from the **baptism** of John until the day when he was taken up from us—one of these must become a witness with us to his resurrection.’

Acts 1:21-23 (in Context) Acts 1 (Whole Chapter) Other Translations

15. **Acts 10:37**

That message spread throughout Judea, beginning in Galilee after the **baptism** that John announced:

Acts 10:36-38 (in Context) Acts 10 (Whole Chapter) Other Translations

16. **Acts 13:24**

before his coming John had already proclaimed a **baptism** of repentance to all the people of Israel.

Acts 13:23-25 (in Context) Acts 13 (Whole Chapter) Other Translations

17. **Acts 18:25**

He had been instructed in the Way of the Lord; and he spoke with burning enthusiasm and taught accurately the things concerning Jesus, though he knew only the **baptism** of John.

Acts 18:24-26 (in Context) Acts 18 (Whole Chapter) Other Translations

18. **Acts 19:3**

Then he said, ‘Into what then were you baptized?’ They answered, ‘Into John’s **baptism**.’

Acts 19:2-4 (in Context) Acts 19 (Whole Chapter) Other Translations

19. **Acts 19:4**

Paul said, ‘John baptized with the **baptism** of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus.’

Acts 19:3-5 (in Context) Acts 19 (Whole Chapter) Other Translations

20. **Romans 6:4**

Therefore we have been buried with him by **baptism** into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

[Romans 6:3-5 \(in Context\)](#) [Romans 6 \(Whole Chapter\)](#) [Other Translations](#)

21. **1 Corinthians 15:29**

Otherwise, what will those people do who receive **baptism** on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf?

[1 Corinthians 15:28-30 \(in Context\)](#) [1 Corinthians 15 \(Whole Chapter\)](#) [Other Translations](#)

22. **Ephesians 4:5**

one Lord, one faith, one **baptism**,

[Ephesians 4:4-6 \(in Context\)](#) [Ephesians 4 \(Whole Chapter\)](#) [Other Translations](#)

23. **Colossians 2:12**

when you were buried with him in **baptism**, you were also raised with him through faith in the power of God, who raised him from the dead.

[Colossians 2:11-13 \(in Context\)](#) [Colossians 2 \(Whole Chapter\)](#) [Other Translations](#)

24. **Hebrews 6:2**

instruction about **baptisms**, laying on of hands, resurrection of the dead, and eternal judgement.

[Hebrews 6:1-3 \(in Context\)](#) [Hebrews 6 \(Whole Chapter\)](#) [Other Translations](#)

25. **Hebrews 9:10**

but deal only with food and drink and various **baptisms**, regulations for the body imposed until the time comes to set things right.

[Hebrews 9:9-11 \(in Context\)](#) [Hebrews 9 \(Whole Chapter\)](#) [Other Translations](#)

26. **Acts 13:24**

before his coming John had already proclaimed a **baptism** of repentance to all the people of Israel.

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instruction about **baptisms**, laying on of hands, resurrection of the dead, and eternal judgement.

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[Hebrews 9:9-11 \(in Context\)](#) [Hebrews 9 \(Whole Chapter\)](#) [Other Translations](#)

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