

BEGINNINGS

Catechism, Creed, and Commandments



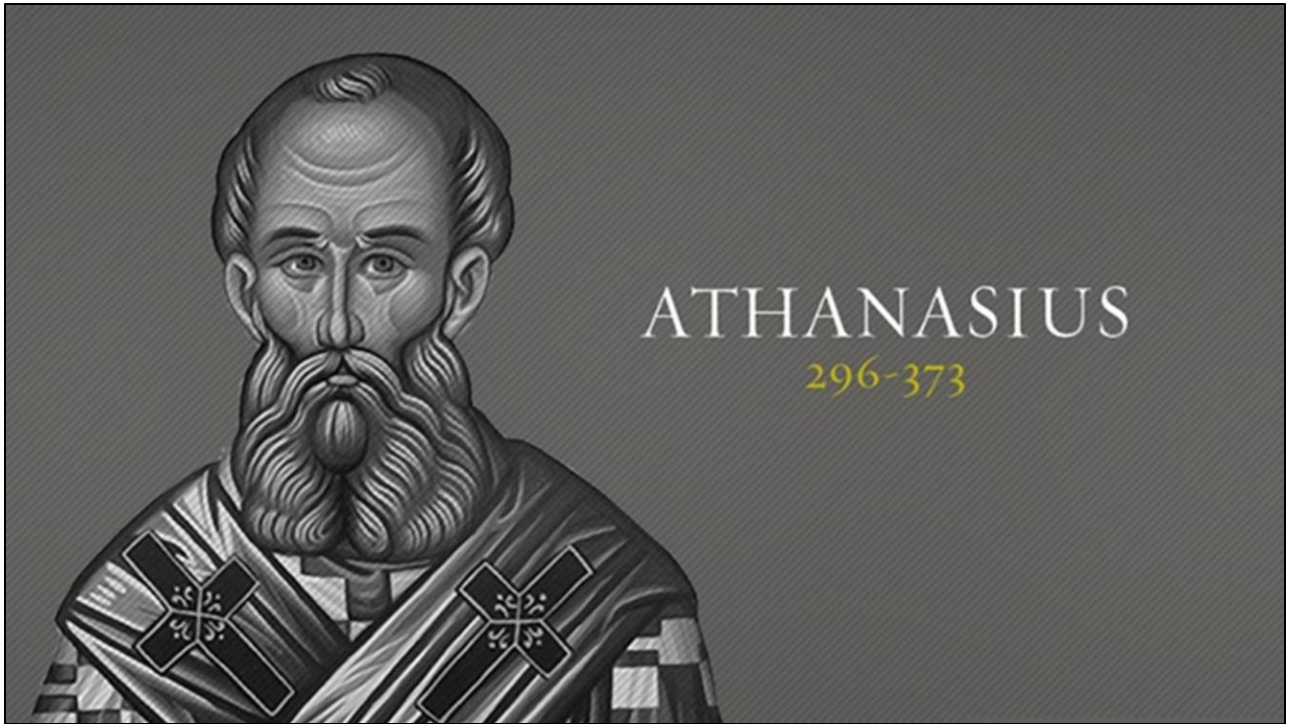
PRAYER

Heavenly Father, God of all grace, govern our hearts that we may never forget Your blessings but steadfastly thank and praise You for all Your goodness in this life until, with all Your saints, we praise You eternally in Your heavenly kingdom; through Jesus Christ, our Lord.

Collect for Thanksgiving to God



Input commentary and additional resources here.



Athanasius

- Born in Alexandria, Egypt
- Known as Athanasius the Great; Athanasius the Confessor
- A principal theologian at the Council of Nicaea (325 A.D.)
- Instrumental in helping a divided Church come to agreement as to the nature of the Son of God, Jesus Christ
- Responsible for much of the content of the *Nicene Creed*

It is a wholly creative and energizing reality, self-consistent and undivided in its active power, for the Father makes all things through the Word and in the Holy Spirit, and in this way the unity of the holy Trinity is preserved. Accordingly, in the Church, one God is preached, one God who is above all things and through all things and in all things.

God is above all things as Father, for he is principle and source; he is through all things through the Word; and he is in all things in the Holy Spirit.

INTRODUCTION & TEXTS





1. Introduction and Texts

- a. Catechism derives from a Greek word meaning “with an echo”
 - i. Catechesis is the church’s way of teaching the faith in question and answer, hearing and speaking
 - ii. Catechumens are those who receive the teaching and respond with a confession of faith
 - iii. The catechumenate is catechetical process that culminates in the Rites of Initiation

Texts for catechism at St. John's

1. Bible
2. Catechism
3. Hymnal
4. Didache



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 - iii. The catechumenate is catechetical process that culminates in the Rites of Initiation
 - b. Texts for catechism at St. John’s
 - i. The Bible. ESV is our preferred version, but any translation will suffice
 - ii. The Catechism. We will use Martin Luther’s Small and Large Catechisms published in a single volume
 - iii. The hymnal. We use Lutheran Service Book at St. John’s
 - iv. *Didache*. This is a commentary on the parts of the Luther’s Small Catechism integrating Bible and Hymnal references

rites of initiation





2. Rites of Initiation

a. The Rites of Initiation are Baptism, Confirmation, and Eucharist.

- i. Baptism is for those who have not previously been baptized, or were baptized in a non-trinitarian church
- ii. Confirmation is for those who have been baptized in a church that baptizes in the name of the Father, Son, and Holy Spirit and confesses the trinitarian faith expressed in the historic creeds of the Christian Church
- iii. Eucharist is an expression of the fellowship given in baptism and confession

Schedule for the Rites of Initiation

[Date]	Didache Begins
[Date]	Application for Rites of Initiation
[Date]	Easter Vigil



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 - iii. Eucharist is an expression of the fellowship given in baptism and confession
- b. Schedule for the Rites of Initiation
 - i. After the third session, catechumens will be given the opportunity to request participation in the Rites of Initiation
 - ii. Catechumens may decide at any time to withdraw their request if they discover an element of our teaching with which they disagree
 - iii. Rites of Initiation for the spring session will be at the Easter Vigil, which is the Saturday evening prior to Easter
 - iv. Rites of Initiation for the fall session will be at the Feast of All Saints' Day

Session 1: Bible

Creation | Genesis 1:1–2:3 (p. 1–2)

Fall | Genesis 3:1–24 (p. 3–4)



Session 1: Catechism

Martin Luther's Small and Large Catechisms

p. 6–25, 27–30, 39–40, 95–133, 209–215

Didache

p. 1–4, 11–14, 19–22



Session 1: Hymnal

Invocation & Benediction | LSB 151, 166

Kyrie | LSB 152–153

Gloria | LSB 154

Creed | LSB 158–159, 319



THE APOSTLES' CREED

First Article



**I believe in God, the Father Almighty, maker of
heaven and earth.**



What does this mean? I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still takes care of them. He also gives me clothing and shoes, food and drink, house and home, wife and children, land, animals, and all I have. He richly and daily provides me with all that I need to support this body and life. He defends me against all danger and guards and protects me from all evil. All this He does only out of fatherly, divine goodness and mercy, without any merit or worthiness in me. For all this it is my duty to thank and praise, serve and obey Him.

This is most certainly true.

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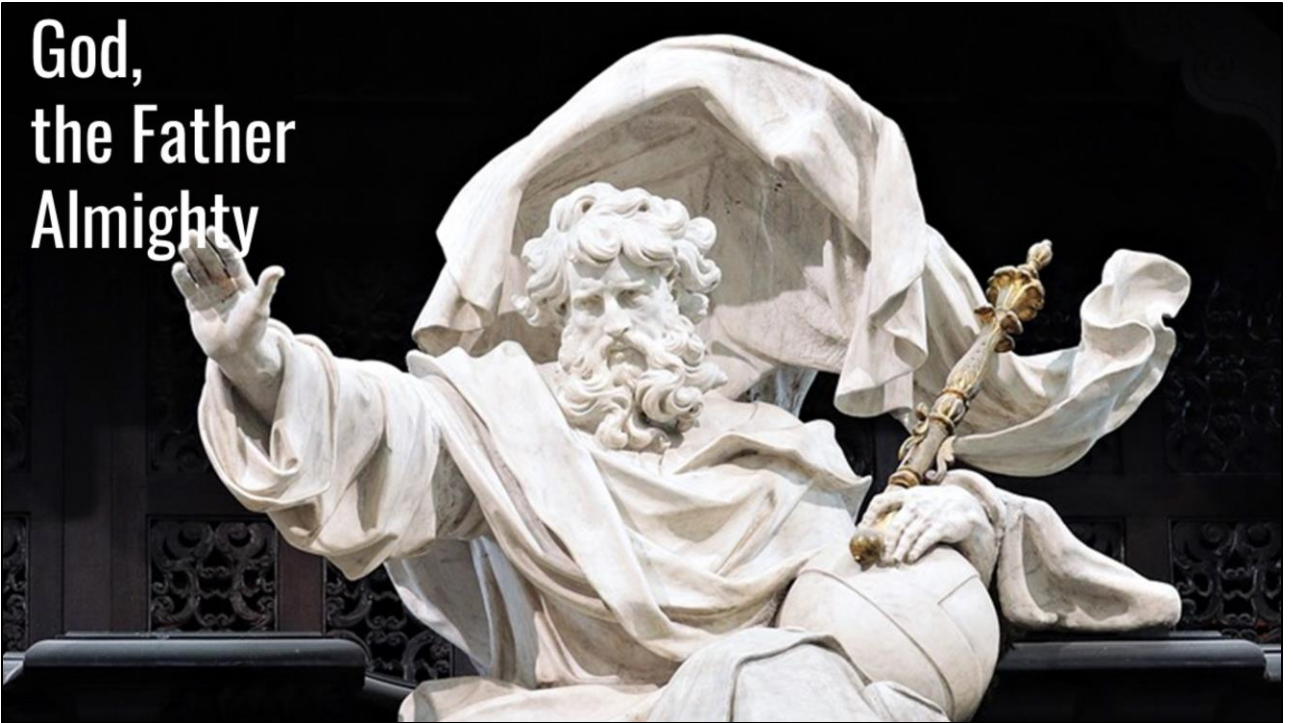
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3. Apostles' Creed: First Article
 - a. I believe that God has made me
 - i. The Creed is intensely personal
 - ii. /am a creature of God
 - iii. God's creative activity bestows both life and dignity

God, the Father Almighty



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 - b. God the Father
 - i. God is known as Father primarily because of His Son, Jesus Christ, who has made Him known as Father
 - ii. God's nature is to give fatherly gifts (cf. Luke 11:11-13); God creates and sustains
 - iii. God is our Father by adopting us into His family

Creation

- Genesis 1
 - Creation “from above”
 - God’s creative activity in 6 days
 - God creates by His Word
 - Creation unfolds poetically and liturgically
 - God says, “Let there be...” Creation responds, “And there was...”
 - Creation culminates in a 7th day of rest and enjoyment of the fullness of creation
 - God creates humanity in His image
- Genesis 2
 - Creation “from below”
 - From the viewpoint of the man and woman
 - Humanity created with care, from the stuff of creation (man from the earth; woman from man)
 - Humanity given the Spirit of God



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 - d. God's providence and preservation
 - i. God not only creates, but He also preserves His creation
 - ii. God sustains His creation through His creation; this is the teaching of vocation (Session 6)
 - iii. God guards against evil
 - iv. God addresses the problem of evil (theodicy) through the cross



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 - e. My response
 - i. My response to God begins with God's gifts to me

ii. It is my duty to thank and praise, serve and obey Him

THE TEN COMMANDMENTS

First Table





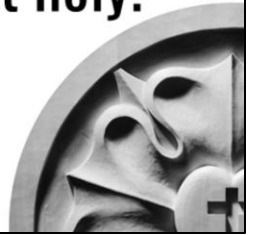
4. Ten Commandments: First Table

- a. God's Law is summarized in two commandments (cf. Matthew 22:34-40)
 - i. Love God
 - ii. Love your neighbor

But when the Pharisees heard that he had silenced the Sadducees, they gathered together. And one of them, a lawyer, asked him a question to test him. "Teacher, which is the great commandment in the Law?" And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets."

- b. The first table of the Law consists of the first three commandments

**You shall have no other gods.
You shall not misuse the name of the Lord your
God.
Remember the Sabbath day by keeping it holy.**



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- c. The First Commandment: Faith

You shall have no other gods. What does this mean? We should fear, love, and trust in God above all things.

- i. The First Commandment does is passive in nature: to have
- ii. Luther: to have a God is to put your trust in something
- iii. If your faith is right, then your God is the true God
- iv. The most common false god in the world is money
- v. The explanation of the Small Catechism establishes the rhythm of fear & love

vi. We fear God's wrath, but love Him for His mercy

The Second Commandment: Prayer



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You shall not misuse the name of the LORD your God. What does this mean? We should fear and love God so that we do not curse, swear, use satanic arts, lie, or deceive by His name, but call upon it in every trouble, pray, praise, and give thanks.

- i. God reveals His name to Moses: I AM (cf. Exodus 3:14)
- ii. All being originates with God
- iii. Jesus completes the name of God - "I am Savior" (cf. Matthew 1:21)
- iv. God gives His name to address Him - through Jesus Christ, our Lord
- v. Misuse of God's name is not limited to cursing, swearing, etc., but also neglecting or despising prayer



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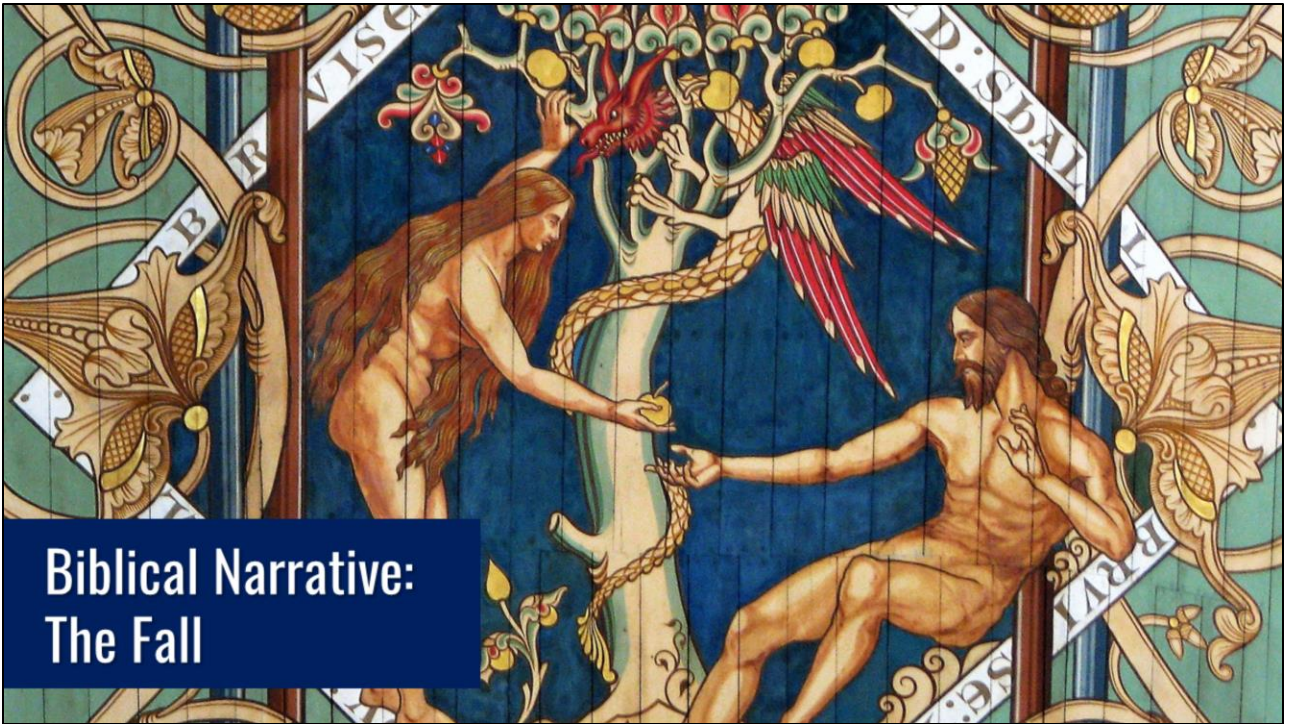
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- e. The Third Commandment: Worship

Remember the Sabbath day by keeping it holy. What does this mean? We should fear and love God so that we do not despise preaching and His Word, but hold it sacred and gladly hear and learn it.

- i. Sabbath means rest; the sabbath rest follows God's rest on the 7th day of creation
- ii. Sabbath is no longer one designated day each week
- iii. God's Word sanctifies any day as a holy day
- iv. Worship is the time when we rest from our labor and God goes to work



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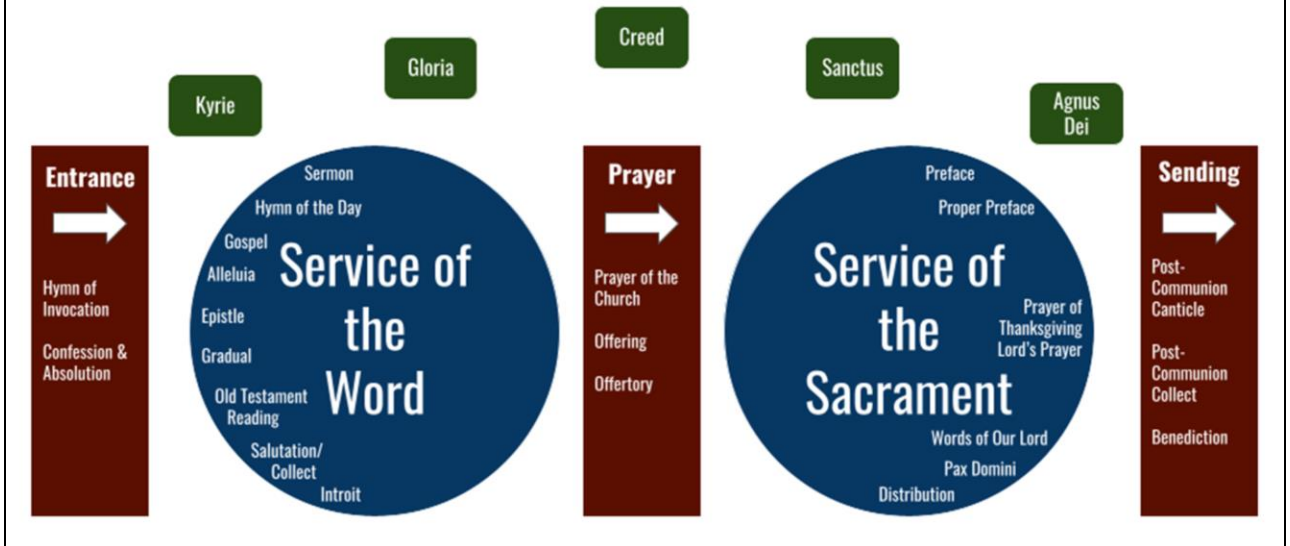
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- iv. Worship is the time when we rest from our labor and God goes to work
- f. The Fall
 - i. Though God created humanity to love both God and neighbor, sin is a complicating incident that changes our relationship with God and the neighbor—and the Law
 - ii. Humans are unable to keep the Law of God and so the Law always accuses people of sin
 - iii. The narrative of the Fall (cf. Genesis 3:1–24) shows that sin is much deeper than occasional errors or misdeeds; it is a crisis of faith (First Table of the Law)
 - iv. Sin is a fundamental disorientation of our status as God's creatures

WORSHIP

Invocation, Benediction, Kyrie
Gloria, Creed



THE DIVINE SERVICE



5. Worship

- a. Invocation and Benediction (LSB 151, 166)
 - i. Worship begins in God's name, recalling baptism (see Matthew 28:19)
 - ii. Worship ends with God's name and sends us to our vocation (see Numbers 6:22-27)
- b. Kyrie - "Lord, have mercy" (LSB 152-153)
 - i. We are sinners who do not deserve to come into God's presence, but do so only by His mercy
 - ii. The Kyrie is the first of the five pillars of the Divine Service
- c. Gloria - "Glory to God in the highest" (LSB 154)
 - i. The song of the angels at Jesus' birth is a hymn of praise that expands into a doxology for Father, Son, and Holy Spirit
 - ii. The Gloria is the second of the five pillars of the Divine Service
- d. Creed - "I believe" (LSB 158-159, 319)
 - i. The three ecumenical creeds summarize the trinitarian faith and anchor us to the historic church
 - ii. The Creed is the third of the five pillars of the Divine Service

PRAYER

Almighty God and Father, because You always grant growth to Your Church, increase the faith and understanding of our catechumens that, recalling the new birth by the water of Holy Baptism, they may forever continue in the family of those whom You adopt as Your sons and daughters; through Jesus Christ, our Lord.

Collect for Catechumens



Input commentary and additional resources here.