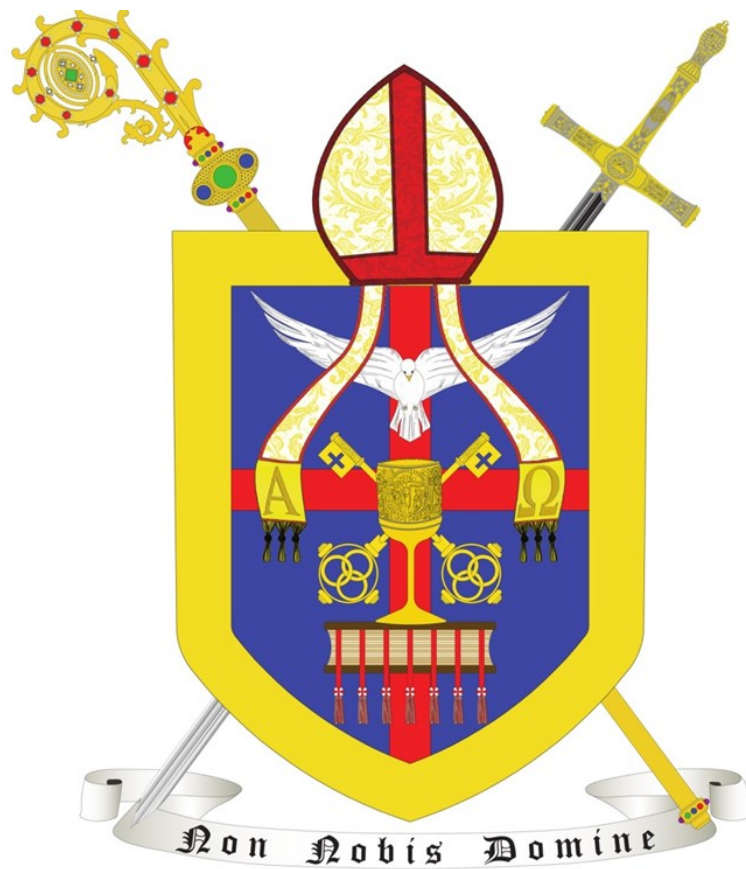


International Communion of the Charismatic Episcopal Church



Catechism

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Table of Contents

INTRODUCTION:	5
About the International Communion of the Charismatic Episcopal Church.....	5
About the ICCEC Catechism.	5
On the Catechism	5
On God’s Self Revelation.....	6
On Faith needed to receive revelation	6
On Holy Scripture and Holy Tradition.....	7
On Holy Scripture.....	8
PART ONE: The FAITH of the Church is our Identity.	12
On the Creeds	12
The Apostles’ Creed	12
The Nicene Creed	13
On the Articles of the Nicene Creed.....	14
On the First Article	14
On the Second Article	20
On the Third Article.....	22
On the Fourth Article	25
On the Fifth Article	26
On the Sixth Article.....	28
On the Seventh Article.....	28
On the Eighth Article.....	30
On the Ninth Article	34
On the Tenth Article.....	35
The Sacraments	35
On the Sacrament of Holy Baptism	35
On the Sacrament of Holy Eucharist	36
On the Sacrament of Confirmation.....	38
On the Sacrament of Reconciliation or Confession or Penance	38
On the Sacrament of Holy Orders	39
On the Sacrament of Holy Matrimony	41
On the Sacrament of Holy Unction.	42
On the Eleventh Article.....	42
On the Twelfth Article.....	43

PART TWO: HOPE Defines Our Involvement In God's Kingdom Work 44

On Prayer	44
On the Lord's Prayer	45
The Invocation ("Our Father, Who art in heaven...").....	45
On the First Petition ("Hallowed be Thy Name;")	45
On the Second Petition ("Thy Kingdom come;").....	46
On the Third Petition ("Thy Will be done, on earth as it is in Heaven.").....	47
On the Fourth Petition ("Give us this day our daily bread ;")	47
On the Fifth Petition ("And forgive us our trespasses, as we forgive those who trespass against us;")	48
On the Sixth Petition ("And lead us not into temptation ;").....	49
On the Seventh Petition ("But deliver us from evil.")	49
On ending the Lord's Prayer	50
On the Doctrine of Blessedness.....	50
The First Beatitude ("Blessed are the poor in spirit...")	51
The Second Beatitude ("Blessed are they that mourn...")	52
The Third Beatitude ("Blessed are the meek...").....	52
The Fourth Beatitude ("Blessed are they which hunger and thirst after righteousness...")	52
The Fifth Beatitude ("Blessed are the merciful...").....	53
The Sixth Beatitude ("Blessed are the pure in heart...")	54
The Seventh Beatitude ("Blessed are the peacemakers...")	54
The Eighth Beatitude ("Blessed are they that are persecuted for righteousness' sake...")	55
The Ninth Beatitude ("Blessed are you, when men shall revile you...")	55

PART THREE: LOVE is Our Investment in the Church, Through the Christian Life of Discipleship 57

The Ten Commandments	57
On the Division of the Commandments into Two Tablets	58
The First Commandment	58
The Second Commandment	59
The Third Commandment.....	60
The Fourth Commandment	61
The Fifth Commandment	61
The Sixth Commandment	62
The Seventh Commandment	63
The Eighth Commandment	63
The Ninth Commandment.....	64

The Tenth Commandment 65

PART FOUR: OBEDIENCE the way to Increase God’s Kingdom. Defining the Unique Calling of the ICCEC..... 66

The ICCEC Practices “Three Streams” OR Convergence Worship 66

First “Stream,” SACRAMENTAL-LITURGICAL:..... 67

Second “Stream,” EVANGELICAL: 67

Third “Stream,” CHARISMATIC:..... 67

INTRODUCTION:

About the International Communion of the Charismatic Episcopal Church

Our Identity:

We are men and women of faith gathered from diverse backgrounds seeking an expression of the church that is fully sacramental and liturgical, evangelical and charismatic; a church that is submitted to the authority of scripture as interpreted by the continuing witness of the ancient church and governed by consensus. Our worship is Biblical, liturgical and Spirit filled, ancient and contemporary, holy and joyful. We are committed to advancing God's kingdom by proclaiming the Gospel to the least, the lost and the lonely.

A Church Fully Sacramental and Liturgical:

At the center of worship is the sacrament of Holy Eucharist (The Lord's Supper) in which we believe is the Real Presence of Christ. We celebrate the living historic forms of the liturgies of the Church and the seven Sacraments of Baptism, Confirmation, Holy Communion (or Eucharist), Reconciliation, Anointing for Healing, Ordination and Matrimony.

A Church Fully Evangelical:

We are a church holding to a high view of Holy Scriptures of the Old and New Testaments, believing them to contain all things necessary to salvation; nothing can be taught as necessary for salvation that is not contained therein: We are committed to the preaching of the Gospel to fulfill the great commission. We believe that we are saved by grace alone and justified by faith in Christ who is calling us to a personal relationship with Him.

A Church Fully Charismatic:

We are a church open to the historic working of the Holy Spirit. We believe that through the baptism of the Holy Spirit all believers are empowered to participate in the fullness of ministry. The baptism of the Holy Spirit releases in the believer both the fruit and gifts of the Spirit for the building up of the church and the advancement of the Kingdom.

A Church of Consensus Government:

We are a church governed by bishops in apostolic succession who are humbly submitted to the leading of the Holy Spirit and to each other. We are a house of prayer at all levels of government, and we desire to hear the voice of God. Decisions are made in council upon coming to consensus. The church is administered by the orders of Bishops, Priests, Deacons and Laity. All baptized Christians are ministers of the Church.

About the ICCEC Catechism.

On the Catechism

Q-1. What is a catechism?

A. A catechism is an instruction in the Christian faith, taught to all Christians, equipping them to follow Christ as Lord and Savior.

Q-2. What is the meaning of the word catechism?

A. It is a Greek word, signifying instruction or oral teaching which has been used ever since the times of the Apostles to denote that primary instruction in the Orthodox faith, which every Christian needs.

Luke 1:4. John 20:31. II Peter 1:15-16. Acts 18:25. Genesis 18:19. Psalm 119:1

On God's Self Revelation

Q-3. How does God reveal Himself to all who would receive Him?

A. God reveals Himself by general revelation through His wonderful creation and by special revelation through Holy Scripture. The definitive revelation of God is Jesus Christ.

Genesis 1:1. 2:4. Proverbs 16:4. John 1:1-3. Hebrews 1:10. Romans 1:19, 20. Psalm 19:1-6. Isaiah 40:26. Acts 17:23-30.

Q-4. Who does God reveal Himself to be?

A. God reveals Himself as having one single Nature, but in a Holy Community of three (3) Persons; named the Father, the Son and the Holy Spirit. This truth is revealed to us but is above human understanding.

Deuteronomy 6:4. Matthew 28:10. John 8:54-59; 14:25-26; 15:26. Ephesians 4:4-6. I Peter 1:2.

Q-5. What does God reveal about Himself in the works of His creation?

A. God reveals many of His attributes by His amazing creation of all things, but chiefly by His eternal power and Godhead as well as by indicating His community of Persons.

Genesis 1:1, 31. Romans 1:18-20.

Q-6. Can man then have some knowledge of God without a special revelation from Him?

A. Man may have some knowledge of God by contemplation of those things which God has created; but this knowledge is imperfect and insufficient for salvation, and can serve only as a preparation for faith and as a help towards the knowledge of God from His special revelation.

Romans 1:20; Acts 17:26-27.

On Faith needed to receive revelation

Q-7. What is necessary in order to please God and live a Christian life?

A. First the knowledge of the true God through right faith in Him; Second, a life lived by grace through faith expressing itself in good works.

Hebrews 11:6. Ephesians 2:8-10. Galatians 5:6 James 2:14-23.

Q-8. Why is faith necessary in the first place?

A. Faith is necessary because, as Holy Scripture testifies, *without faith it is impossible to please God*. Hebrews 11:6; 3:12. John 3:18-19.

Q-9. What is faith?

A. According to the definition of the Apostle, faith is the substance of things hoped for, the evidence of things not seen. It is a trust in the unseen, as though it were seen, a belief in what is hoped and waited for, as if it were present.

Hebrews 11:1

Q-10. Why must such saving faith be inseparable from a life of good works?

A. It is inseparable because, as the Holy Scripture testifies, faith without works is dead.

James 2:18, 20

Q-11. What is the difference between knowledge and faith?

A. Knowledge has for its object things visible and comprehensible; faith, on the other hand, concerns things which are invisible and even incomprehensible. Knowledge is founded on experience, and on examination of its object; but faith, on belief of testimony to truth. Knowledge belongs properly to the intellect, although it may also act on the heart; faith belongs principally to the heart, although it is imparted through the intellect.

I Corinthians 14:15-19 and 40. John 4:23-24. Ephesians 5:17; 6:19. Colossians 3:16. Jude 20. Psalm 47:7. Romans 12:1-2.

On Holy Scripture and Holy Tradition

Q-12. How does God give special revelation of Himself to humanity?

A. In the past the Holy Spirit gives individuals visions, dreams and private communications; but now in the fullness of time God speaks to us in the Word of God made incarnate, Jesus Christ our Lord and Savior; and by the written Word of God, the Holy Scriptures.

Romans 1:19, 20. Hebrews 1: 1-3. II Corinthians 3:18. I Timothy 3:15, 16. II Timothy 3:15-17. II Peter 1:18-20.

Q-13. How is Divine Revelation spread in this world, and preserved in Christ's Church?

A. Divine Revelation is spread and preserved by the presence of the Holy Spirit in the Church, expressed primarily through the authority of Holy Scripture, and witnessed to and affirmed by the community of the faithful throughout the ages.

John 14:26 I Timothy 3:15, 16 II Timothy 2:1-2 and 3:15-17

Q-14. What is meant by “Holy Tradition”?

A. Holy Tradition is the life of the Spirit in the Church lived out by the faithful in continuity with the prayer, worship, councils, creeds and teachings agreed upon by doctors and fathers who assist in interpreting Holy Scripture for us.

Deuteronomy 31:23 I Chronicles 22:13 Acts 1:2 I Peter 2:5

Q-15. What is the book we call Holy Scripture?

A. Certain books are written by the Spirit of God through those sanctified by God, called Patriarchs, Prophets and Apostles. These books are commonly termed the Holy Bible.

II Timothy 3:15-17 Hebrews 1:1-2 II Peter 1:18-20.

Q-16. What does the word Bible mean?

A. It is a Greek word meaning “The Book” or “Library of books.” The name signifies that these sacred books deserve attention before all others.

Q-17. How was Holy Scripture given?

A. Holy Scripture is given by Divine Revelation in order to preserve more exactly and unchangeably God’s revelation of Himself. In Holy Scripture we read the words of the Patriarchs, Prophets and Apostles precisely as if we were living with them and listening to them, although the latest of the sacred books were written long before our time.

John 20:30-31. II Timothy 3:15, 16. II Peter 1:19-20.

Q-18. Why is the Bible also called the Word of God written?

A-The sixty-six (66) books of the Holy Bible are in their very words, the Word of God given in various literary forms to all Christ’s Church for all times.

II Timothy 3:15, 16. II Peter 1:19-20.

On Holy Scripture

Q-19. When were the sacred books of the Bible or Holy Scriptures written?

A. They were written at different times: some before the birth of Christ (the Old Testament) and others after (the New Testament).

Q-20. What are the Old and New Testaments?

A. Together they are the one covenant of grace God has made with humanity, given first in the Old Testament, then more fully revealed in the New Testament.

Genesis 12:1-3; 15:1-6; 17:1-7. Galatians 3:15-18. Romans 4:1-8, 21-25. Psalm 32:1-2. Romans 4:6-8. Hebrews 1:1-3.

Q-21. What does the Old Testament say in summary?

A. In summary the Old Testament says that God promised to all people a Divine Savior and prepared them to receive Him.

Genesis 12:1; 15:1-6. Galatians 3:16. II Samuel 7:16. Isaiah 40:3-5, 10-11; 53:4-12; 61:1-3. Jeremiah 31:31-34. John 1:19-23, 29-35, 51. Hebrews 1:1-3.

- Q-22. How did God prepare people to receive the Savior?
A. God prepared them through gradual and progressive revelation, by prophecies and types.
Galatians 3:16. II Samuel 7:16. Isaiah 40:3-5, 10-11; 53:4-12; 61:1-3. Jeremiah 31:31-34. John 1:19-23, 29-35, 51. Hebrews 1:1-3. Genesis 12:1; 15:1-6.
- Q-23. What is the New Testament's teaching, and connection with the Old Testament?
A. The New Testament teaches that God has actually given us a Divine Savior, His only-begotten Son Jesus Christ, in direct fulfillment of all that He indicated and promised from the Garden of Eden and throughout the Old Testament.
Isaiah 7:7:14. Matthew 1:18-25; 26:63-65. Mark 14:61-63. Luke 3:23-38.
- Q-24. How many books of the Old Testament are there?
A. There are thirty-nine (39) books in the Old Testament.
- Q-25. Is there any division of the Old Testament books that can help us understand their purpose and content?
A. Yes, they may be divided into the following four classes:
1. Books of the Law, which are the basis of the Old Testament.
2. Historical books, which contain principally the history of God's Old Testament covenant people, tribes, and finally the nation Israel.
3. Poetical books, which contain the doctrine of God in the old covenant.
4. Prophetic books, which contain prophecies: proclamations of God's Covenant promises and predictions of things future, especially of Jesus Christ.
- Q-26. Which are the books of the Law?
A. The first five books commonly referred to as the Books of Moses are: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Jesus Christ Himself gives to these books the general name of the Law of Moses.
Luke 24:44. John 3:14; 5:46. Acts 3:22-24.
- Q-27. What is contained in the first five (5) books of Moses?
A. The first five books of Moses contain the account of the creation of the world and of man, and afterwards the history and ordinances of religion in the first ages of humanity. This is followed by the history of God's revealed religion in the time of the prophet Moses, the Law being given through him from God.
- Q-28. Which are the historical books of the Old Testament?
A. The historical books are the Books of Joshua, Judges, Ruth, I and II Samuel, I and II Kings, I and II Chronicles, and the books of Ezra, Nehemiah and Esther.
- Q-29. Which books are poetical?
A. The books of Job, The Psalms, Proverbs, Ecclesiastes and the Song of Solomon are the poetical books.

- Q-30. What is particularly useful about the Book of Psalms?
A. This book contains allusions to the history of God's covenant people, many prophecies of our Savior Christ, and gives us an expression of living relationship with God our Creator. It is a perfect manual of prayer and praise, and so should be in continual use in the Divine service of the Church.
- Q-31. Which are the books of the prophets?
A. The books of the prophets are Isaiah, Jeremiah and his Lamentations, Ezekiel, Daniel, and the twelve Minor Prophets.
- Q-32. How many books of the New Testament are there?
A. There are twenty-seven (27) books of the New Testament.
- Q-33. Are there among these any which are parallel to the books of the Law and form the basis of God's Covenant revealed in the New Testament?
A. Yes. The Gospels, which consist of the four books of the evangelists Matthew, Mark, Luke, and John parallel the books of the Law.
- Q-34. What does the word Gospel mean?
A. Gospel is the Greek word which translates as: good and joyful news.
- Q-35. What is the good news in the books called the Gospel?
A. The Good News is that the Kingdom of God is at hand. It is revealed in the incarnation, life, death, resurrection and ascension of Jesus Christ. It will be fully realized in His Second Coming.
- Q-36. Why are these books called the Gospel?
A. They are called Gospel because man can have no better or more joyful news than that of a Divine Savior and of everlasting salvation freely given to us.
- Q-37. What does the Book of Acts tell us?
A. The Book of Acts is a historical account of the descent of the Holy Spirit upon the Apostles and upon the whole Church, giving an account of the extension of Christ's Church through them.
- Q-38. What is an apostle?
A. The word apostle means a messenger. It is the name given to those disciples of our Lord Jesus Christ, whom He sent to preach the Gospel with signs and wonders, particularly those who were with our Lord during His life here on earth and who personally witnessed His bodily resurrection.
Matthew 10:2-4. Mark 3:14-19.

Q-39. Which books of the New Testament are doctrinal?

A. The Epistles of the New Testament are: Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians; I and II Thessalonians, I and II Timothy, Titus, Philemon, Hebrews; and the seven General Epistles; James, I, II Peter, I, II, and III John, and Jude.

Q-40. What does the Book of Revelation teach us?

A. The Book of Revelation is a vision of the victories of Christ and His Church revealed to the Apostle John and gives us a pattern of worship, perseverance and hope. It is the ultimate revelation of the fulfillment of God's kingdom in heaven and on earth. Revelation 21:1-7; 22:12-13.

Q-41. How should we read Holy Scripture?

A. We should read Holy Scripture prayerfully seeking the guidance of the Holy Spirit, understanding it within the life of the faith community throughout all ages, and with a desire to obey God's will in accordance with His ways.

Q-42: What is the Apocrypha?

A. The ICCEC believes that the 66 universally accepted books of the Old and New Testament are the Word of God containing all things necessary unto salvation. With regard to those several works commonly referred to as the Apocrypha or Deutero-Canonical Books, we further reaffirm the position, that while beneficial for education and teaching, they are not considered part of the Canon of Holy Scripture. They may, therefore, be read in public worship, but not used to establish dogma for doctrine.

PART ONE: The FAITH of the Church is our Identity.

On the Creeds

Q-43. What are the creeds?

A. The creeds are statements of our basic beliefs about God. They provide a common language and foundation of the Faith for all members of the Church, and have been used since ancient times by consensus of all the Church.

Q-44. Which creeds does the ICCEC use for doctrine?

A. The Apostles' Creed, the Nicene Creed and the Athanasian Creed.

Q-45. What is the Athanasian Creed?

A. the Athanasian Creed is an ancient creed that defines the Trinity.

The Apostles' Creed

Q-46. What is the Apostles' Creed?

A. The Apostles' Creed is our baptismal covenant with God and is used in public worship. It reads as follows:

**I believe in God, the Father almighty, creator of heaven and earth.
And in Jesus Christ his only Son our Lord.
He was conceived by the Holy Spirit and born of the Virgin Mary.
He suffered under Pontius Pilate, was crucified, died, and buried.
He descended to the dead (or hell).
On the third day he rose again.
He ascended into heaven, and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting,
Amen.**

The Nicene Creed

Q-47. What is the Nicene Creed?

A. The Nicene Creed is the creed of the universal Church and is used in our Eucharistic Liturgy. The Nicene Creed is the Faith of the universal Church.

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

On the Articles of the Nicene Creed

Q-48. What are the twelve articles of the Nicene Creed?

A. The first article of the Creed speaks of God as the prime origin, more particularly of the first Person of the Holy Trinity, God the Father, and of God as creator of the world; The second article speaks of the Second Person of the Holy Trinity, Jesus Christ, the Son of God;
the third article, of the incarnation of the Son of God;
the fourth article, of the suffering and death of Jesus Christ;
the fifth article, of the resurrection of Jesus Christ;
the sixth article, of the ascension of Jesus Christ into heaven;
the seventh article, of the second coming of Jesus Christ upon earth;
the eighth article speaks of the third person of the Holy Trinity, the Holy Spirit;
the ninth article, of the Church;
the tenth article, of baptism, through which we have access to all the other sacraments of the Church;
the eleventh article, of the future resurrection of the dead;
the twelfth article, of the life everlasting.

On the First Article

(“I believe in One God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible;”)

Q-49. What does it mean to believe in God?

A. To believe in God is to have a lively belief in His being, His attributes, and to receive with all our heart His revealed word for the salvation of men.
Ephesians 3:16-19. Hebrews 11:6.

Q-50. What is the immediate and constant evidence of a firm faith in God?

A. Romans 10:9-13 says evidence of a firm faith is to confess with your mouth the Lord Jesus and to believe in your heart that God has raised Him from the dead, [so] you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. For the Scripture says, “Whoever believes on Him will not be put to shame.” For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. For “whoever calls on the name of the LORD shall be saved.”

Such testimony openly shows to all the world that we hold the Christian faith with such sincerity and firmness, that neither force, nor threats, nor tortures, nor death itself, may be able to make us deny our faith in the true God and in our Lord Jesus Christ. This testimony also enables us to readily confess to everyone that Jesus is Lord of all and that we love each other freely and faithfully.

Matthew 10:32-33. John 13:34-35. Romans 10:9-13. I John 5:4-5.

Q-51. Why is the confession of the faith necessary?

A. The Apostle Paul witnesses that faith is necessary for salvation, as he writes in Romans 10:9-10. "If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation."

Q-52. What does Holy Scripture teach us about the unity of God when the Creed says *I believe in one God..?*

A. The very words of the Creed on this point are taken from the following passage of the Apostle Paul: "There is no other God but one. For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live." I Corinthians 8:4-6.

Q-53. Can we know the "very essence" of God, or God as He is?

A. We cannot know God as He is in "very essence." Such is above all knowledge of any creature. The apostle Paul says that it is God "who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen." (I Timothy 6:16.)

AND Yes, we can know God because of the Person of Christ, the Son of God incarnate. John 1:18; 6:69; 16:30; 17:30. Acts 22:14. I Corinthians 8:3. Ephesians 1:17. Colossians 1:26-27. Hebrews 1:1-3. I John 2:5, 14; 3:14; 4:7; 5:19.

Q-54. What are some of the attributes of God?

A. God is Spirit, eternal, all good, all knowing, all just, almighty, all present, unchangeable, all sufficient unto Himself, all blessed; God is love.

Q-55. If God is Spirit, why does Holy Scripture describe Him with bodily parts, such as a heart, eyes, ears, hands?

A. Holy Scripture adapts divine concepts to the common language of humanity who are made in God's image; so we should understand such expressions in a higher and more spiritual sense. For instance, the "heart" of God refers to His goodness or His love; "eyes and ears" of God mean His omniscience; "hand" refers to His almighty power.

Deuteronomy 11:12; 13:18. I Samuel 26:24. II Samuel 15:25. I Kings 15:5; 16:25. Ezra 5:5. Psalm 33:18; 34:15. Jeremiah 24:6. Proverbs 5:21; 15:3; 22:12. Amos 9:8. Zechariah 4:10. James 5:4. I Peter 3:12. Exodus 9:3; 16:3, 8. Deuteronomy 2:15. Joshua 4:24; 22:31. Judges 2:15. Ruth 1:13. I Samuel 5:9; 12:15. II Samuel 24:14. I Kings 18:46. II Kings 3:15. Ezra 7:6, 28. Job 12:9. Psalm 75:8; 118:15, 16. Proverbs 21:1. Isaiah 41:20; 62:3; 66:4. Ezekiel 1:3; 3:22. Luke 1:66. Acts 11:21; 13:11.

Q-56. If God is everywhere, why do men say that God is in heaven, or in the church?
A. God is everywhere; yet in heaven He has a special presence manifested in everlasting glory to the blessed spirits; also in churches He has, through grace and the sacraments, a special presence devoutly recognized and experienced by believers, and manifested sometimes by extraordinary signs, symbols, and gifts of the Holy Spirit.
Genesis 18:14; 28:16. II Chronicles 2:6. Job 42:2. Psalm 139:3, 5, 7-10. Isaiah 26:4. Jeremiah 23:23-24. Matthew 19:26. Acts 7:48-49; 17:24, 27-28.

Q-57. How should we understand these words of the Creed, "I believe in one God the Father"?
A. This is a reference to the mystery of the Holy Trinity because God is one in substance and nature, but in three persons, the Father, the Son and the Holy Spirit.
Matthew 28:19. Luke 1:35; 3:22; 4:1. John 3:34-35; 14:26; 15:26; 16:13-15. Acts 10:36-38. Romans 1:3-4. II Corinthians 1:21-22; 13:14. Hebrews 9:14. I Peter 3:18. I John 5:7.

Q-58. How is God one in substance yet still three persons?
A. We cannot understand this inner mystery of the Godhead; but we believe it on the infallible testimony of the word of God.
I Corinthians 2:11. II Corinthians 13:14. Matthew 28:19. II Corinthians 1:21-22. Ephesians 2:18. Romans 1:3-4; 8:9-11. Hebrews 1:1-3; 9:14. I Peter 1:2; 3:18.

Q-59. How do we understand differences between the persons of the Holy Trinity?
A. Holy Scripture describes different persons taking different leading roles in various divine actions such as creation, salvation, atonement, empowering and gifting the Church.
Matthew 28:19. Luke 1:35; 3:22; 4:1. John 3:34-35; 14:26; 15:26; 16:13-15. Acts 10:36-38. Romans 1:3-4. II Corinthians 1:21-22; 13:14. Hebrews 9:14. I Peter 3:18. I John 5:7. I Corinthians 2:11. II Corinthians 13:14. Matthew 28:19. II Corinthians 1:21-22. Ephesians 2:18. Romans 1:3-4; 8:9-11. Hebrews 1:1-3; 9:14. I Peter 1:2; 3:18.

Q-60. Are the three persons of the Holy Trinity all of equal majesty as God?
A. Yes. All are equally God. God the Father is neither begotten, nor proceeds from any other person: the Son of God is from all eternity begotten of the Father, the Holy Spirit from all eternity proceeds from the Father. The Father is true God; equally the Son is true God; and the Holy Spirit also is true God. However, in three Persons there is only one God. This is supernatural fact revealed to us by God, and as such is a mystery to our human minds.
Matthew 16:17; 28:20. Luke 3:21-11. John 1:1; 4:10, 14; 7:38; 14:15-17, 26; 16:13-15. Acts 5:3-4. Romans 5:5; 8:9, 14-17; 39. I Corinthians 3:16' 6:19; 12:13. II Corinthians 13:14. Galatians 4:6; 5:22. Ephesians 2:18, 22; 4:4-6. Philippians 2:1. Hebrews 1:8. I John 1:3; 3:16; 3:24. And Matthew 28:19. Luke 1:35; 3:22; 4:1. John 3:34-35; 14:26; 15:26; 16:13-15. Acts 10:36-38. Romans 1:3-4. II Corinthians 1:21-22; 13:14. Hebrews 9:14. I Peter 3:18. I John 5:7. I Corinthians 2:11. II Corinthians 13:14. Matthew 28:19. II Corinthians 1:21-22. Ephesians 2:18. Romans 1:3-4; 8:9-11. Hebrews 1:1-3; 9:14. I Peter 1:2; 3:18.

Q-61. Why is God called almighty?

A. God is called almighty because He upholds all things by His power and His will which is divine providence.

Genesis 17:1; 18:11. Job 42:2. Isaiah 26:4. Matthew 19:26. Luke 1:37. Acts 26:8. Romans 1:20. Hebrews 1:3. Revelation 4:11; 19:6; 21:22.

Q-62. What is divine providence?

A. Divine providence is the constant purpose of the almighty power, wisdom, and goodness of God, by which He preserves the being and faculties of all His creatures and creation, directs them to good ends, and assists all that is good. But the evil that springs by departure from the good and revealed will of God by sinful man may either be cut off or corrected, and turned to good results in cooperation with the goodwill of men. God exercises general providence over all creatures and His special providence over man. Matthew 6:26. Genesis 50:20. Job 38-41. Psalm 19:1-6. Proverbs 16:33. Acts 14:7. Romans 1:20.

Q-63. What is expressed by the words of the Creed, “Maker of heaven and earth, and of all things visible and invisible”?

A. These words indicate that all was made by God, and that nothing can be without God. The Holy Scripture teaches this from its beginning and continues this doctrine throughout the New Testament.

Genesis 1:1; 2:3. Exodus 20:11. Nehemiah 9:6. Psalm 33:6; 95:5. Isaiah 40:28; 45:12. Acts 4:24; 17:24. Colossians 1:16-17. Romans 11:33-36. Hebrews 11:3.

Q-64. What is meant in the Creed by the word “invisible”?

A. The word “invisible” refers to the spiritual world, to which belong the angels and all of heaven. Early Christians used this world to distinguish the God of the Bible from the gods of other peoples that were seen in physical idols. Acts 17:24-31.

Isaiah 40:25; 43:15; 45:5-8. Psalm 46:10; 83:18; 102:15-16. Ezekiel 38:23; 39:21. Malachi 1:11.

Q-65. What does the name “angel” mean?

A. “Angel” means a messenger.

Job 1:14. I Samuel 11:3. Genesis 16:7; 18:2, 22; 19:1; 32:24, 30. Hebrews 1:14, Job 1:6.

Q-66. What are the angels?

A. Angels are spirits having intelligence, will and power, but not material bodies; they are agents and messengers of God.

Genesis 19:15; 28:12. Psalm 8:5; 78:25; 104:4; 148:2. Matthew 4:6, 11; 24:31. Mark 12:25. Luke 2:13, 15; 15:10. John 1:51; 20:12. Hebrews 1:4-5. I Peter 1:12. Revelation 5:11; 7:1-2, 11.

Q-67. Why are they so called?

A. They are so called because God sends them to announce His will. For example, the angel Gabriel was sent to announce to the Virgin Mary the conception of the Savior.
Luke 1:26-38.

Q-68. Where in Scripture are guardian angels mentioned?

A. Angels are mentioned in Psalm 91:11 "For He shall give His angels charge over you, to keep you in all your ways."

Q-69. Has each one of us a guardian angel?

A. Yes. Of this we may be assured from the following words of Jesus Christ: "Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven." Matthew 18:10

Q-70. Are all Angels good and protective?

A. No. There are also evil angels, otherwise called devils or demons.
Revelation 9:7-9. II Corinthians 12:7. II Peter 2:4.

Q-71. How did they become evil?

A. They were created good, but they swerved from their duty of perfect obedience to God, and so fell away from Him into self-will, pride and malice. According to the words of the Apostle Jude, "And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day..." Jude 6.
Isaiah 14:12-15.

Q-72. What does the name devil mean?

A. "Devil" means slanderer or deceiver.

Q-73. Why are the evil angels called devils (demons), slanderers, and deceivers?

A. They are so called because they are ever laying snares for men, seeking to deceive them and mislead them with false notions and evil desires; in their fallen state they hate the good work of God in creation and redemption.
I Chronicles 21:1. Zechariah 3:1-2. Matthew 4:10. Luke 13:16; 22:3, 31. John 1:6-12.
Acts 5:3. Romans 16:20. II Corinthians 2:11; 11:14. II Thessalonians 2:9.

Q-74. What has Holy Scripture revealed to us of the creation of the world?

A. Scripture says that in the beginning God created the heaven and the earth from nothing, and likewise all that they contain.
Genesis 1 and 2.

Q-75. Were the creatures of this world created such as we see them now?

A. No. At creation everything was very good, that is, pure, beautiful, and harmless.
Genesis 1:10, 12, 18, 21, 25. Genesis 1:31- "then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day."

Q-76. What is particularly unique about the creation of human beings?

A. Humanity was created in the image of God, that is, male and female. The image of God means that men and women have intelligence, choice, ethical sense, creativity, reasoning capacity and relationships: we were made to be loved and to love God and each other. As a result of man's fall from God into sin (Genesis 3) the image of God in man has been perverted and distorted but not lost, so all humanity longs for relationship with his Creator and other humans. This is done for us by God in Jesus Christ, in whom we are called to be conformed to His image. Thus its perfection begins, as explained by the Apostle Paul, "in the new man which is created according to God, in true righteousness and holiness," in Jesus Christ our Lord and Savior.

Ephesians 4:24. Genesis 1:26-28. and 2:7. and 2:21-22.

Q-77. Why did God create man male and female?

A. God created man male and female because this reflects the image of God, the Trinitarian character of God and His pattern for procreation. Male and female reflect a loving unity of more than one person, as in the unity of the Trinity.

Genesis 1 and 2. [St. Gregory, Under the Breath of Life, John Paul II, Theology of the body.]

Q-78. What is the breath of life?

A. The breath of life is the giving of life to humanity by God's creative act as recorded in Genesis 2:7. But humanity's life differs from the rest of creation because it is made in God's image and likeness, and is endowed with a soul. The soul is a substance both spiritual and immortal.

Genesis 35:29; 49:33, Job 11:20. Jeremiah 15:9. Matthew 27:50. John 19:30. Romans 7:22. II Corinthians 4:16; 5:5, 17. Ephesians 3:16-19.

Q-79. For what purpose did God create man?

A. God created man so that he should know God, be loved by God, love and glorify God, and live in joy with Him forever.

On the Second Article

(“And in One Lord, Jesus Christ The only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father; By whom all things were made;...”)

Q-80. In what sense is Jesus Christ called Lord?

A. Jesus Christ is called Lord in that He is truly God, for the name Lord is one of the names of God.

Acts 4:12. Acts 10:36. Romans 10:9-10. Isaiah 40:3. Matthew 3:3. Psalm 24:7. I Corinthians 2:8. James 2:1. Jeremiah 23:5-6. I Corinthians 1:30. Isaiah 44:6; 48:12-16. Revelation 1:7; 22:13. Zechariah 13:7. Philippians 2:6. Isaiah 6:1-3. John 12:41. Psalm 110:1. Matthew 22:42-45. Philippians 2:11. I John 4:2-3. II John 7. Joel 2:32. I Corinthians 1:2. Isaiah 40:28. John 1:3. Colossians 1:16. Psalm 102:24-27. Hebrews 1:8, 10-12. Genesis 2:3. Matthew 12:5. I Corinthians 15:6-7. I John 5:20. Titus 2:11-13.

Q-81. What does the name Jesus mean?

A. The name Jesus means savior, the one who saves.

Matthew 1:21. Genesis 3:15; 22:18. Galatians 3:16. Isaiah 7:14; 11:1-4, 10; 49:6.

Q-82. What does the name Christ mean?

A. In the Greek the name Christ means the Anointed One.

Luke 1:46-55; 68-80. Isaiah 12:1-2; 45:21-22. Jeremiah 23:6. Acts 3:26; 4:12; 13:23, 38-39. Colossians 1:20-23.

Q-83. Why is Jesus, the Son of God, called Anointed?

A. Jesus is called Anointed because He received without measure all the gifts of the Holy Spirit, and so He possesses in the highest degree the knowledge of a prophet, the holiness of a high priest, and power of a king. And so He became the Savior of the world making atonement for our sins fully reconciling us to God.

John 3:34-36. Hebrews 1:2; 2:1-4. Genesis 12:3. Job 33:23-24. Isaiah 53:10-11; 61:1-3. Ezekiel 34:23. Malachi 4:2. Matthew 18:11-13. Luke 1:68-77; 15:1-10; 19:10. John 1:9, 29; 3:16-17; 4:14, 42; 5:26, 33-34, 40.

Q-84. Why was this name Jesus given to the Son of God at His conception and birth on earth?

A. Because He was conceived and born to save humanity and redeem all Creation.

Matthew 1:21. Genesis 3:15; 22:18. Galatians 3:16. Isaiah 7:14; 11:1-4, 10; 49:6. Luke 1:46-55; 68-80. Isaiah 12:1-2; 45:21-22. Jeremiah 23:6. Acts 3:26; 4:12; 13:23, 38-39. Colossians 1:20-23. John 6:27, 32-33, 35, 37, 39, 51, 53-58. 7:37-39; 8:12; 16:33. Acts 3:26. Romans 3:24-26; 4:25; 5:1, 6, 8-11, 15. Ephesians 1:10-11; 2:13-18, 20; 5:2, 14, 23, 25-26. Philippians 3:20. Colossians 1:12-14. Titus 2:13-14. Hebrews 2:3, 17; 7:22, 25; 13:20. I Peter 1:18-19; 2:4-7, 25. I John 4:9-10, 14; 5:11-13, 20. Revelation 5:5-14; 7:10.

- Q-85. Why is Jesus called the Only-begotten Son of God?
A. Because He alone is the Son of God begotten of the substance of God the Father, and so is of one substance with the Father.
John 1:14, 18.
- Q-86. Why does the Creed further add that the Son of God is begotten of the Father?
A. This further makes clear His Personhood, by which He is distinguished from the other Persons of the Holy Trinity.
Ephesians 3:18.
- Q-87. Why does the Creed say that He is begotten before all worlds?
A. This is done so that no one can think there was ever a time when He was not. In other words, this expression declares that Jesus Christ is the Son of God from all eternity, even as God the Father is from all eternity.
John 17:24-26.
- Q-88. What is the phrase “God of God” teaching us?
A. The phrase “God of God” teaches us that the Son of God is called God in the same proper sense as God the Father is called God.
Titus 2:11-13 I John 5:20. [St. Ambrose, Exposition of the Son of God, Book I].
- Q-89. What do the words “Light of Light” mean in the Creed?
A. Under the symbolism of visible light, the expression “Light of Light” attempts to explain the incomprehensible generation of the Son of God from the Father. We see the light of the sun, from which the light everywhere below is generated. Both the light of the sun itself and its visible manifestation everywhere are essentially of one indivisible nature. In like manner, God the Father, the everlasting light (I John 1:5), “generates” or begets the Son of God, who is likewise everlasting light. Thus, God the Father and God the Son are one and the same everlasting, indivisible light, and both are of one and the same divine nature.
- Q-90. What is the phrase “very God, of very God” teaching us?
A. That Christ is not only God but very God indeed, very God of very God inasmuch that He himself is the truth. John 14:6 [St. Ambrose, Exposition of the Christian Faith, Bop I, xvii, 108]

Q-91. Why does the Creed further add that He is "begotten, not made"?

A. To teach that the Son of God was not made or created.

John 1:1-2, 14; 3:34-35; 5:19-31, 47; 10:15, 18, 25, 29-30, 32-33, 36-38; 12:49-50; 14:9-14, 20, 24, 28, 31. Acts 2:33, 36; 10:38. Romans 1:4. I Corinthians 1:30; 15:24, 27-28. II Corinthians 4:4-6. Hebrews 1:1-3; 5:5-10. I Peter 1:21. II Peter 1:17. I John 4:9-10, 14. Revelation 3:12, 21.

The words "begotten" emphasize the unity in nature of each of the three Persons of God, Father, Son, and Holy Spirit while maintaining the familial order seen in the Bible.

Matthew 28:19. II Corinthians 13:14. Genesis 1:26. Numbers 6:23-27. Isaiah 48:16. Matthew 3:16-17. John 1:16-17. Romans 1:7; 16:20, 24. I Corinthians 12:4-6; 16:23. Ephesians 2:18. I John 5:7. Revelation 1:4-6.

Q-92. What do the words "of one substance with the Father" mean?

A. The words "one substance with the Father" means that the Son of God is the same God as God the Father.

John 9:30.

Q-93. What is taught in the next words in the Creed, "by whom all things were made"?

A. The words "by whom all things were made" means that God the Father created all things by His Son.

John 1:3. Proverbs 8:22-31. [St. Ambrose, On the Holy Spirit, Book III, xi, 83]

On the Third Article

([1] "Who, for us men, and for our salvation, came down from heaven, [2] And was incarnate by the Holy Spirit and the Virgin Mary, and was made man;...")

Q-94. What do we mean when we say that He "came down from heaven," when, as God, He is everywhere?

A. It is true that God is everywhere and so He is always in heaven and always on earth; but on earth He was at first without a human body; after the Incarnation God the Son appeared in the flesh.

Philippians 2:5-10. John 3:13.

Q-95. Why did the Son of God come down from heaven?

A. The Son of God came down from heaven to do the will of the Father, to save humanity and to redeem all creation.

John 6:38. Luke 13:23-24; 22:28-30. John 1:12; 14:1-3, 19. Mark 13:13. Romans 4:26-5:2; 8:12-17. II Corinthians 4:13-14; 6:18. Galatians 3:26. Ephesians 3:15. Colossians 2:11-14. I Thessalonians 4:14. I John 3:1. Revelation 21:7. Matthew 20:28. Luke 18:26-27. John 10:28; 14:1-3, 19. Romans 4:22-25. II Corinthians 4:13-14; 5:18-19, 21. I John 5:13. John 1:12; 3:16, 18. Luke 13:3. Acts 2:37-39; 4:12. John 14:6. Ephesians 2:8-9. Titus 3:5-7. I John 5:11-12.

Q-96. What does it mean when the Creed says that the Son of God came down from heaven “for us”?

A. This phrase teaches us that He came to earth for the salvation of all humanity and not for one nation nor for some people only, but for all humanity universally and for each individual’s salvation.

Luke 13:23-24; 22:28-30. John 1:12; 14:1-3, 19. Mark 13:13. Romans 4:26-5:2; 8:12-17. II Corinthians 4:13-14; 6:18. Galatians 3:26. Ephesians 3:15. Colossians 2:11-14. I Thessalonians 4:14. I John 3:1. Revelation 21:7. Matthew 20:28. Luke 18:26-27. John 10:28; 14:1-3, 19. Romans 4:22-25. II Corinthians 4:13-14; 5:18-19, 21. I John 5:13. John 1:12; 3:16, 18. Luke 13:3. Acts 2:37-39; 4:12. John 14:6. Ephesians 2:8-9. Titus 3:5-7. I John 5:11-12. JOHN 6:38

Q-97. What is salvation?

A. Salvation is a spiritual rescue and redemption from the power of sin and from eternal death into life everlasting. Salvation includes a familial relationship with our God that begins in this life and is perfected in the life to come. This salvation is past, present and future.

Luke 13:23-24; 22:28-30. John 1:12; 14:1-3, 19. Mark 13:13. Romans 4:26-5:2; 8:12-17. II Corinthians 4:13-14; 6:18. Galatians 3:26. Ephesians 3:15. Colossians 2:11-14. I Thessalonians 4:14. I John 3:1. Revelation 21:7.

Q-98. Why must humanity be saved?

A. Humanity must be saved because from the beginning, humanity has chosen to rebel against God’s commandments and against His will for His creation. This disobedience has separated humanity from God and has brought suffering, injustice, immorality and death into all the world.

Genesis 2:15-17 and 3:9-19.

Q-99. What is sin?

A. Sin is rebellion against God and His commandments. Sin can be committed either actively, by commission (what we do with our lives in thought, word, or deed) or passively, by omission (which means what we fail to do in thought, word, or deed). I John 3:8

Q-100. What does it mean to say that we are all sinners?

A. We are all sinners because our human nature is prone to choose selfish exaltation, powers and pleasures rather than God’s will of love for Himself and for each other. Romans 3:23. Ephesians 2:1-3.

Q-101. What are the consequences and results of sin?

A. Sin separates us from God and His promises, protection and provision. Sin also separates us from each other, resulting in harm both to self and to others. Sin results in death both now and for all eternity. Romans 6:23. Ephesians 2:10.

Q-102. From what do we need to be saved?

A. Because our fallen human nature is to choose rebellion and disobedience, our human nature must be saved from its sin, the world and the devil and become a new creation in Christ Jesus. In Christ our new nature will desire to obey God and to love Him forever. II Corinthians 5:16-21. Colossians 3:1-11. Titus 2:11-15.

Q-103. What are the consequences and results of salvation?

A. As death is the consequence of sin, life now and abundant life for all eternity with God is the consequence of our salvation. This is a free gift of God given to us in the life, death and resurrection of Jesus Christ who lived in loving obedience to the will of His Father. We respond to this free gift of grace by faith. John 10:10.

Q-104. How was our salvation obtained?

A. Our salvation from sin and death was won for us by the atoning work of Jesus in His perfect life, with His voluntary sacrificial death upon the cross, and in His resurrection from the dead. Matthew 20:28. Luke 18:26-27. John 10:28; 14:1-3, 19. Romans 4:22-25. II Corinthians 4:13-14; 5:18-19, 21. I John 5:13.

Q-105. What must we do to be saved?

A. By faith we must respond to the grace of God freely given in Jesus Christ and in His atoning work. Romans 10:9. Luke 13:3. John 1:12; 3:16, 18. Luke 13:3. Acts 2:37-39; 4:12. John 14:6. Ephesians 2:8-9. Titus 3:5-7. I John 5:11-12.

Q-106. How was our salvation accomplished?

A. Our salvation was accomplished by the birth, life, death, resurrection and ascension of Jesus Christ. Luke 18:26-27. John 10:28; 14:1-3, 19. Romans 4:22-25. II Corinthians 4:13-14; 5:18-19, 21. I John 5:13. Matthew 20:28.

What does the Creed mean by “and was incarnate by the Holy Spirit and the Virgin Mary and was made man”?

Q-107. What do we understand by the word “incarnation”?

A. The word “incarnation” means that the Son of God took upon Himself our human nature, yet He was without sin. The Bible says that the Word became flesh and dwelt among us. The incarnation teaches us that God was and is with us in Jesus Christ, who is both Lord and God. John 1:14. Hebrews 1:1-3.

Q-108. Why does the Creed add the further phrase “He was made man”?

A. This phrase was added so that we may know that Jesus is fully man as He is fully God. Jesus is like every person on earth, except that He is without sin. That is, He was always obedient to the will of the Father.

Matthew 1:23. Luke 2:10-11. John 1:14 and 4:6. I Corinthians 15:45-47. Philippians 2:5-11. I Timothy 2:5. Hebrews 4:14-16 and 5:7-10. Isaiah 53:2-10. Romans 8:3. Galatians 4:4. Philippians 2:7-9. Hebrews 2:5-9.

Q-109. Does this mean that the Incarnate Son of God is two Persons, divine and human?

A. No, Jesus Christ is one person- God and man together without separation or confusion. At no time past, present or future is His Person divided. When we see His divine person we also see His humanity, and when we see His humanity we likewise see His divinity. Luke 1:34-35. Philippians 2:6-8. Hebrews 2:6-13. Revelation 1:13.

Q-110. Who is the Virgin Mary?

A. The Virgin Mary is a young virgin woman of the ancestry of Abraham and David, from whose lineage was to come the Messiah. She was engaged to Joseph, a carpenter, a man of the same family lineage. She responded with humility and faith to God’s call for her to give birth to the Messiah. Luke 1:26-28.

Q-111. What title does the Church use to honor Mary?

A. The Church honors Mary with the title “the Blessed Virgin”. Because of her humility and obedience Mary is called blessed and so she became the mother of Jesus Christ our Lord and God. Luke 1:42-45.

On the Fourth Article

(“And was crucified also for us, under Pontius Pilate; He suffered and was buried;... ”)

Q-112. Why was Jesus Christ crucified?

A. Historically Jesus angered the Jewish leadership because they saw Him as committing blasphemy by claiming that He was one with the Father and that He was the Messiah. Because they could not execute him themselves, they presented Him to Pontius Pilate, the Roman Governor of Judea, who then crucified Jesus under a false charge of insurrection because others labeled him “King of the Jews”. John 15:24-25.

Q-113. Why is it said that Jesus Christ was crucified under Pontius Pilate, the Roman governor of Judea?

A. This is said to demonstrate and prove the historical time of His crucifixion. Matthew 27.

- Q-114. Why is it said in the Creed that Jesus Christ was not only crucified, but it also adds that He suffered?
 A. This is added to show that His crucifixion was not just a resemblance of suffering and death, as some have said, but an actual, physical suffering and death, as foretold in the prophets.
 Isaiah 53, 55. Psalm 22. Mark 15:21-41.
- Q-115. Why does the Creed also say that He was buried?
 A. This is said to affirm that Jesus truly died.
 Matthew 27:57-61. Mark 15:42-47. Luke 23:50-56. I Corinthians 15:2-4.
- Q-116. How could Jesus Christ suffer and die when He was God?
 A. Jesus was one person, fully God and fully man; He suffered and died as a human being. While He had the power as God to avoid suffering and death, Jesus became obedient to the Father's love, even to death on the cross, to take away the sins of the world, to reconcile us to the Father and to bring about our salvation.
 Matthew 26:53. John 10:17-18 and 18:33-37.
- Q-117. What does it mean to say 'Jesus Christ was crucified for us'?
 A. Because of our rebellious and disobedient human nature we became subject to evil and death. The Father in His love and mercy sent Jesus Christ to dwell among us and share our human nature, to live and die as one of us and to reconcile us to the Father of us all. Out of obedient love Jesus became the one perfect and sufficient sacrifice for our sins and the sin of all creation, thus, bringing life to the world.
 Ephesians 1:7. Galatians 3:13. Hebrews 2:14-15. Romans 7:1-4.
 Roman 6:3. Galatians 2:19-20; 5:24. I Corinthians 11:26. Philippians 3:10. Colossians 3:1-17. Galatians 5:16, 24. Romans 8:3-6, 12-13. Ephesians 4:25-32. Colossians 3:1-11.
- Q-118. Did Jesus Christ suffer and die for all humanity?
 A. Yes, Jesus offered Himself as a sacrifice for all, and obtained grace and salvation for all.
 Philippians 3:10.

On the Fifth Article

("And the third day He rose again in accordance with the Scriptures,...")

- Q-119. What is the proof given by Jesus Christ that His sufferings and death have brought salvation to us?
 A. His own bodily resurrection from the dead proves God that the Father accepts Christ's sacrifice on the Cross for us, and His own resurrection shows that the same will happen to us who are in Christ.
 I Corinthians 15:20. Acts 26:23. Romans 8:11. Hebrews 2:10, 14-18. I Peter 1:3. Revelation 1:5.

- Q-120. What do we mean by the words of the Creed, “and rose again the third day”?
- A. Jesus Himself prophesied three times that He would rise from the dead. God vindicated Jesus by raising Him on the third day, confirming the truth of the Gospel. This also fulfills prophetic words found in the Old Testament, for example, the story of Jonah who spent three days in the belly of a sea monster. This also assures the readers that Jesus was really dead, as well as allows His followers to experience their own despair and find joy in resurrection.
Mark 8:31 and 9:31 and 10:33-34. Acts 2:22-24 and 2:32-33. I Corinthians 15:3-4.
- Q-121. Why are the words “in accordance with the Scriptures” so powerfully important to our Christian belief?
- A. These words show that Jesus Christ died and rose again, precisely as was written of Him prophetically in the books of the Old Testament. They affirm the authority of Scripture, as well as God’s faithfulness to fulfill the promises of Scripture. In this way they show that Scripture is not a collection of fables and myths but the very word of God. Isaiah 42:1ff and 52:13-15; 53:1-12. I Corinthians 15:3-4.
- Q-122. What are some biblical and historical evidence that Jesus Christ actually and bodily rose from the dead?
- A. Many historical events recorded in the Bible provide evidence of the importance of the phrase “in accordance with the Scriptures.” These include Christ’s appearance to the apostles in the upper room, to the disciples on the road to Emmaus, His appearances during the forty days before His ascension and finally, to St. Paul on the road to Damascus. Also, the witness of the church throughout the ages, as well as the witness of the present day Church in the lives of men and women who know His resurrection and gather around His resurrected presence in the Holy Eucharist, affirm His bodily resurrection “in accordance with the Scriptures.”
I Corinthians 15:1-11. Matthew 28:1-6. Mark 9:31; 10:33-34; 16:2-7. Luke 24:5-7; 13-27. John 20:1-9. Acts 2:23-24, 32. Hebrews 13:20.

On the Sixth Article

(“And ascended into Heaven, and is seated at the right hand of the Father;...”)

Q-123. What does it mean that the Lord ascended into Heaven?

A. The ascension means that Jesus returned to His Father, having accomplished His earthly mission of love, salvation, and redemption which now continues in his followers through the Church which is His body, His family, and His temple here on earth. He ascends into heaven in His bodily resurrection, remaining fully divine and fully human, taking our humanity into heaven and the presence of God the Father. Therefore we are seated with Him in heavenly places. He continues His ministry to us now as the reigning Lord over all of creation and gives us the assurance that His kingdom will one day be fully established on earth as it is now in heaven.

John 17:4-5. Ephesians 2:4-7. Psalm 110:1. Matthew 22:43-45; 26:64; 28:18. Mark 14:62; 16:19. John 17:1-5. Acts 1:9, 11; 5:31; 7:55-56. Romans 8:34. Ephesians 1:20-23. Colossians 3:1. I Timothy 3:16. Hebrews 10:12. Revelation 5:11-14

Q-124. What does it mean that Jesus Christ “is seated at the right hand of God the Father”?

A. Because Jesus obediently fulfilled and completed the work of the Father on earth, He has now been given all authority both on earth and in heaven. Being “at the right hand of the Father” speaks of this position of honor and authority not as geographical location, but rather as being in a position of supreme authority over all creation.

Matthew 28:20. Mark 14:58 and 16:19. John 17:21. Acts 3:33 and 5:31 and 7:56. Galatians 4:4. Hebrews 1:3; 2:10, 14; 4:14; 7:26; 8:1; 9:23-24; 10:12.

On the Seventh Article

(“And He will come again in glory, to judge the living and the dead; whose kingdom shall have no end....”)

Q-125. How does Holy Scripture speak of Christ's coming again?

A. At the time of the Lord’s ascension the angel told the apostles that Jesus would come again.

Acts 1:11.

Q-126. Where does Holy Scripture speak of the future judgment?

A. Jesus Himself teaches (in John 5:28-29) “Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.” Our Lord also teaches this doctrine in many other places.

Daniel 12:2-3. Matthew 25:31-46. Acts 17:31; 24:15. Revelation 20:11-20.

- Q-127. What does it mean that Jesus will judge all at his second coming?
 A. Because all authority for judgment has been given to Christ by the Father, we all will stand before Christ and be judged for our thoughts and actions towards God and our neighbor.
 Matthew 22:37-40. II Corinthians 5:10. Matthew 25:31- 46. Matthew 28:18-20.
 John 13:34-35
- Q-128. What does it mean that Jesus will judge the living and the dead?
 A. When Jesus returns all persons living and dead will appear before the judgement seat of Christ. All who are found in Jesus Christ will enjoy His presence eternally in His Kingdom, and those not found in Him will face eternal separation from God.
 Revelation 20:11-15. II Thessalonians 1:9-10. I Corinthians 3:11-15. I Thessalonians 5:8-10.
- Q-129. When will Jesus come to judge the living and the dead?
 A. We do not know the day nor the hour of His coming; therefore, we should live always in his presence.
 Acts 1:7. Mark 13:32. II Peter 3:9-10
- Q-130. What does it mean that His Kingdom will have no end?
 A. Because God himself has no beginning or end, His kingdom likewise has no beginning or end.
 Ecclesiastes 3:11. Luke 1:32-33. Psalm 89:35-37. I Corinthians 15: 24-25. Isaiah 9:6-7. John 6:27. Hebrews 1:8. Revelation 22:1-5.
- Q-131. What is the Kingdom of God?
 A. The Kingdom of God is the present and eternal rule and reign of the Living God. It is first an action, that is, what God does as the King; and then a time, both now and in the future. However it is not a “place” such as heaven or the Church. The Church is called to proclaim the gospel of the Kingdom.
 Matthew 12:28. Mark 4:1-34; 4:35-5:43. Luke 4:31-41; 5:12-26. Acts 1:4-8.
 The nature and ethics of the Kingdom are taught by Jesus in Matthew 5-7; the mission of the Kingdom in Matthew 10 and Luke 10; The parables of the Kingdom are taught in Matthew 13; Mark 4; and Luke 8; and the Kingdom community in Matthew 18:1-35; 20:20-28; Mark 9:33-37 and 42-48; 10:35-45; Luke 15:1-7; 22:24-27. The future consummation of the Kingdom is affirmed in Matthew 24:1-25:46; Mark 13:1-36; Luke 21:5-37.

- Q-132. Is there a difference between the “Kingdom of God” and the “Kingdom of Heaven”?
- A. No. The phrase “the Kingdom of Heaven” is another way of talking about “the Kingdom of God.” First century Jews often used the word “heaven” to refer to God, so they would avoid the use of the divine name. The gospel writers use the two phrases interchangeably.
- Matthew 4:17; 5:3; 7:21; 8:11; 10:7; 11:11-12; 13:31, 33; 21:43. Mark 1:15; 4:30-31. Luke 6:20; 7:28; 9:2; 13:29; 13:18-19 and 20-21; 16:16. I Corinthians 5:5. Galatians 5:19-22.

On the Eighth Article

(“And I believe in the Holy Spirit the Lord, and Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshiped and glorified Who has spoken through the Prophets....”)

- Q-133. How does Scripture support calling the Holy Spirit “the Lord”?
- A. The Holy is Lord in the same sense as Jesus is called the Son of God, that is, He is truly God. Likewise the Holy Spirit is also God.
- Acts 5:3-4. Matthew 28:9. Mark 3:29. Luke 12:10.
- Q-134. What are we to understand when the Holy Spirit is called the “Giver of Life”?
- A. We should understand that He, together with God the Father and the Son, gives life to all creatures, especially spiritual life to man.
- John 3:5. John 1:13. Romans 8:2. Romans 8:12-17. I Corinthians 2:12; 6:11. I John 2:29; 5:1, 6-9.
- Q-135. How do we know that the Holy Spirit proceeds from the Father?
- A. Jesus said that the Spirit of Truth proceeds from the Father.
- John 15: 26. Nehemiah 9:30. I Thessalonians 4:8; 5:8. I Peter 1:12. II Peter 1:21. I John 3:24.
- Q-136. Why is it said in the Creed that the Holy Spirit spoke through the prophets?
- A. From the creation to the anointing of the prophets and into the New Testament events, the Holy Spirit has always been active in God’s plan of salvation.
- II Peter 1:21. II Timothy 3:16-17. Matthew 5:17. Luke 24:25-27.
- Q-137. What was the role of the Holy Spirit at the event called Pentecost?
- A. The Holy Spirit came down upon the apostles in the form of fiery tongues, on the fiftieth day after the resurrection of Jesus Christ, the day called Pentecost. Consequently they were able to speak in tongues of men and angels, and most clearly and powerfully proclaim that Jesus Christ is resurrected from the dead and the way of salvation for all.
- Acts 2:1-4; 14-36; 4:8-12.

- Q-138. Does the Holy Spirit abide with Christian disciples even now?
 A. Yes, He indwells all Christians.
 Romans 8:9. I Corinthians 3:16. Luke 11:13. Acts 2:4 and 38; 10:44.
- Q-139. How do we now dwell in the Holy Spirit?
 A. We now dwell in the Holy Spirit in many different ways, but particularly through the sacraments and his Word, by loving one another and through prayer.
 Luke 11:13. John 7:37-39; 14:16-17; 16:7. Titus 3:4-6. Romans 8:2, 32; 12:2. Acts 2:23. Proverbs 1:23. Isaiah 44:3-4. Ezekiel 36:27. Joel 2:28.
- Q-140. What is the work and ministry of the Holy Spirit to the Church?
 A. The work of the Holy Spirit is to bring individuals into a relationship with the Father and the Son, and to empower individuals within the life of the Church for the ministry of the Kingdom.
 Romans 8:14-17. I Corinthians 12:3, 12-13. Galatians 4: 6-7. Ephesians 4:8-13.
- Q-141. How does the Holy Spirit empower individual Christians in the Church?
 A. The Holy Spirit empowers Christians with His presence for service and grants gifts for ministry in the Church and in the world.
 Acts 1:8. Ephesians 4: Romans 12: I Peter 4:7-11. Romans 5:5
- Q-142. What does “Charismata” mean?
 A. “Charismata” is a Greek word which means “gifts of grace”.
- Q-143. What does it mean that we are “Charismatic” Christians?
 A. The word “charismatic” is taken from the Greek word “charismata”. It has become a term used to describe those Christians who believe that the supernatural manifestations of the Holy Spirit, seen in the first century Christian church (for example, miracles, prophecy and speaking in tongues) are available to contemporary Christians. These gifts may not only be experienced and practiced today, but should be expected.
 I Corinthians 12:13, 27-31; 14:1-25. John 7:37-39; 14:16-17; 16:7. Titus 3:4-6. Romans 8:2, 32; 12:2. Acts 2:23. Proverbs 1:23. Isaiah 44:3-4. Ezekiel 36:27. Joel 2:28.
- Q-144. What are the seven general gifts of the Holy Spirit mentioned in the Old Testament?
 A. There are seven general gifts as stated by the Prophet Isaiah, in chapter 11 of his prophecy: the spirit of the fear of God, the spirit of knowledge, the spirit of might, the spirit of counsel, the spirit of understanding, the spirit of wisdom, the spirit of the Lord and the gift of piety and inspiration.
 Isaiah 11:2-3ff.
- Q-145. How do we enter into a relationship with the Holy Spirit?
 A. We enter this relationship through Christian Baptism, Confirmation, and Baptism in the Holy Spirit.
 John 1:32. Acts 19:6.

- Q-146. What do we mean by the Baptism in the Holy Spirit?
 A. By Baptism in the Holy Spirit we mean both the moment and process throughout a Christian's life when he or she experiences the release of the Holy Spirit which immerses both soul and body in His presence to such an extent that His life flows from them. This release is evidenced by the exercise of His gifts.
 Joel 2:28. Matthew 3:11. Mark 1:7-8. Luke 1:41. John 14:26; 20:22. Acts 2:1-4; 4:8, 31; 6:3, 5, 8; 7:55 9:17; 13:9, 52. Romans 15:13. Ephesians 3:19; 5:18.
- Q-147. What are some of the gifts of the Holy Spirit added in the New Testament?
 A. There are several lists of gifts in the Bible. Saint Paul presents several gifts of the Holy Spirit in his First Letter to the Corinthians. They are words of wisdom, words of knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, different kinds of tongues and the interpretation of tongues.
 1 Corinthians 12:1-15. (I Corinthians 12-14) Romans 12. Ephesians 4. I Timothy 3:1-13. Titus 1:7-9.
- Q-148. What is a word of wisdom?
 A. A word of wisdom is knowing what to do with the natural or supernatural knowledge God has given you.
 1 Corinthians 12:7-9; 1:30; 2:6-10. Genesis 41:38-39. Exodus 31:3. Job 32:8. Proverbs 2:6. Acts 6:3. Ephesians 1:17-18.
- Q-149. What is a word of knowledge?
 A. A word of knowledge is the supernatural revelation of facts past, present or future that are not learned through the efforts of the natural mind.
 1 Corinthians 2:8-13.
- Q-150. What is the gift of faith?
 A. The gift of faith, according to Saint Paul, "is the substance of things hoped for, the evidence of things not seen". It is a Christian's trust in the Word of God in circumstances where others would give up in despair.
 Hebrews 11:1, 7, 27. Romans 4:1-32. Psalm 27:13; 42:11. Romans 8:24-25. II Corinthians 4:18. I Peter 1:8.
- Q-151. What is the gift of healing?
 A. The gift of healing is the supernatural curing of injuries and diseases, physical, mental and spiritual, without the aid of human skills or natural means.
 1 Corinthians 12:9, 28. Matthew 10:18. Mark 6:13. Luke 9:2; 10:9. Acts 3:6-9; 5:15; 19:11-12. James 5:14-15.

Q-152. What is the working of miracles?

A. The working of miracles is the supernatural power of God transcending the power of nature.

1 Corinthians 12:10. II Kings 6:5-7. Luke 24:49. John 14:12. Acts 1:8. Romans 15:19. Galatians 3:5. Hebrews 2:4.

Q-153. What is the gift of prophecy?

A. The gift of prophecy is speaking the mind of God, not from our own thoughts, but from the inspiration and direction of the Holy Spirit.

1 Corinthians 2:10. John 14:26; 16:13. I John 2:20, 27. Joel 2:28-29. Acts 2:16-21.

Q-154. What is the gift of discerning of spirits?

A. The gift of discerning of spirits is the ability to know immediately what is motivating an individual or situation, and the ability to sense spiritual creatures, whether good or evil.

1 Corinthians 1:20-25. 1 John 4:1-5. Acts 5:3. Romans 16:19. I Corinthians 14:29. I Thessalonians 5:21. Revelation 2:2.

Q-155. What is the gift of speaking in different kinds of tongues?

A. The gift of speaking in different kinds of tongues is the Holy Spirit initiating and empowering a person to speak in a language unknown to the individual speaking. God can use the gift of tongues as a prophetic message given to the church or to encourage an individual. It is also the speaking in an unknown tongue of angels, which God gives to help communicate the emotions and groaning of our hearts to God in prayer.

Acts 2:4-12. 1 Corinthians 12:10. Romans 8: 26-27. I Corinthians 13:1; 14:2-4, 18, 27, 39. Mark 16:17. Acts 10:46-47; 19:6.

Q-156. What is the gift of interpretation of tongues?

A. The gift of the interpretation of tongues occurs when God uses the gift of speaking in tongues as a prophetic message to the church and there is someone present who can explain the message in the language understood by the hearers.

1 Corinthians 14: 5-13, 29. Romans 16:19. I Thessalonians 5:21. Revelation 2:2.

Q-157. Are some gifts of the Spirit more important than others?

A. No, every gift is a demonstration of the power of the Holy Spirit at work among us.

1 Corinthians 12:7, 11, 31 and 14: 1-5. II Corinthians 12:12. Acts 3:6-10; 14: 8-18. Romans 15:18-19. II Corinthians 6:4-10. I Corinthians 1:5-7; 9:2.

Q-158. What is the fruit of the Spirit?

A. Saint Paul lists the fruit of the Spirit as love, joy, peace, patience, gentleness, kindness, faith, humility and discipline. The chief fruit is love, without which the others cannot exist.

Galatians 5: 22-23; 1 Corinthians 13.

- Q-159. What is the difference between the gifts of the Spirit and the fruit of the Spirit?
- A. Both the gifts of the Spirit and the fruit of the Spirit find their source in the Holy Spirit living within us. The fruit of the Spirit centers on our relationship with God, others, and our personal character. The fruit of the Spirit reflects the holiness of God in our lives. The gifts of the Spirit are given to build up the Church as a whole, and as a witness or confirming sign to the world of the gospel. The Church should have a balance of ecstatic, governing and serving gifts in operation, and will manifest all the fruits of the Spirit, the summit of which is love.
- I Corinthians 13. Galatians 5:22-26.

On the Ninth Article

("I believe in One, Holy, Catholic, and Apostolic Church...")

- Q-160. What is the Church?
- A. The Church is a divinely instituted community of believers united by faith in Jesus Christ, and by the love and law of God. The Church is called the body of Christ, the temple of God, the pillar and foundation of truth, the household of God and the bride of Christ.
- Matthew 16:18. Acts 20:28. Ephesians 1:18-23; 3:21. I Timothy 3:15. Hebrews 12:22-23.
- Q-161. What does it mean to believe in the Church?
- A. Jesus Christ ordains the Church and resides in the life of the Church. Therefore, to believe in Christ means we must also believe in the Church.
- Ephesians 1:19-23; 2:16; 4:4; 5:23-32. I Corinthians 12:12-27. Colossians 1:18, 24.
- Q-162. What does it mean that the Church is "one"?
- A. The Church is one because she has one Head, Jesus Christ, and she is his Body. The Church is given life by the one Spirit, and is united by our one baptism into Christ.
- Ephesians 4:4-6. Ephesians 1:22-23. Acts 20:28.
- Q-163. What does it mean that the Church is "holy"?
- A. The Church is holy because Christ who abides in her is holy. He purifies her, sanctifies her and presents her to himself as holy and blameless.
- Colossians 1:21-23. Ephesians 5:25-27. John 17:17-19.
- Q-164. What does it mean that the Church is "catholic"?
- A. The Church is catholic because Christ through the Church brings the good news of salvation to all peoples, tribes and nations. The Church is present in all times and places and so is universal in nature. The Church holds firm to the truth of the faith handed down through history.
- Jude 3.

Q-165. What does it mean that the Church is “Apostolic”?

A. The Church is Apostolic because Christ deposited the truth of the Gospel to the Apostles who throughout history have passed that truth to men who are in Apostolic Succession to those same Apostles both in faith and order. Christ sends the Church into the world to preach the good news of Christ.

Matthew 16:15-19; 18:18; 28:18-20. John 17:17-19. Acts 20:28. Ephesians 1:22-23. Colossians 1:24-26. II Timothy 3:5. Hebrews 12:1-2. Revelation 5:8; 8:4.

On the Tenth Article

(“I acknowledge one Baptism for the remission of sins;...”)

The Sacraments

On the Sacrament of Holy Baptism

Q-166. What is Baptism?

A. Baptism is the sacramental and incarnational participation in the life, death and resurrection of Christ. It is our initiation into the sacramental life of His Church which is His Body and Bride.

Romans 6:1-7. Colossians 2:11-12. Etc.

Q-167. Why is Baptism called a sacrament?

A. The sacrament Baptism is an outward sign of an inward and spiritual grace. In the sacrament of Baptism we are made children of God and inheritors of the Kingdom of God. The grace of God in the sacrament brings us fully into participation with the life of Christ. Hence we are made a new creation and born anew from above by the Holy Spirit. Titus 3:4-7. John 3:1-6. Colossians 2:12-13.

Q-168. What happens when a person is Baptized?

A. All their sins are washed away by regeneration and renewing of the Holy Spirit, which He poured out on us abundantly through Jesus Christ our Savior. The work of Christ in Baptism is not dependent upon personal maturity, intellectual development, or on an achieved degree of faith, but is a holy, unmerited gift of grace.

Titus 3:5-6. Romans 6:3-5. Galatians 3:27

Q-169. How are we baptized?

A. We are baptized by application of water in the name of the Holy Trinity. This application can be done by immersion, sprinkling or pouring. Under normal circumstances Baptism is performed in the Church by ordained clergy. In emergency situations Baptism may be performed by any baptized Christian.

Matthew 28:18-19. Acts 2:38-39, 41; 8:12-16, 36-38; 9:18; 10:47-48; 16:15; 19:3-5. I Peter 3:21.

Q-170. Why do we anoint the person with chrism (oil) at Baptism?

A. We are sealing the person with the Holy Spirit and marking them on their forehead as Christ's own forever. This is commonly called chrismation.

Psalm 23:5; 45:7. Isaiah 61:1. Luke 4:18. Acts 10:38. II Corinthians 1:21-22. Hebrews 1:9. I John 2:20; 4:13. Revelation 7:3

Q-171. Why do we baptize infants?

A. As with Israel, God invites all his people to be close to him and desires that they have full access to his grace and presence, no matter what their age. Our children are full participants in our life and worship, because Jesus himself invites them close to his person and into his Kingdom. Following the Jewish practice, it was the consistent pattern of the early Christian Church (abundantly evidenced in the NT and ancient Christian literature) to baptize whole families when the parents came under God's covenant, Old or New.

Matthew 18:1-4. Acts 10:47-48. Ephesians 4:5. Colossians 2:11-12. Genesis 17:9-14. I Corinthians 10:1-11.

Q-172. What is required to be baptized?

A. In order to be baptized faith in Jesus Christ as Lord and Savior is required. In the case of infants, this faith is found in their parents or guardians. Even this faith is a gift, so no one brings anything to the waters of baptism but themselves.

Acts 2:37-39. Titus 3:5-6. I Peter 3:21.

Q-173. Can a Christian be re-baptized?

A. No, but one may re-affirm their baptismal vows. Baptism is spiritual birth and since a person is born but once, he or she is also baptized but once. The Church at every Baptism and Confirmation re-affirms its baptismal vows.

Ephesians 4:4-6. John 3:5. Matthew 3:11. Mark 16:16. Ephesians 5:26.

Q-174. How many Sacraments are there?

A. There are at least seven Sacraments: 1) Baptism; 2) Confirmation; 3) Holy Eucharist; 4) Confession; 5) Holy Orders; 6) Holy Matrimony; 7) Holy Unction.

Q-175. But why does the Creed not mention each of the Sacraments, instead of mentioning Baptism only?

A. This is because Baptism is the introductory and initiatory sacrament of our Christian life and experience, thus indicating the other six sacraments that follow through the course of life.

On the Sacrament of Holy Eucharist

Q-176. What is the Holy Eucharist?

A. The Holy Eucharist is the central act of worship in the Church ordained by Christ Himself, in which He is mystically and actually present under the elements of bread and wine.

John 6:27; 33-34; 41-59. I Corinthians 10:16-17; 11:24-25. Proverbs 9:4-6. Isaiah 55:1-3. Galatians 2:20. Philippians 3:7-10.

- Q-177. What other names are given to the Holy Eucharist?
 A. The Holy Eucharist is called by several names interchangeably: The Lord's Supper, the Holy Communion, Mass, or Divine Liturgy.
- Q-178. What is the outward sign of the sacrament of the Holy Eucharist?
 A. The outward sign is bread and wine.
 Matthew 26:26-29. Mark 14:22-25. Luke 22:14-20. John 6:52-58. I Corinthians 10:16; 11:17-32.
- Q-179. What is the grace received in the Holy Eucharist?
 A. The Holy Eucharist is the means of grace by which we receive the forgiveness of sins, abundant life in which our hunger and thirst for God is satisfied, and the foretaste and hope of the banquet in the heavenly kingdom.
 Matthew 6:19-21; 25-33; 7:7-11. Revelation 19:6-10. Mark 14:22-25. Matthew 26:28. John 6:43-58.
- Q-180. How does the bread and wine become the Body and Blood of Christ?
 A. The mystery of the bread and wine becoming the body and blood of Christ is an action of the Holy Spirit that occurs when we re-present (anamnesis) the meal of the Upper Room in accordance with Christ's command. We ask in prayer that the Holy Spirit make this bread and wine the Body and Blood of Christ (epiclesis). Christ is really present in the bread and wine, in the same way that the Word became flesh (incarnation) and dwelt among us in Jesus.
 John 6:27; 33-34; 41-59. I Corinthians 10:16-17; 11:17-32. Matthew 26:26-29. Mark 14:22-25. Luke 22:14-20. Hebrews 7:22-28; 9:11-15. Leviticus Chapters 1-7.
- Q-181. Who can receive Holy Communion?
 A. Christians of any age who have been baptized with water in the name of the Holy Trinity can receive Holy Communion.
 Acts 2:38-42; 20:7-12. I Corinthians 10:14-21; 11:17-34.
- Q-182. Who should not receive Holy Communion?
 A. Those who have not been baptized by water in the name of the Trinity, those living in notorious and unrepentant sin, and those who do not rightly discern the Body and Blood of Christ should not receive the Holy Communion.
 I Corinthians 10:21; 11:26-32. Leviticus 10:1-3. II Chronicles 30:18-20. Matthew 22:11. John 6:51, 63-64. John 13:18-27. Hebrews 7:22-28; 9:11-15.

On the Sacrament of Confirmation

Q-183. What is Confirmation?

A. Confirmation is the sacrament in which those who have been baptized as infants, and have been reared and instructed in the faith by their parents and the Church, come before the bishop for the laying on of hands to receive the strengthening and release of the gifts of the Spirit for ministry in the Church and the world. For adults who have been baptized, it is as well a re-affirmation of their faith in Christ and for the same strengthening and release of the Spirit.

Romans 1:11-12. I John 2:20-27. 2 Corinthians 1: 21-22.

Q-184. What is the outward sign of Confirmation?

A. The laying on of hands by the bishop and the anointing with holy oil (chrism) is the outward sign of Confirmation.

Acts 8:14-17; 19:5-6.

Q-185. What is the inward grace communicated in Confirmation?

A. The strengthening and release of the gifts of the Spirit is the inward grace of Confirmation.

Acts 8:14-17; 19:5-6

Q-186. Who should receive the sacrament of Confirmation?

A. Those who have been baptized in the name of the Trinity, and who have been duly instructed in the faith of the Church should receive the sacrament of Confirmation.

I John 2:20-27. Acts 8:14-17; 19:5-6.

On the Sacrament of Reconciliation or Confession or Penance

Q-187. What is the sacrament of Confession?

A. Confession is the sacrament in which those who have committed sin come before a priest of the Church seeking forgiveness, reconciliation and amendment of life. In confession the priest declares absolution, forgiveness of sins, to the penitent, and gives godly counsel for the amendment of life. Hence, the penitent who receives the forgiveness of Christ and his Church is restored to righteousness and fellowship within the Body of Christ.

John 20:22-23. Matthew 16:19; 18:15-18. Mark 1:4-5.

Q-188. What is the outward sign of the sacrament of Confession?

A. The outward and visible sign of the sacrament of Confession is the pronouncing of absolution by the priest, which confirms the forgiveness of sin God has given in Christ.

John 20:22-23. Matthew 16:19; 18:15-18. Mark 1:4-5

Q-189. What is the inward grace communicated in the sacrament of Confession?

A. In the person of the priest, Christ offers absolution, forgiveness of sin, and restoration.

Ezekiel 33:19. Matt. 11:28. John 6:37-39. II Corinthians 7:10

Q-190. Who should receive the sacrament of Confession?

A. All can, some should, and some must.

I John 1:9. Romans 3:23. James 5:16.

Q-191. Who should not receive sacrament of Confession?

A. Those who are living in notorious sin who are unrepentant and do not intend amendment of life.

II Peter 2:9-10. Romans 1:22-23, 28. Deuteronomy 17:12-13. II Thessalonians 3:8-9.

On the Sacrament of Holy Orders

Q-192. What does the Creed teach us, when it calls the Church Apostolic?

A. It teaches us to hold fast to the faith once delivered to the saints, the Apostolic doctrine and tradition, and not listen to such doctrine and such teachers as are not in conformity with the doctrine of the Apostles.

Matthew 18:17. II Thessalonians 2:15. I Timothy 4:1-5. II Timothy 1:13. Titus 1:10-11; 3:10. I John 2:18-23.

Q-193. How is the succession of the Apostolic ministry preserved in this world?

A. The succession of the Apostolic ministry is preserved in this world through the sacrament of ordination given to the Church, specifically in the orders of Bishops, Priest, and Deacons.

Acts 20:28. Ephesians 4:11-12. I Timothy 3:1-13. Titus 1:5-9. James 5:14, 19-20.

Q-194. Where does this succession of Apostolic ordination to ministry in the Church begin?

A. The succession of Apostolic ordination begins with Jesus Christ Himself, and from the descent of the Holy Spirit on the Apostles; from that time forward it has continued in unbroken succession, through the laying on of hands, in the sacrament of Holy Orders.

Ephesians 4:11-12. I Corinthians 12:28. Revelation 21:14.

Q-195. What is the sacrament of Holy Orders?

A. The ministers of the Church are all baptized members. However, within the Church Christ has established Holy Orders, which God has given for the preaching of the Word, the faithful and orderly administration of the sacraments, and the governance of the Church. These orders are: diaconate, priesthood and bishopric.

Jeremiah 3:15. I Corinthians 12:29. Philippians 1:1. I Peter 5:1-3.

Q-196. What is the outward sign of the sacrament of Holy Orders?

A. The outward sign of Holy Orders in the case of deacons and priests is the laying on of hands by a bishop. In the case of bishops, it is the laying on of hands by at least three Bishops in historic and Apostolic succession.

Acts 13: 2-3. Acts 20:28.

Q-197. What is the inward grace given to a deacon?

A. The inward, invisible grace given to deacons is to make visible the servant heart of Christ and the power to serve the poor, widows, the fatherless and orphans. A Deacon is empowered to preach the gospel and to baptize, to anoint the sick with Holy Oil, and, in the absence of a priest, to preside at Holy Matrimony.
James 1:27. I Timothy 3:8-13. Acts 6:3-6. Titus 1:5-9.

Q-198. Who can be a deacon?

A. A deacon is a man called and chosen of God and his Church, who is reverent, not double-tongued, not given to much wine, not greedy for money and holding the mystery of the faith with a pure conscience. If he is married he is husband to one wife. He also rules his household and children well.
I Timothy 3:8-13.

Q-199. What is the inward grace communicated to a priest?

A. A priest (presbyter) is a man called and chosen of God and his church, and is given the grace to make visible the sacrificial life of Christ lived out in a willingness to die to self for the sake of the people of God. He is to assist the Bishop and is given power by the Bishop to preach the Gospel and administer the sacraments of the Church, with the exception of Confirmation, and the administration of Holy Orders which are reserved for the order of Bishops. He is also called and chosen to assist the Bishop in the governance of the Church.
Acts 14:23; 15:4, 6, 23. I Corinthians 11:20-26. I Thessalonians 5:14. II Timothy 2:2.

Q-200. Who can be a Priest?

A. A man who holds the same lifestyle as a deacon and has proved himself to be faithful to the sacrificial life of Christ and is willing to live out that life for the sake of others.
Titus 1:5-9. James 1:19-20. Ephesians 5:18. I Timothy 3:3. II Timothy 2:24-25.

Q-201. What is the inward grace given to a bishop?

A. A bishop is a man who is called and chosen by God and his Church and is given the grace to make visible the shepherd's heart of Christ. He does this in the care, protection and safety of the flock. He receives the grace to father the church and his men in Holy Orders. He is empowered to defend the faith from all heresy, error and schism. He along with his brother bishops, and with the assistance of the priests (presbyters) governs the Church. A Bishop stands in Apostolic succession to the first Apostles who were called and chosen by Christ for the mission of the Kingdom.
A. I Timothy 3:1-7. Acts 20:28. Hebrews 12:15. I Peter 5:2.

Q-202. Who can be a bishop?

A. To be a bishop a man must be blameless and, if married the husband of one wife. He must be temperate, sober minded, of good behavior, hospitable and able to teach. He is not given to much wine, not violent, not greedy for money, but gentle, not quarrelsome and not covetous. He is one who rules his own house well. If he has children he has them in all submission and with all reverence. He is not a novice, lest he be puffed up with pride and fall into the same condemnation as the devil. He must have a good testimony with those outside, lest he fall into reproach and the snare of the devil. I Timothy 3:1-10. Ephesians 5:18. I Timothy 3:3. II Timothy 2:24-25.

Q-203. What is the ministry of all baptized Christians (laity)?

A. The ministry of the baptized is the grace given to become a royal priesthood, a people of God and a holy nation. They are to proclaim the gospel in their homes, in the world and in the Church. I Peter 2:9-10. I Peter 3:15-17. Ephesians 6:1-9. Colossians 3:21-25.

On the Sacrament of Holy Matrimony

Q-204. What is Holy Matrimony?

A. Holy Matrimony is a covenant established by God in creation, and a sacramental sign of the mystery of the unity and love between Christ and His Church. It is the union of one man and one woman in heart, body and mind. This is for their mutual joy, for their health, for the comfort given one another in prosperity and adversity and for the procreation of children they will nurture in the knowledge and love of the Lord. Genesis 2:24. Matthew 19:5. Mark 10:7-8. Ephesians 5:21-33. I Corinthians 6:16-20; 7:1-16.

Q-205. How is Holy Matrimony established?

A. Marriage is established in the exchanging of covenantal vows to love and to cherish, for better for worse, for richer or poorer, in sickness and in health until they are parted by death. I Corinthians 6:16-20; 7:1-16.

Q-206. What is the outward sign of Holy Matrimony?

A. The outward sign of Holy Matrimony is the exchanging of vows between one man and one woman, and the blessing of the priest given in the name of the Trinity. John 2:1-10. Ephesians 5:31-32.

Q-207. What is the inward grace communicated in Holy Matrimony?

A. The inward grace given in Holy Matrimony is given to the man to love the woman as Christ loves the Church and to present her holy and blameless unto himself by a willingness to lay down his own life for her sake. The grace given to the woman is to submit herself to the man as unto the Lord and to honor and respect him in his service to Christ and his family. They are both given the grace to love, forgive, and to present Christ's unity of love to a broken and estranged world. Ephesians 5:20-33.

On the Sacrament of Holy Unction.

Q-208. What is Holy Unction?

A. Holy Unction, commonly known as Last Rights, is the sacrament in which the dying person's body is blessed by the priest, to prepare it for death and reception into the eternal presence of God. In the absence of a priest a deacon may administer the sacrament, and in an emergency it may be administered by any baptized person.
John 19:39. Luke 23:56

Q-209. Why then do non-ordained persons anoint the sick with oil?

A. The anointing of oil for healing of the sick is not a sacrament but a sacramental. We anoint with oil for healing of the sick in keeping with the biblical injunction in the Book of James. The anointing of the sick is known as a sacramental like holy water, palms, ashes, and other objects which aid us in making present and visible the Kingdom of God. A sacrament is an outward, visible sign of an inward grace. A sacramental is an outward and visible symbol of the presence of the Kingdom, and does not necessarily convey a specific grace.
James 5:13-18. Mark 6:13.

On the Eleventh Article

(“And I look for the resurrection of the dead...”)

Q-210. To what does the Creed refer by the words “resurrection of the dead”?

A. “Resurrection from the dead” means that as God raised Jesus Christ bodily from the dead, so we too in Christ will be raised bodily with him.
I Corinthians 15:44. I Corinthians 15:53-58. John 6:39-40, 54.

Q-211. How can the body rise again after it has decomposed in the ground?

A. Since God formed the body at creation, God will restore the body at the resurrection of the dead by His almighty power and omniscience.
I Corinthians 15:36. John 5:21, 25-29.

Q-212. Shall all persons be bodily resurrected from the dead?

A. Yes, all who have died, without exception, will be bodily resurrected.
I Corinthians 15:51-52.

Q-213. When shall the resurrection of the dead be?

A. There will be a bodily resurrection at the Second Coming of Christ.
Romans 8:21. II Peter 3:13.

Q-214. What happens to a person between death and the resurrection of the dead?

A. When our earthly bodies die we are “absent from the body and present with the Lord.” In this life the baptized are now seated with Christ Jesus in the heavenly places, so when our earthly bodies die we will continue in His presence in a place of eternal reward and joy. We will experience a more profound and deeper awareness of God’s love so that there will be no more sorrow and pain but abundant life, and we will see the face of God. II Corinthians 3:10-15; 5:8; 15:49. Ephesians 1:3-14. Colossians 1:9-18.

Q-215. What will be the lot of those who have rejected the Gospel and the message of grace found in Jesus Christ?

A. It is never God’s will that a person should perish or be separated from Him and His love. However, those who have rejected Christ Jesus and His grace will, at the death of their earthly bodies, be found separated from God. This results in eternal torment. II Peter 3:9. John 3:16-17. Revelation 20:14-15. Matthew 18:14; 25:41, 46. Mark 9:47-48. Romans 2:12-16. II Thessalonians 2:8-10.

On the Twelfth Article

(“And the Life of the world to come...”)

Q-216. What is the life of the world to come?

A. The life of the world to come is the consummation, completion or fulfillment of the new heaven and the new earth where Christ is seated on a throne and we who are now seated with Him will forever remain in His presence. His kingdom, which has been for all eternity, even before time, will be present here on earth as it is in heaven and will remain for all time.

Revelation 11:15-18. Ephesians 1:15-13.

Q-217. What is the hope of the life of the world to come?

A. Actually, the hope of the life of the world to come is already present in those who are a new creation in Christ Jesus and in His Church. We experience this in the sacraments, in our love for each other and in our finding Christ in the poor. This hope also looks forward to the coming of Christ and the consummation of the new creation. We are to live out the reality of this life to come now in faith, hope, and, above all, love.

II Corinthians 5:12-21. Matthew 25:31-46. Romans 6:4-5. Revelation 21, 22.

PART TWO: HOPE Defines Our Involvement In God's Kingdom Work

Q-218. What are the practices that embody Christian hope?

A. The Christian life is embodied in prayer and living out the virtues of the Christian life as taught by Christ in what are commonly called the Beatitudes of the Sermon on the Mount.

Romans 8:14-18. II Corinthians 8:16. Galatians 3:26. Ephesians 1:5. II Thessalonians 2:13-17. I John 3:1. Revelation 21:7.

On Prayer

Q-219. What is prayer?

A. Prayer is a response to God's love, forgiveness, grace and mercy, offering to Him ourselves- body, mind, heart and soul. The Eucharist is the definitive prayer of the Church.

Genesis 4:26. Psalm 116:17. Zephaniah 3:9. Acts 2:21. Isaiah 56:7. Romans 12:1. Hebrews 13:15. I Peter 2:5. Psalm 141:2. Luke 1:10. Hebrews 4:15-16. Revelation 8:3-4. Romans 8:27. Job 8:5. Matthew 7:7-8. Hosea 14:1-2. Joel 2:17. Luke 18:1-7. Psalm 55:16-17. John 16:23-24. Ephesians 1:16-17; 6:18-19. I Thessalonians 3:11-13. Daniel 6:10. Philippians 4:6. Matthew 6:6. I Timothy 2:8.

Q-220. Why is prayer such an important act and aspect of the Christian life?

A. Prayer is of primary importance because prayer shapes what we believe about God. Romans 6:26-30. Philippians 1:19-23. I Thessalonians:16-22. James 5:13-18. Daniel 2:19-23; 9:21-23. Acts 4:11-12. Psalm 20, 91, 102, 103. Isaiah 58:9-11. I Chronicles 7:14-18. Luke 11:9-13. Jeremiah 29:13-14. I John 3:19-24; 5:13-15.

Q-221. How do we pray?

A. There are many models of prayer, but all prayer includes confession, repentance, adoration, petition and thanksgiving. Jesus gave us a model of prayer commonly called the Lord's Prayer.

Matthew 6:9-15. Luke 11:1-4.

On the Lord's Prayer

Q-222. What is the Lord's Prayer?

A. The Lord's Prayer is both a prayer itself (Luke 11) and a model of prayer (Matthew 6) that Jesus gave to His disciples in response to their request to teach them how to pray. It is a prayer that has been used by Christians throughout the ages.

Q-223. As a model how may we divide the Lord's Prayer?

A. The Lord's Prayer may be divided into an introduction (or invocation) and seven petitions:

Invocation: Our Father, Who art in heaven;

1. Hallowed be Thy name.
2. Thy kingdom come.
3. Thy will be done, on earth as it is in heaven.
4. Give us this day our daily bread.
5. And forgive us our trespasses, as we forgive those who trespass against us.
6. And lead us not into temptation.
7. But deliver us from evil. Amen.

The Invocation ("Our Father, Who art in heaven...")

Q-224. Why can we call God "Our Father"?

A. God has revealed Himself in many ways but most personally as our Father. Jesus invites us to return and come into this personal and corporate relationship with God. Jesus teaches us that we are the Father's family. As God is Father, so we are his children, and our relationship with each other is as brothers and sisters. John 1:12-13. Romans 8:15-16. Galatians 4:6-7. Ephesians 3:14-21. Hebrews 2:11-12, and 17-18.

Q-225. Why do we then say, "Who art in heaven"?

A. Though God is all-present with us and His glory covers the earth, we also proclaim that He resides in heaven where we will eventually dwell with Him for all eternity. Psalm 11:4. Psalm 72:19. Isaiah 11:9. Habakkuk 2:14. Ephesians 1:20. Colossians 3:1-4. Hebrews 8:1; 9:24. James 3:17. Revelation 15:5.

On the First Petition ("Hallowed be Thy Name;")

Q-226. Why is God's Name called holy?

A. God reveal Himself as our Father, and also as holy. Therefore all of heaven declares constantly that God is holy. Though God has made us in His image and has become human in Christ Jesus, God is also totally other than human. He is our creator while we remain his creatures. In Christ he is one, and both fully human and fully divine. Hence He is totally other in Himself and therefore is worthy of our worship and our praise. Leviticus 11:44-45; 19:2. Isaiah 6:3. Luke 1:49. Ephesians 2:20. I Peter 1:13-16. Revelation 4:8-11.

On the Second Petition (“Thy Kingdom come;”)

Q-227. What was Jesus central teaching during His earthly ministry?

A. The central teaching of Jesus was the good news that the Kingdom of God is present in His life and ministry and in us. He taught his disciples to seek the Kingdom of God before anything else. Jesus’ words and works demonstrated the reality of the God’s rule among his people.

Matthew 4:23; 5-7, 6:33; 8-9, 9:35. Mark 1:15. Luke 12:31.

Q-228. What is the Kingdom of God?

A. The Kingdom of God is the reign of the Living God in the present as well as in the future. It is primarily an action, that God does as the King. Also, it is a time, both now and the future. It is not, however, a “place” such as heaven or the Church. The Church itself is not the Kingdom of God, but it makes visible and proclaims the Kingdom of God. Matthew 12:28. Mark 4:1-34; 4:35-5:43. Luke 4:31-41; 5:12-26. Acts 1:4-8.

Matthew 5-7; Matthew 10 and Luke 10; Matthew 13; Mark 4; and Luke 8; Matthew 18:1-35; 20:20-28; Mark 9:33-37 and 42-48; 10:35-45; Luke 15:1-7; 22:24-27; Matthew 24:1-25:46; Mark 13:1-36; Luke 21:5-37.

Q-229. How is the Kingdom of God already present and at the same time still to come?

A. The Scriptures teach that the Kingdom of God has already been inaugurated or begun through the life, death, resurrection, and ascension of Jesus Christ, and yet is still to be consummated at the Second Coming of the Lord.

Galatians 1:3-5. I John 3:1-3.

Q-230. How did Jesus teach this “already but not yet” nature of the Kingdom of God?

A. Jesus’ parables of the kingdom teach us this “already but not-yet” nature of the Kingdom. The Kingdom is like a small mustard seed growing into a large tree; it is like yeast working its way through dough. Jesus also gives parables to teach his Second Coming that illustrate this “not-yet” or “still to come” feature of the Kingdom.

Matthew chapters 24-25. Luke 13:18-21. Romans 5:1; 8:1, 14-17, 19-23. I Corinthians 15:20, 23, 50-57. Ephesians 1:14. I Peter 2:24. Revelation 21:1-7.

Q-231. How is the Kingdom of God made visible?

A. The Kingdom of God is made visible in the present through the continuing work of the Holy Spirit in the world, but especially in His work in His Church and His people. It is made visible in the Eucharist, in the Church’s life of service to the poor, and in his healing and transforming work in the lives of people.

Luke 17:20-21; 22:14-18. Mark 14:22-25. I Corinthians 15:24-28. Philippians 1:23; 2:9-11. Revelation 21:1-7. Romans 14:17. Luke 17:20-21. Micah 4:1-4. Malachi 1:11. John 10:15; 12:31-32. Ephesians 1:10. Philippians 2:10-11. Hebrews 1:8; 10:27-28. Revelation 11:15.

On the Third Petition (“Thy Will be done, on earth as it is in Heaven.”)

Q-232. What is the will of God according to the petition “thy will be done”?

A. The perfect will of God is the will of the Father revealed in the Son. Jesus has come because the Father’s love for His people, is so great that He desires that we not perish but have eternal life with Him.

John 3:16-17; 5:19-20. Romans 5:5-11. Ephesians 2:8-10. I John 3:1-3, 16.

Q-233. What does the petition, “Thy will be done” mean?

A. The petition asks that the love of the Father for humanity and all creation be worked in us by the Holy Spirit, so that we are made into the image of Christ, who alone accomplished the will of God in his life, death and resurrection.

Romans 5:5-11; 8:29. Hebrews 5:5-11. Matthew 26:36. Mark 14:32. Luke 22:42.

Q-234. Why do we ask that God’s will be done on earth as in heaven?

A. The perfect will of God is done in heaven. We are asking that all of creation be in accord with His will here and now in His people, the Church, and in the world.

Romans 8:18-28. 16:19-20. Ephesians 3:20-21. James 3:13-18.

Q-235. How does the Kingdom come on earth as it is in heaven?

A. The Kingdom of God certainly comes through the prayers of God’s people, but especially in the Holy Eucharist, where heaven and earth are united mystically, and we join with all the angels, archangels, saints, patriarchs and martyrs before the throne of Christ. It is also accomplished as we live this out in the world, doing God’s will His way. We take the Kingdom in ourselves to the world. We are its presence.

Revelation 5:6-14; 11:16-18; 15:2-4; 21:1-7.

On the Fourth Petition (“Give us this day our daily bread ;”)

Q-236. What is “our daily bread” for which we are praying?

A. Our daily bread is Christ himself, the Eucharist, and God’s provision for us.

John 6:35. Luke 22:19. Luke 11:9-13.

Q-237. How is Christ our daily bread?

A. Christ, who alone fills our hunger and quenches our thirst is our daily bread. Since all Scripture points to Christ, when we read, study and meditate on the Scriptures, we find Christ who is the Bread of Life. Jesus Himself taught that man does not live by bread alone but by every word that proceeds from the mouth of God. God now speaks through Christ who is the Word of God.

Matthew 4:4. John 6:32-35, 48, 54-56. Hebrews 1:1-12.

Q-238. How is the Eucharist our daily bread?

A. Christ is really and mystically present in the bread and wine of the Eucharist. Scripture and the faith of the Church teaches us that when we eat His body and drink His blood we are given life. Those who partake of the Eucharistic bread are fed not only temporally but also spiritually unto eternal life.
John 6:53-58. Mark 14:22-25. Luke 24:32-35. Matthew 26:26-29.

Q-239. Why is God's provision our daily bread?

A. God's provision is our daily bread because all that we have and will have comes from His hand. God opens up His hand and fills all things living with plenteousness. He not only knows our needs but knows them before we ask. When we ask for God's provision we recognize that He alone is the source of all that we have and desire. Because He is our provider we can walk by faith, knowing that we are in His care.
John 6:57-58. Philippians 4:6-7, 19. Matthew 6:25-33. Exodus 16:13-21. Mark 8:1-10. Luke 11:5-8. Psalm 23. Deuteronomy 8:1-11. Genesis 22:14. Philippians 4:11-13. John 6:55.

On the Fifth Petition ("And forgive us our trespasses, as we forgive those who trespass against us;")

Q-240. What is meant in the Lord's Prayer by "our trespasses"?

A. "Our trespasses" refers to our sins against God and our neighbor.

Q-241. Why are our sins called trespasses?

A. Our sins are called trespasses because sin is not only transgression against God's law for us (by commission or omission). It is also a personal insult to God's majesty, love and kindness to us, and also to the image of God in our neighbor.
Deuteronomy 25:16. Psalm 5:4-6. Proverbs 6:16-19. Isaiah 59:1-2. Habakkuk 1:13. Matthew 25:41. Luke 13:27. Romans 8:7. Hebrews 12:14.

Q-242. Who are "those who trespass against us"?

A. They are people who have sinned against us in mind, body, or estate, and have not respected us as God's fellow-creatures made in His image.
Matthew 11:25. Luke 11:4; 17:4. Ephesians 4:32. Colossians 3:13.

Q-243. If God is just, how can we be forgiven our trespasses?

A. We can be forgiven through the mediation of Jesus Christ as we confess our sins to God and to one another.
1 Timothy 2:5-6. Isaiah 53:6. Matthew 20:28. John 6:51. Ephesians 1:7; 5:2. Hebrews 9:12. James 5:15-16. 1 Peter 1:18-19. 1 John 4:10.

Q-244. What will be the consequence if we ask God to forgive us our sins without ourselves forgiving others?

A. In that case we shall not be forgiven.
Matthew 6:14-15.

Q-245. Why will God not forgive us if we do not forgive others?

A. God will not forgive us because we thereby show ourselves unrepentant, and so reject and discard God's goodness and mercy.

Psalm 95:8. Jeremiah 7:13. Hosea 7:10. Haggai 2:17. Matthew 11:20. Ephesians 4:19. I Timothy 4:2. Hebrews 12:5. Revelation 16:9, 11.

Q-246. What attitude and spiritual condition must we seek when we pray “as we forgive those who trespass against us”?

A. These words absolutely require that we should bear no malice or hatred toward others but be at peace, loving all people as much as we are able to do on our part.

Matthew 5:23-24. Luke 12:58. II Corinthians 5:18. Ephesians 2:16. Colossians 1:20. Hebrews 2:17.

Q-247. What can I do if I cannot find the person who holds malice toward me, or if that person is unwilling to be reconciled?

A. In such a case it is enough to be reconciled with such a person in your heart, before the eyes of the all-seeing God.

Romans 12:17-18; 14:19-20. II Corinthians 13:11-12. Ephesians 4:13.

On the Sixth Petition (“And lead us not into temptation ;”)

Q-248. What is meant in the Lord's Prayer by “temptation”?

A. Temptation is any circumstance in which there is imminent danger of losing the faith, falling into great sin or denying the Lord Jesus Christ.

I Corinthians 10:12-13. Hebrews 12:1-2. Luke 11:46. I Peter 1:6-7.

Q-249. What are the sources of temptation?

A. There are three principle sources of temptation: the world, the flesh and the devil.

Mark 14:38. Romans 6:12-14. I Timothy 6:9-10. James 1:12-16. I John 2:16.

Ephesians 6:12-13.

Q-250. What do we ask in these words of the prayer: “Lead us not into temptation”?

A. We ask that God guides us during times of temptation, grants us the grace to see the sin as it is, and mercifully encourages us to make the right decisions and not turn away from Christ.

Ephesians 6:11-12. James 1:2-4; 4:7. I Peter 1:6-7; 4:12; 5:8-9. I John 2:26. Luke 11:46. Acts 20:29-30. Colossians 2:8, 18.

On the Seventh Petition (“But deliver us from evil.”)

Q-251. What do we ask in these words of the prayer, “deliver us from evil”?

A. In this petition we ask for deliverance from all evil, particularly the deceitfulness of the devil that draws us away from the love of God and from the love of each other.

I Peter 5:8-9. I John 5:19. Revelation 12:10-11, 17. Ephesians 4:27; 6:11.

On ending the Lord's Prayer

Q-252. What does the word "Amen" mean?

A. "Amen" comes from the Hebrew word meaning "so it is" or "let it be so," which is derived from a verb meaning "to be firm or, to be sure or to stand." It is a formal way of accepting a covenantal relationship and of acknowledging the consequences of that relationship.

James 1:6-8; 5:12. Ephesians 4:14. Hebrews 10:23. II Corinthians 1:17-20.

On the Doctrine of Blessedness

Q-253. In addition to living a life of faith and prayers, how must we live to show we are Christ's own and so have confidence in our life with Christ in His Kingdom?

A. We should always seek to do the will of our Lord by trying to fashion our lives after His perfect life, in order to experience the blessedness of His Kingdom now as well as in heaven.

Matthew 7:21-23; 12:50. Luke 6:46. John 6:40; 7:17. Romans 12:2. Ephesians 6:6.

Q-254. What Biblical teaching guides us in fashioning our lives after that of the Lord Jesus Christ?

A. The teaching of our Lord Jesus Christ in the Beatitudes (or sentences on blessedness) guide us to live a Christlike life.

Matthew 5:2-11. Luke 6:20-26. Matthew 13:35.

Q-255. How many such sentences are there?

A. There are nine:

1. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
2. Blessed are they those who mourn: for they shall be comforted.
3. Blessed are the meek: for they shall inherit the earth.
4. Blessed are they who hunger and thirst after righteousness: for they shall be filled.
5. Blessed are the merciful: for they shall obtain mercy.
6. Blessed are the pure in heart: for they shall see God.
7. Blessed are the peacemakers: for they shall be called the children of God.
8. Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
9. Blessed are you when men shall revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice, and be exceedingly glad, for great is your reward in heaven... Matthew 5:3-12.

Psalms 149:4. Matthew 23:12. Luke 14:11; 18:14. Ephesians 4:1-2. James 4:6-7.

Q-256. What may we observe in all these Beatitudes?

A. We may observe that our Lord taught us how to live our salvation lives of blessedness in these sentences. According to His merciful nature, He set them before us, not as commandments, but as blessings we receive when we freely enter into and fulfill them. Thus, in each Beatitude we should note first the act of faith, and then the blessing which follows.

The First Beatitude (“Blessed are the poor in spirit...”)

Q-257. What does it mean to be “poor in spirit”?

A. To be “poor in spirit” is to have a spiritual conviction of complete surrender to God; claiming nothing of our own, except what God bestows upon us. It is a conviction that we can do nothing good without God's help and grace, thus counting ourselves as nothing without Him, and in all things throwing ourselves upon the mercy of God. As St. John Chrysostom explains it: “Spiritual poverty is humility”.

II Chronicles 7:14. Psalm 34:18; 51:17. Proverbs 16:19. Isaiah 57:15. Micah 6:8. James 4:9-10. John 15:5.

Q-258. Can the rich also be poor in spirit?

A. The rich can most certainly be “poor in spirit” if they demonstrate in their lives and actions that visible riches are corruptible and soon pass away. They must not put their trust in them nor measure their worth by them and they must understand that worldly riches can never compensate for the lack of spiritual goods.

Matthew 16:26. Mark 8:36. Luke 9:24-25. Acts 2:23-24. Matthew 5:29. Job 2:4.

Q-259. Can bodily poverty aid in spiritual perfection?

A. Depending on how the Christian responds to bodily poverty, it can aid in spiritual perfection. A Christian may voluntarily choose to live in poverty for the sake of the kingdom. On this subject Jesus Christ Himself taught to the rich man.

Matthew 19:21. Romans 14:20-21. Luke 12:33-34.

Q-260. What does our Lord promise to the poor in spirit?

A. To the poor in spirit, Jesus promises the kingdom of heaven, as He teaches in Matthew 5:3. Also, James 2:5. I Peter 5:5.

Q-261. How is the kingdom of God or kingdom of heaven theirs?

A. The Kingdom of God belongs to Christians in the present life inwardly through faith and hope, but also in the life to come at the end of this age.

Matthew 3:2; 5:10, 19-20; 6:33; 10:7; 11:11-12; 25:1, 14. Luke 7:20-21; 9:2. John 3:3-5. Colossians 1:13. Revelation 21:1-8; 22:1-5.

The Second Beatitude (“Blessed are they that mourn...”)

Q-262. What does the Lord mean when He says to “mourn”?

A. We are blessed when we are individually and collectively burdened in heart and soul by the effects of sin, the world and the devil. These effects fall upon ourselves and others and have resulted in the spiritual and physical death of humanity and of all creation. Our mourning compels us to perform acts of mercy compassion and prayer.
II Corinthians 7:10. Jeremiah 3:22. Joel 2:13. Luke 15:7. Acts 2:38.

Q-263. What is the blessing that comes to those who mourn?

A. Those who mourn “shall be comforted”.
Matthew 5:4. Isaiah 66:2. Zechariah 2:10. II Corinthians 7:10.

Q-264. What does it mean to be “comforted”?

A. To be comforted means that the saints will realize the justice and mercy of God in the establishment of His kingdom now and forever.
II Corinthians 1:4-7; 7:9-10. James 1:12. Revelation 7:14-17; 21:4; 21:1-8.

The Third Beatitude (“Blessed are the meek...”)

Q-265. What does it mean to be meek?

A. To be meek is to have a heart and soul that has by faith received God’s grace to live a life disciplined and controlled by His love.
Matthew 5:5. Ephesians 4:2. James 1:21. I Peter 3:4, 15. Titus 3:2.

Q-266. What is the blessing that comes to those who are meek?

A. Those who are meek “shall inherit the earth”.
Deuteronomy 33:12. Proverbs 1:33; 19:23. Ezekiel 24:25-28.

Q-267. How are we to understand this blessedness?

A. That the saints will reign with Christ and will see the new heaven and new earth.
Psalm 25:13; 27:14; 37:9, 11, 22, 29, 34. Isaiah 60:21. Romans 4:13.

The Fourth Beatitude (“Blessed are they which hunger and thirst after righteousness...”)

Q-268. What does it mean to “hunger and thirst after righteousness”?

A. To “hunger and thirst after righteousness” is to live a life that desires loving fellowship with Christ and with one another. It is a life of grace that desires the heart of God and is reflected in a life of love, peace and joy in the Holy Spirit. Righteousness also rejects sin, chooses God’s will and ways, and comes against evil with acts of mercy and compassion. The most significant way that we can feed upon this life of

righteousness is through participation in Christ's life by receiving the mystery of His body and blood in the Eucharist.

Matthew 5:6. I Corinthians 10:16. Psalm 42:1-2; 63:1-2; 65:4. Isaiah 25:6. Matthew 26:26-28. Mark 14:22-25. Luke 22:19-20.

Q-269. What is the blessing that comes to those who hunger and thirst after righteousness?

A. They will be filled with the virtues and character of Christ himself, That is His righteousness, so that they are restored to the dignity of life that God has intended for all humanity. They will truly become disciples through participation in His life in us both now and in eternity.

Daniel 9:24. The Apostle Paul clarifies in Romans 3:22-26

John 6:47-58. Galatians 2:20. Colossians 3:3. Psalm 42:1-2; 63:1-2; 84:2. Romans 8:1-11. Psalm 17:15. John 4:14; 6:48-58. Romans 5:21; 8:10; 14:17. Galatians 3:6.

Ephesians 6:14. Revelation 7:37.

The Fifth Beatitude ("Blessed are the merciful...")

Q-270. What does it mean to "be merciful"?

A. To be merciful is to love and forgive others as we have been forgiven and loved by Christ Jesus. The ultimate act of mercy is the cross of Christ. It is to see others no longer from a human point of view, but rather to see them as those created in his image. We are called to pick up our cross and deny ourselves daily by living a sacrificial life through the physical and spiritual works of mercy and grace toward others.

Matthew 15:1-20; 25:31-46. II Corinthians 9:7. Hebrews 13:2, 6. James 1:27; 2:14-17. I Peter 4:9-10. Isaiah 58:7, 10.

Q-271. What are the physical works of mercy?

A. The physical works of mercy are:

1. Feeding the hungry. Matthew 25:37. Romans 12:20.
2. Giving drink to the thirsty. Matthew 25:37. Romans 12:20.
3. Clothing the naked, or such as have not necessary and decent clothing. Matthew 25:38.
4. Visiting those who are in prison. Matthew 25:36.
5. Visiting the sick, ministering to them, and if necessary aiding them in Christian preparation for death. Matthew 25:39.
6. Showing hospitality to strangers. Hebrews 13:2.
7. Burying those who have died in poverty. Genesis 1:26-27; 2:7.

Q-272. Which are the spiritual works of mercy?

A. The spiritual works of mercy are:

1. Evangelizing and exhorting. James 5:20.
2. Teaching the truth and instructing in virtue. I Corinthians 4:17; 14:19. I Timothy 3:2; 6:2. II Timothy 2:2.

3. Counseling our neighbor in times of difficulty. II Corinthians 9:5.
I Thessalonians 4:1. I Timothy 2:1. II Timothy 2:2. Titus 1:9; 2:15. Hebrews 3:13.
4. Praying to God for our neighbor and others. Acts 12:12. Ephesians 6:18. I Thessalonians 5:17. II Thessalonians 3:1. I Timothy 2:1. Hebrews 13:18. James 5:14.
5. Comforting the afflicted. Job 2:11. Psalm 35:13-14. John 11:19, 31. Romans 12:15. II Corinthians 11:22. Hebrews 13:3.
6. Not returning the evil which others may have done to us. Romans 12:14, 17-19, 21.
7. Forgiving from our heart injuries others have done to us. Matthew 11:25-26. Luke 23:34. II Corinthians 2:7, 10. Romans 13:1-4. I Peter 2:13-14. Matthew 6:14. Luke 6:36. Acts 3:19; 26:18. II Corinthians 1:3. Ephesians 2:4-7. Titus 3:5. Hebrews 4:16. I Peter 1:3. I John 1:9.

The Sixth Beatitude (“Blessed are the pure in heart:...”)

Q-273. What is “purity of heart”?

A. Purity of heart is when by grace we have become open to the work of the Holy Spirit who forms our lives into the image and likeness of Christ, so that we perceive the world as God sees it. By the same grace we are caused to grieve for our sin and seek reconciliation and restoration with God. This is obtained through consistent self-examination, repentance, confession (sacramental if necessary) and amendment of life. Matthew 5:8. Romans 12:1-2. Psalm 24:4; 51:10. Ezekiel 36:25-27. II Corinthians 7:1. Titus 1:15

Q-274. What blessing do the pure in heart experience?

A. The pure in heart “shall see God”. By faith those with a pure heart see God in creation, in each other, in the face of the poor and in the sacraments, particularly in the Eucharist. Those in Christ shall see Him face to face in His eternal presence. Matthew 5:8. Genesis 32:30. I Corinthians 13:12. Hebrews 12:14. I John 3:2-3. Job 19:26-27.

The Seventh Beatitude (“Blessed are the peacemakers...”)

Q-275. What is a “peacemaker”?

A. “Peacemakers” are those who are reconciled to God through Jesus Christ and are joyfully living in His presence. As ambassadors of Christ’s ministry of reconciliation, they foster love and peace between God and man and facilitate reconciliation among persons on earth. II Corinthians 5:18-21. Romans 5:6-11. Ephesians 2:11. Matthew 5:9. Luke 6:35. Romans 12:18. I Corinthians 7:15. Ephesians 5:1-2. Hebrews 12:14. James 1:19-20.]

Q-276. What is the blessing peacemakers experience?

A. Peacemakers “shall be called the Sons of God,” signifying the magnificent transcendence of God’s kingdom, calling and reward. Since in their lives peacemakers imitate the only-begotten Son of God who came to earth to reconcile fallen man to God, they are given the gracious name of Sons of God, and without doubt a high degree of blessedness.

Romans 8:14-17. Galatians 4:4-7. Mark 9:50. John 14:27; 16:33. Romans 5:1; 14:19; 15:13. I Corinthians 3:11-16.

The Eighth Beatitude (“Blessed are they that are persecuted for righteousness' sake...”)

Q-277. What is being “persecuted for righteousness sake”?

A. In a broken, fallen and fractured world a person who lives a life of being right with God, doing works of righteousness, and walking in truth will expose the destructiveness of sin, the deceits of the devil and the injustice of the world, by being light in the midst of darkness. Often this life will be met with trials, slanders, persecutions, and even death for the sake of Christ and His gospel. The aim of the enemy is to extinguish the light, but he will fail, for Christ is victorious even over death. As we participate in the life of Him who suffered for us, we share in His resurrection, for Christ alone is our aim.

Acts 14:22. John 15:20. Romans 8:35-39. II Corinthians 4:8-12, 17; 11:22-29.

Philippians 3:7-11. Hebrews 11. I Peter 3:13-17; 4:12-16. Philippians 1:28. II Timothy 2:12; 3:11. James 1:2-5. I Peter 3:11. Revelation 2:10.

Q-278. What is the blessing promised to those who are persecuted for righteousness' sake?

A. The “Kingdom of Heaven” (which is also called the kingdom of God) is both present now and will be fully realized in the future when Christ comes again. This is the blessing of the persecuted, which is also promised to the poor in spirit to encourage them in the face of persecution.

II Thessalonians 1:4-7. James 1:12.

The Ninth Beatitude (“Blessed are you, when men shall revile you...”)

Q-279. What does it mean to be “reviled” and falsely accused?

A. Those who want to be blessed must be ready to persevere with holy joy through any reproach, suffering or false accusation because of their identification with Jesus, and for their embodiment of the Christian faith.

Matthew 10:25. John 9:2-8; 15:18; 16:33. II Corinthians 4:17. Colossians 1:24. I Peter 2:23; 4:13.

Q-280. What is the blessing of this beatitude?

A. As with those who have been persecuted, reviled and slandered for his sake, they will receive their reward in the kingdom of heaven. “A great reward in heaven”; that is, a special and high degree of blessedness.

II Thessalonians 1:4-7. James 1:12.

PART THREE: LOVE is Our Investment in the Church, Through the Christian Life of Discipleship

The Ten Commandments

Q-281. What are the Ten Commandments?

A. God gave the Ten Commandments to Israel, the covenant nation descended from Abraham, Isaac, and Jacob (Exodus 20:1-20, Deuteronomy 5:6-21) as a moral law for all creation for all time.

And God spoke all these words, saying: I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.

1. *You shall have no other gods before Me.*
2. *You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, but showing mercy to thousands, to those who love Me and keep My commandments.*
3. *You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes His name in vain.*
4. *Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the LORD your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.*
5. *Honor your father and your mother, that your days may be long upon the land which the LORD your God is giving you.*
6. *You shall not murder.*
7. *You shall not commit adultery.*
8. *You shall not steal.*
9. *You shall not bear false witness against your neighbor.*
10. *You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's.* Exodus 20:1-17.

Genesis 3:15; 12:3; 18:18; 22:18; 26:4; 28:14. Psalm 72:17. Acts 3:25-26. Romans 4:11. I Corinthians 1:30. Galatians 3:8, 16, 28. Ephesians 1:3. Colossians 3:11. Revelation 7:9. Exodus 20:1-17; 31:18. Deuteronomy 4:12-13; 5:1-22. Deuteronomy 5:32-33. John 14:15, 24. James 2:10.

Q-282. Are Christians required to keep the Ten Commandments?

A. Yes, Christians are required to keep the Ten Commandments. Our Lord Jesus taught us to obey God's commands as fulfilled in Him.

Matthew 5:17-20; I John 2:3-10; and I John 5:1-5.

On the Division of the Commandments into Two Tablets

Q-283. What are the two divisions of the Ten Commandments?

A. Commandments 1-4 show us the love of God and are sometimes referred to as the First Table of the Law, and Commandments 5-10 show us love for our neighbor and are referred to as the Second Table of the Law.

Q-284. Did Jesus Christ teach us these two tables?

A. Yes, Jesus summarized the two divisions of the Commandments in the following Scriptures: Matthew 22:36-40. Matthew 5:43-44. Luke 10:29-37. Leviticus 18:1-5.

Q-285. Must Christians also obey the ceremonial, sacrificial, dietary and national laws of Israel in the Old Testament?

A. Christians are not required to obey those laws because those precepts were fulfilled in the sacrificial life, death, and resurrection of Jesus Christ in the new covenant.

Colossians 2:16-23. Ephesians 2:11-18. Hebrews 6:1-3; 7:22-28; 8:8-13. 9:1-15; 10:1-10.

Q-286. Does any other moral teaching of the Old Testament apply to us today?

A. Yes, Jesus shows us how to understand and use the Old Testament in his teaching, in His apostles' writing, and in the testimony of the Church and natural law.

Hebrews 1:1-3. Romans 1:18-23. Acts 16:3. Galatians. Mark 7:1-8; and 7:9-13.

Leviticus 27:16-24. Mark 7:14-23.

The First Commandment

Q-287. What is the first commandment?

A. The first commandment is: *I am the Lord your God... you shall have no other gods before me.* Exodus 20:1-3; Deuteronomy 5:6-7

Q-288. What does the first commandment require of us?

A. In the first commandment God requires us to honor, obey, and worship God and Him alone, as Creator of heaven and earth.

Deuteronomy 6:4-5. John 4:21-24. Luke 10:25-28. Revelation 1:17. Acts 17:?? I Corinthians 8:6 Ephesians 4:?? John

Q-289. How do we disobey this commandment?

A. We disobey the first commandment by the idolatry of putting any person, place, or thing before God. This includes seeking truth personally or corporately from any other source but God (such as fortune telling, spiritualism, secular humanism, materialism, hedonism, and the like).

Leviticus 26:1. Matthew 6:24. Revelation 21:8. Isaiah 42:8. John 4:22, 24.
I Corinthians 10:17-27; 11:17-32.

The Second Commandment

Q-290. What is the second commandment?

A. Exodus 5:8-10, *You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them; for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments.*

Q-291. What does the second commandment require of us?

A. The second commandment requires that we worship God alone, for God alone deserves our worship.
Exodus 32:1-6.

Q-292. What is worship?

A. To worship is to present our bodies, souls, and spirits (our entire being) in ultimate esteem, adoration, worth, honor, and obedience to God and to God alone.

John 4:24. Romans 12:1-2. I Corinthians 8:6. Colossians 2:18-23. Hebrews 4:14-16; 10:9-24.

Q-293. Does the practice of having crucifixes, statues, icons, pictures, or relics break the second commandment?

A. No their use does not break the second commandment, because crucifixes, statues, icons, pictures, and relics simply represent the persons or things symbolized, as an aid to prayer and are neither worshipped nor adored in themselves. It is natural for humans to use signs and symbols to express their devotion both in a secular and religious manner (such as flags, wedding rings, symbols and emblems.) However we do not worship these signs and symbols, nor subscribe to them powers that belong only to God.

Exodus 20:5. Numbers 21:8.

Q-294. What is veneration?

A. Veneration is different from worship. Veneration is showing, through bodily actions or spoken words, respect, honor, importance, reverence or devotion to a person or an object because that person or object has been set aside to point us to the one true God who alone is to be worshipped. Hence veneration aids us in our worship of God, by leading us to adore God alone. Expressions of veneration including bowing, kissing, kneeling, or other physical acts help us present our bodies in acts of spiritual worship. (SEE Q-291 above.) Psalm 116:15. II Kings 13:20-21. Matthew 14:35-36. Acts 19:11-12. John 6:50-71. Luke 1:48. Revelation 12:1-2. Colossians 1:16-17. Philippians 3:17. II Thessalonians 3:7-9.

The Martyrdom of Polycarp. And, “If the relics of the martyrs are not worthy of honor, how comes it that we read “precious in the sight of the Lord is the death of his saints?” St. Jerome Letter 109, 1,2

Q-295. How do we positively observe and obey the second commandment?

A. We do this by worshipping God with all our heart, mind and soul as He reveals Himself through creation and in the special revelation of the Word of God written, in the Holy Bible, in which He continues to reveal Himself in the Person of the Incarnate Word of God, Jesus the Christ, our Lord and God; All of this worship is accomplished by the power, presence, and indwelling of the Holy Spirit of God. John 4:21-24. Romans 1:18-25. Colossians 2:18-23. Revelation 19:10.

The Third Commandment

Q-296 What is the third commandment?

A. The third commandment is: *You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes His name in vain.* Exodus 20:7. Ezekiel 36:20-21. Romans 2:24.

Q-297. How do we take God’s name in vain?

A. God's Name is a reflection of His character and His commandment is violated when we misuse His name in a manner that does not reflect His character. The second commandment forbids blessing what should not be blessed in His name or cursing what should not be cursed in His name.

Leviticus 5:4-5. II Chronicles 32:16-17. Matthew 5:33-37. James 5:12.

Q-298. What are examples of breaking the third commandment?

A. The following sins are forbidden by the third commandment:

1. Blasphemy- speaking words against God. Psalm 74:18.
2. Murmuring- complaining against God's Providence. I Corinthians 10:9-10.
3. Profanity- speaking lightly or irreverently about holy things. Malachi 1:10-12.
4. Perjury- swearing a false oath in the name of God. Matthew 26:72.
5. Oath-breaking- breaking of promises made in the name of God. Leviticus 5:1, 4. Matthew 5:33-37.
6. False prophecies in the name of God. Revelation 2:20. Jeremiah [TEXTS] Ecclesiastes 5:1. II Corinthians 1:17-22.

The Fourth Commandment

Q-299. What is the fourth commandment?

A. The fourth commandment is; *Remember the Sabbath day, to keep it holy...*
Exodus 20:8.

Q-300. Why did God command the Sabbath to be kept holy?

A. God commanded the Sabbath to be kept holy because on this day God rested from His work of Creation. Exodus 20:2. Also in Deuteronomy 5:15 we are told that Israel was to remember their salvation and how God redeemed them from the bondage of Egypt on the Holy Sabbath Day.

Q-301. Why then do Christians keep holy the first day of the week (Sunday) instead of the Sabbath or seventh day (Saturday)?

A. Jesus rose from the dead on the first day of the week. In his resurrection we who believe in Christ Jesus have become the new creation and have been redeemed from the slavery to sin and death. In the resurrection not only ourselves but all creation has been made new and has been redeemed.

Matthew 28:1. John 20:1, 19, 26. Romans 8:19-25. Acts 20:7. I Corinthians 16:2. Hebrews 4:1-9. Acts 2:1-13. Revelation 1:10, 17-18.

Q-302. How do Christians keep Sunday holy?

A. Christians keep Sunday holy by gathering together to worship God our creator and redeemer. The normative worship of the Church centers around the Eucharist which celebrates our new creation and redemption in Christ and is a foretaste of the heavenly banquet.

Deuteronomy 5:13-14. Acts 20:7. Luke 24:35. Romans 12:1-2. I Corinthians 11:17-21, 33-34. Hebrews 10:23-25.

Q-303. How else can Christians keep Sunday holy?

A. Sunday is always a day of celebrating the goodness and provision of God. It is an opportunity to gather with family or friends. It is a way to enjoy the life God has given us and to recognize that all life is both good and sacred.

Matthew 12:1-14. Mark 3:4, 5. Hebrews 10:23-25.

The Fifth Commandment

Q-304. What is the fifth commandment?

A. The fifth commandment is: *Honor your father and your mother that your days may be long upon the land which the LORD your God is giving you.* Deuteronomy 5:16.

Ephesians 6:1-2. Mark 7:10.

Q-305. What does the fifth commandment require of us?

A. The fifth commandment requires that we honor, love and respect our parents. We continue this honor by reflecting God's love for them throughout their lives, providing for all their needs as they age and approach natural death, as much as we are able, following the example given us by Jesus even from the cross.
John 19:26-27. Leviticus 19:3. Proverbs 1:8-9; 15:5; 20:20; 23:22-25; 28:24; 30:4, 17. Genesis 50. Matthew 15:4-6. Ephesians 6:1-3. Colossians 3:20.

Q-306. In what ways do we break the fifth commandment?

A. We break the fifth commandment by withholding our honor, love and respect of our parents, and for the elderly members of our society.
Leviticus 19:32. II Kings 2:12. Malachi 1:6. Mark 7:10. Romans 13:1-7. Ephesians 5:21. I Peter 2:13-17.

The Sixth Commandment

Q-307. What is the sixth commandment?

A. The sixth commandment is: *You shall not murder.*
Exodus 20:13. Deuteronomy 5:17. Matthew 5:21-26. Romans 13:9.

Q-308. What does the sixth commandment require of us?

A. The sixth commandment informs us that all life is sacred from conception to natural death because all life is created by God and reflects His image and being. Thus the commandment requires us to honor and protect life. To honor and protect life is to affirm the reality of God and His creation and recognize His rule over us; while on the other hand to murder (especially human life) is to rebel against God, disrespect Him and seek to deny His real existence and rule over us.
John 10:10. Colossians 3:8-11. Romans 13: 1-7, 9-10. Deuteronomy 6:12. Matthew 7:15; 10:17; 19:18-19. Mark 12:31. Luke 18:20. Leviticus 19:34. Galatians 5:13. James 2:8-10.

Q-309. What is forbidden by the sixth commandment?

A. The commandment forbids us ever to take a human life without due process of law or without proper justice. As God the creator gave us life through his own breath, so Jesus came that we may have life and have it abundantly. Therefore the taking of human life is never a solution to a problem. However, in the case of a just war or in case of horrific or extreme acts of violent crime against God's purposes for humanity, the state may determine that the killing of another is acceptable. Under no circumstances can we take the life of an innocent human being, especially through abortion, euthanasia or any form of ethnic cleansing or genocide.
Romans 13:8-10. Matthew 5:21-22. Colossians 3:8-11. I John 3:15. I Samuel 18:8-9 and 20:30-33. Leviticus 19:16-18.

The Seventh Commandment

Q-310. What is the seventh commandment?

A. The seventh commandment is: *You shall not commit adultery.*

Exodus 20:14. Deuteronomy 5:18. Matthew 5:27. I Corinthians 6:18-19.

Q-311. What does the seventh commandment require?

A. At creation God so ordered the world that there are male and female who together make visible the image of God. Males and females are created to come together in the covenant and sacrament of marriage and through the act of sexual intercourse take part in the creative act of God, thereby taking dominion over the earth. The sexual act intended by God only for a male and female in marriage is therefore holy. Adultery is the act of violating the sanctity of the marriage covenant and sacrament, thereby altering God's very purpose for life.

Genesis 1:26-28. Matthew 5:28. Galatians 5:19-21. Ephesians 5:3-4.

Q-312. What is forbidden by this commandment?

A. Adultery, that is being sexually unfaithful to one's marriage partner, is forbidden because it mars and desecrates the very image of God in marriage. Also it alters God's faithful relationship of life and forgiveness for humanity. All sexual acts outside of the covenant of marriage, though satisfying to human lust and self gratification, are harmful not only to the individual soul and psyche, but will also cause damage to and destruction of society, particularly to women and children.

Ephesians 5:21-33. Philippians 3:18-19. Hebrews 13:4.

The Eighth Commandment

Q-313. What is the eighth commandment?

A. The eighth commandment is: *You shall not steal.*

Deuteronomy 5:19. Exodus 20:15. Jeremiah 22:13. Romans 13:9.

Q-314. What does the eighth commandment require of us?

A. This commandment teaches that all the earth is God's possession and all things belong to God. God distributes the riches of the earth as He desires, and each person becomes a steward of those possessions. The command teaches us to respect not only God's sovereignty and dominion in the distribution of those riches, but also the proper and rightful stewardship of an individual over those riches. Therefore, to steal from another is to steal from God. To honor another's stewardship is holy.

Amos 4:1. Micah 6:8. Psalm 50:10-11. Exodus 22:21-25. Deuteronomy 15:9-11. James 5:1-6.

Q-315. What is forbidden by the eighth commandment?

A. It is forbidden to take anything that rightly belongs to someone else. This includes:

1. seeking graft and bribes
2. cheating and practicing fraud
3. avoiding taxes
4. failing to support dependents
5. wasting time or materials on a job
6. refusing just wages to employees

Everyone is obliged to respect and uphold the just rights of others.

Exodus 23:8. Leviticus 19:15. Job 24:9. Leviticus 19:11. Matthew 22:21. Luke 3:12-14. Deuteronomy 24:13-15. Leviticus 5:4. Deuteronomy 29:11-13. Proverbs 29:24. Ecclesiastes 5:10. Ezekiel 18:7. II Timothy 1:16-18.

The Ninth Commandment

Q-316. What is the ninth commandment?

A. The ninth commandment is: *You shall not bear false witness against your neighbor.*
Exodus 20:16. Leviticus 19:11. Deuteronomy 5:20.

Q-317. What does the ninth commandment require?

A. By the ninth commandment we are commanded to speak the truth in all things, especially in what concerns the good name and honor of others.
Leviticus 19:15. James 4:11. I Peter 2:1.

Q-318. What is forbidden by the ninth commandment?

A. The ninth commandment forbids:

1. lying
2. hurting someone's reputation
3. unjust criticism
4. gossip
5. insults
6. violating entrusted confidences
7. judging another's actions without evidence
8. publicizing the sins of another
9. perjury.

Ephesians 4:25. James 1:26. I Peter 3:10. Matthew 18:15-19. Romans 15:1. Galatians 6:1. Matthew 5:23-25. Luke 19:8.

The Tenth Commandment

Q-319. What is the tenth commandment?

A. The tenth commandment is: *“You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's.”*

Colossians 3:5. Exodus 20:17. Deuteronomy 5:21. Psalm 36:7. Matthew 5:28.

Q-320. What does the tenth commandment require of us?

A. The tenth commandment requires us to be thankful for God's order and provision in our lives. It is from God that all blessings flow and so He alone is worthy of praise. The commandments enjoins us to learn contentment in all circumstances while laboring for our own advancement and for that of our colleagues.

Proverbs 15:27; 20:22; 21:25-26. Matthew 6:19-21, 25-26. I Timothy 6:10. Mark 7:20-23. Romans 7:7. Hebrews 13:5. I John 2:15. Matthew 20:1-16.

Q-321. What is forbidden by the tenth commandment?

A. The tenth commandment forbids us to envy and lust after the provisions and relationships God has given to another.

Matthew 5:28. Mark 7:21. James 1:14-15. Philippians 4:11. Hebrews 13:5. I Timothy 6:6-10. Proverbs 30:7-9. Ecclesiastes 5:10-17. Luke 12:15. Colossians 3:5.

Q-322. How then do we ultimately obey all of God's commandments?

A. We obey all of God's commandments by loving and obeying Jesus, thus becoming his disciples.

John 14:15, 21-24; 15:10-14; 21:15-17. I Peter 1:8. I John 2:3-5; 4:19-20; 5:2-3.

Q-323. What must we do to become disciples of Jesus?

1. We must love Christ more than ourselves and all others. Luke 14:26

2. We must follow Jesus no matter what the cost, even unto death. Luke 14:27

3. We must “give up” (surrender ownership) of all our possessions, including time, money, relationships and resources. Luke 14:26-28.

4. We must be known for our love for other believers, loving them, sacrificially and unconditionally, as Jesus does. John 13:35.

5. We must remain always in the incarnate Word, whether spoken or written. John 8:31.

6. We must become like Jesus in all things. Matthew 10:24-42.

7. We must live in Jesus so that He may live in us. John 15:5-8

PART FOUR: OBEDIENCE the way to Increase God's Kingdom. Defining the Unique Calling of the ICCEC

The ICCEC Practices “Three Streams” OR Convergence Worship

Q-324. How does one describe the ICCEC?

A. The ICCEC is a worship movement, not a theological movement. What we pray is what we believe.

Q-325. How would one describe the worship of the ICCEC?

A. We worship in a Trinitarian form. That is we worship the Father through the Son in the power of the Holy Spirit. The expression of this worship is sacramental-liturgical, evangelical and charismatic. These are the three great streams of historic Christianity brought together to make one mighty river of praise and worship. This is sometimes called “Convergence Worship.”

Q-326. How would one describe “Convergence Worship”?

A. Worship of God is the heartbeat of the ICCEC as it blends together treasures old and new (Matthew 13:52) through the convergence of the three main streams of the Christian faith: liturgical-sacramental, evangelical, and charismatic. Through this convergence we enjoy the richness of worship as it blossomed and developed in the various historic traditions. Yet, as we practice this traditional liturgical worship, which may be resplendent with pageantry, procession, vestments, and signs and symbols, we keep ourselves open to the Holy Spirit's activity. We know that the Holy Spirit gives life to the liturgy through us, because the Holy Spirit brings alive the words of the liturgy among us. Churches in the ICCEC eagerly anticipate the manifestation of God's presence to us through the biblical gifts and ministries of the Holy Spirit, in, through and around the liturgy. There is a vibrancy to our worship, an expectancy that God will visit His People and equip them for living. When we gather for worship to receive the body and blood of Jesus, we do so in a liturgy full of joyful praise and reverent prayer. True convergence worship is the balance of the evangelical power of the read and spoken Word of God,. It is our personal relationship with the Lord Jesus Christ, the charismatic move of the Holy Spirit, and the historically crafted beauty of the ancient liturgy.

First “Stream,” SACRAMENTAL-LITURGICAL:

The ICCEC exists to manifest the rich sacramental-liturgical life of the early and undivided church.

Q-327. What does it mean when we say that our worship is “sacramental-liturgical”?

A. The worship of the ICCEC is based on Word and Sacrament. We worship according to the ancient patterns of the historic church found both in scripture and the patristic fathers.

I Corinthians 10:14-22; 11:17-34. Upper Room discourses. Matthew 26:26-29, Luke 24:14-20. Mark 14:22-25.

Apostolic Constitutions, Didache, Justin Martyr’s First Apology v.61-1. Hippolytus’s Apostolic Tradition

Q-328. What does it mean to be liturgical?

A. The word liturgy is a transliteration into English of the Greek word meaning “the work of the people.” All churches worship liturgically. The worship of the ICCEC is in the pattern of the ancient and historic church.

Acts 2:42; 13:2, I Timothy 2:1-3. Actinochene Liturgy; Alexandrine Liturgy; Kyrie Eliason. Justin’s Apology I, xii, lxv.

Q-329. What does it mean to be sacramental?

A. To be sacramental means our worship is always centered on the Eucharist.

Second “Stream,” EVANGELICAL:

The ICCEC exists to make visible the Kingdom of God to the nations of the world through the proclamation of God’s word

Q-330. What does it mean when we say that our worship is “evangelical”?

A. We worship God through the reading and preaching of the Bible. We personally respond to that prophetic word preached and read.

Acts 20:7-12. Luke 24:13-35. Luke 4:16-22.

Third “Stream,” CHARISMATIC:

The ICCEC exists to manifest the power of Pentecost in today’s world

Q-331 What does it mean that our worship is “charismatic”:

A. Charismatic worship is essentially an openness to and expectancy of the work of the Holy Spirit and to His gifts. Charismatic worship often includes vibrant hymns and spiritual songs, and manifestations of the gifts of the Spirit.

Romans 12. I Corinthians 12 and 14. Ephesians 5:19-20. I Peter 4:7-11. I Corinthians 2:6-16. II Corinthians 4:11-15; 5:12-21.