Leading Disciple of Crucified Rabbi Describes ‘Most Important Teaching’

(A reporter for this newspaper has just had a rare encounter with John, a leading follower of Jesus of Nazareth. The interview follows.)

It has been several weeks since the death of Jesus on the hill called Golgotha. Stories have spread throughout the region about the mysterious events that began three days after Jesus’ burial. Many believe that Jesus has risen from the dead. They are calling him the Christ, the Anointed One.

John, one of the leading disciples of Jesus, declined to talk about the so-called “resurrection.” He said only that he believed it to be true, and that he had seen the risen Lord several times. We asked John what he thought was Jesus’ most important teaching. He began, “The last night we were with Jesus, he said, ‘I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.’

“As Jesus spoke those words, I recalled what had happened just the day before. Jesus was walking in the temple and teaching many things. The chief priests and the scribes were constantly challenging him by asking difficult questions.”

John continued, “One of the scribes, who overheard Jesus’ good answer to an impossible question, asked him, ‘Which commandment is the first of all?’

“Jesus answered, ‘The first is, “Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.” The second is this, “You shall love your neighbor as yourself.” There is no other commandment greater than these.”

John continued, “We all recognized these two commandments Jesus quoted. They are from Jewish law. But this was the first time we had heard anyone put them together this way, as ‘first’ and ‘second.’ As Jesus spoke to us on that last night, we knew he was telling us to keep these commandments by loving God and one another.

“This is the law by which the followers of Jesus will live as we seek ways to share the story of his life and his teachings with others.”

Shortly after our brief interview, John left with Simon Peter to go to Galilee. Several others were with them, and they said they were going fishing. We hope to be able to continue our talks with John when he returns to Jerusalem.
Shema Is at the Heart of Jewish Worship, Prayer, and Family Life

Shema is a Hebrew word pronounced "sh'MAH." It means 'Hear you.' It is the first word from Deuteronomy 6:4-5:

"Hear, O Israel: The Lord is our God, the Lord alone. You shall love the Lord your God with all your heart, and with all your soul, and with all your might."

By this verse the Jewish people have affirmed the oneness and uniqueness of God. They write it on tiny scrolls and put them in small leather boxes. These boxes are strapped to men's left arms and foreheads at morning prayer. The boxes with the scrolls inside are called phylacteries.

By the end of the second century CE, the Shema Prayer had been lengthened to include Deuteronomy 6:6-9, 11:13-21, and Numbers 15:37-41. These additional portions advised the Hebrews to teach the Shema to their children, to wear it as a sign on their foreheads, and to write its words on the doorposts of their houses.

Today, many Jewish people have a mezuzah attached to doors of their homes. This Hebrew word, pronounced "m'ZUZah," means "doorpost." Inside the container is a tiny scroll of the Shema written in Hebrew. It is the first prayer taught to young children and the last prayer of the dying.

'Old Covenant' Is in Hebrew Scripture

In the Outline of Faith, also called the Catechism (The Book of Common Prayer, pages 846-847) is a section titled "The Old Covenant."

The Old Covenant establishes God's relationship with the Hebrew people. It includes the promises that God gave to Abraham, Isaac, Jacob, and their families—that they would be God's people. God also promised that, through the Hebrews, all nations of the world would be brought to God.

In return, God asked simply that the people be faithful, love justice, do mercy, and walk humbly with God.

Such promises, called covenants, are found in the Hebrew Scriptures (Old Testament).

Jesus gave us the New Covenant, not to do away with the old one but to bring the old one to fulfillment. In the New Covenant, the relationship between God and people is established through Jesus Christ. In the New Covenant, Christ gave us the Summary of the Law and The New Commandment (see box).

Summary of the Law

You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and the great commandment. And the second is like it: You shall love your neighbor as yourself.

Jesus' New Commandment

Love one another as Christ loved us.

Two Commands Are Brought Together

We can read Jesus' Summary of the Law in the Gospels of Matthew, Mark, and Luke. The New Commandment is in the Gospel of John.

The Summary of the Law includes the original Shema, found in Deuteronomy 6:4-5, and Leviticus 19:18. These two laws were very familiar in the life of the Hebrews. The Shema was recited twice daily.

Jesus is the first teacher to bring these two well-known laws together to form one standard for people to live by.
Catechisms Are Questions and Answers

The word catechism (pronounced KAT'ə-KIZ'm) is from an ancient Greek word meaning "to sound down" or "echo." To teach by catechism is to share key beliefs by word of mouth, from one generation to another.

In the early days of Christianity, individuals who wished to join the Church were called catechumens (KAT'ə-KEW'mens). Over a three-year period, they received instruction from a teacher called a catechist (KAT'ə-kist).

As catechumens were asked questions, they gave their memorized answers. At the end of the three years, they were baptized.

The question-and-answer approach to learning has been kept through the many centuries. Today, a book that contains questions and answers about the Christian faith is called a Catechism.

Some churches use the term catechetics (KAT'ə-KET'iks) to refer to the teachers, students, and materials used in preparing people for Baptism or Confirmation.

MEMORY CHALLENGE

The Memory Challenge for this session is to learn the highlighted headings of The Book of Common Prayer and the items that are listed under them.

The Daily Office
- Morning Prayer
- Evening Prayer
- Noonday Prayer
- Compline
- Daily Devotions for Individuals and Families

The Great Litany
The Collects: Traditional
The Collects: Contemporary

Proper Liturgies for Special Days
- Ash Wednesday
- Palm Sunday
- Maundy Thursday
- Good Friday
- Holy Saturday
- The Great Vigil of Easter

Holy Baptism
The Holy Eucharist

Pastoral Offices
- Confirmation
- Marriage
- Reconciliation of a Penitent
- Ministry to the Sick
- Burial of the Dead

Episcopal Services
- Ordination
- Celebration of New Ministry
- Consecration of a Church or Chapel

The Psalter, or Psalms of David
- Prayers and Thanksgivings
- An Outline of the Faith, or Catechism

Historical Documents of the Church
- Tables for Finding the Date of Easter and other Holy Days
- The Lectionary
- Daily Office Lectionary

To teach by catechism is to share key beliefs by word of mouth, from one generation to another.
NEW COVENANT

Clues:

1. Jesus asks us to keep the ____.
2. The "Outline of Faith" tells what the Church ____.
3. Another word for commandment is ____.
4. We learn about the covenants by reading ____.
5. Jesus asked us to love one ____.
6. ____ the Lord your God with all your heart . . . .
7. ____ means teaching by question-and-answer.
8. Covenant means ____.
9. Jesus combined two laws into one ____ of the Law.
10. We are supposed to love God and our ____.
11. The Catechism is a statement of ____.

Unit IV:
LEARNING SCRIPTURE

Verses for the Unit:
Session 1: John 13:34; 15:10; 20:31
Session 2: II Corinthians 13:13, Galatians 4:6b
Session 3: Matthew 16:18, I Corinthians 3:16; 12:27
Session 4: John 3:16, Hebrews 11:1
Session 5: Luke 6:37, Romans 3:24
Session 6: Psalm 32:6a, Romans 12:12
Session 7: Romans 12:6, Ephesians 4:12
Session 8: Romans 8:38-39, I Corinthians 13:13
Session 9: Acts 2:17a

LEARNING SCRIPTURE

Session 1

“I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another.” —John 13:34 (NRSV)

“If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love.” —John 15:10 (NRSV)

“But these (Scriptures) are written so you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.” —John 20:31 (NRSV)

Page 4 IV-1
Athanasius Defends the Church Against Teachings of Arius About Who Jesus Is

ALEXANDRIA, Egypt, 325 CE—Early yesterday, a heated argument broke out between Athanasius (a deacon and assistant to the bishop), and Arius, a parish priest.

For some time, Arius has been preaching that Jesus of Nazareth was not God. According to Arius, "Jesus was a special being created by God. Jesus was like God and like humans, but he was created by God. He could cry and feel pain just like us. Therefore, he could not be God."

Athanasius declared, "Arius is wrong, very wrong! Christians should not follow his teachings, for they are not true. The Church believes that Jesus was both truly God and truly human. Jesus is one with God. They cannot be separated. If this were not true, we would not be saved by Christ. Through the Church and its ministry, we can come to know and understand the idea of God the Father, God the Son, and God the Holy Spirit.

"This idea of three-in-One and One-in-three is hard for people to understand. This is why we are attracted to dangerous ideas like those of Arius.

"We can come closest to understanding the idea of the Trinity by looking at things that occur in nature—such as plants with three leaves on one stem. Or in thinking about our relationships with others—one person can be a son, a brother, and a father.

"All three persons of the Trinity are equal—God the Father who created us; God the Son, who has saved us; and God the Holy Spirit, who makes us holy. No one knows where one stops and the others begin."

‘Like a Rock’

Athanasius is a small man who stands like a rock against those who would destroy the Church with wrong ideas. He was born in Egypt to Christian parents and was educated in Alexandria.

He was still a boy during the last Roman

Continued on page 3
Christians in Every Generation Study
The Mystery of God in Three Persons

As Christians, we work all our lives at understanding the Trinity. Many books seek to explain this mystery. But even the people who have thought longest about one God “in three Persons” still find it difficult to comprehend.

Augustine, who was a bishop in Africa long ago, wrote books and letters that are still read today. He shared details about his life and the Church. He tried very hard to understand ideas like the Trinity.

According to one story about Augustine, he was walking along the beach thinking about how God could be three-in-One and One-in-three. Suddenly he saw a small child. The child had dug a hole in the sand and was carrying water from the ocean in a cup. The bishop asked the child, “What are you doing?”

The child said simply, “I am pouring the ocean into this hole.”

Augustine laughed heartily as he said, “That is impossible.”

The child looked directly into the bishop’s eyes and said, “It is no more impossible for me to put the ocean into this hole than it is for you to put God into your small mind.” Then the child vanished from his sight.

Holy, Holy, Holy!
Lord God Almighty!

This hymn was published in 1827 and included in The Hymnal of 1871. It has been part of the Church’s music ever since. It is the work of Reginald Heber, a priest and bishop of the Church of England.

Bishop Heber was distressed by the quality of singing during church services, and he tried to use some hymns that had already been published. These did not really meet the needs of his congregation. So he decided to write his own.

Flowers and trees surrounded the bishop’s home. Their beauty found its way into his music.

_Holy, holy, holy! Lord God Almighty!_ is a hymn of beauty, dignity, and power. It celebrates the Trinity not only with words but also in its structure. Words and phrases are used in threes to emphasize the three-in-One and One-in-three of the Holy Trinity of God.
Trinity Sunday

Trinity Sunday is the one day of the year when we celebrate a doctrine of the Church rather than an event or a person. It is observed on the Sunday following Pentecost. We say what we believe about the Trinity each time we say the Apostles’ Creed or the Nicene Creed.

A Prayer of the Trinity

Now Holy Spirit, ever One with God the Father and the Son, pour forth into our hearts, we pray, the fullness of your grace today.

—Ambrose of Milan

MEMORY CHALLENGE

The Memory Challenge for this session is to learn the highlighted headings from The Book of Common Prayer and the items under each one.

The Book of Common Prayer

The Daily Office
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- Noonday Prayer
- Compline
- Daily Devotions for Individuals and Families

Pastoral Offices
- Confirmation
- Marriage
- Reconciliation of a Penitent
- Ministration to the Sick
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- Celebration of New Ministry
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The Collects: Traditional

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- Holy Saturday
- The Great Vigil of Easter

Holy Baptism
- The Holy Eucharist

Historical Documents of the Church

Tables for Finding the Date of Easter and other Holy Days

The Lectionary

Daily Office Lectionary

Athanasius Defends
Continued from page 1

persecution of Christians. It is said that he sought safety in the desert, with an older man named Anthony. Some people believe Anthony has had a great influence on the Athanasius’ life.

A Council of the Church has been called for this year, to meet in Nicaea. Arius and Athanasius will each present their arguments to bishops of the Church. We have heard that the Roman Emperor Constantine will preside. It is hoped that a decision can be made that will end this controversy.
Directions:
Find the missing words in the sentences below. Use the circled letters to complete the words in the triangle.

1. God __ __ __ heaven and earth.

2. We give God __ __ __ and __ __ __.

3. Jesus, the __ __ __ is God’s __ __ __ Son.

4. Christ has __ __ __, Christ has __ __ __, Christ will __ __ again.

5. We __ __ __ __ in the Holy Spirit.

6. The Lord, the __ __ __ of __ __ __.

7. The __ __ __ of the Lord be always with __ __.

Unit IV:
LEARNING SCRIPTURE

Verses for the Unit:
Session 1: John 13:34; 15:10; 20:31
Session 2: II Corinthians 13:13, Galatians 4:6b
Session 3: Matthew 16:18, 1 Corinthians 3:16; 12:27
Session 4: John 3:16, Hebrews 11:1
Session 5: Luke 6:37, Romans 3:24
Session 6: Psalm 32:6a, Romans 12:12
Session 7: Romans 12:6, Ephesians 4:12
Session 8: Romans 8:38-39, I Corinthians 13:13
Session 9: Acts 2:17a

"The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you." —II Corinthians 13:13 (RSV)

"... God has sent the Spirit of his Son into our hearts, crying 'Abba! Father!'" —Galatians 4:6b (RSV)
Paul Writes Letter to the Local Church Urging Members to Value and Use Gifts

CORINTH, around 57 CE—A strongly-worded letter arrived yesterday, addressed to the members of the Christian church in this city. Postmarked Ephesus, it is from Paul of Tarsus, who identifies himself as an apostle of Jesus Christ.

The letter appears to be in response to reports that there have been divisions and arguments among the members of the church.

Chloe, a leader of the Christians in Corinth, told us about the community’s reaction. She said:

“The people really love Paul. They respect his teachings and are thankful for the time he spent here with us. We hope he will return soon, so the church is not upset by his scolding about people’s behavior. They will do what Paul suggests in order to grow as followers of Jesus.”

Supporting One Another

Chloe continued, “The people are really interested in one of the new ideas Paul shared in his letter. He said we were all given spiritual gifts—but to use these gifts, we must realize that we cannot do things alone. Paul used the illustration of the human body to help us understand what he means.

“The body has many parts, and each part needs the others. The eyes cannot lift food to the mouth when they see it. The stomach must tell the brain that it is empty. The feet, if they move by themselves, may step into a deep hole and cause pain to the whole body. These comparisons are helping the church’s members to view things in new ways.”

“The task of the community leaders is to help the people see how Paul’s ideas apply to our life in the church. Paul helped us a little by explaining that some people are called to be apostles, some to be prophets, and others to be teachers. We know this, but how do the rest of us go about our everyday life in the community? For one thing, feeding the poor takes everyone’s effort. It will be far more successful if all persons contribute their own gifts to the project. Some pick grapes, some cook, some gather grain, some bake bread, some seek out those in need, and some distribute the food.

“We are grateful for Paul’s continuing love for us. We hope we will be able to live up to his expectations of us. We are certainly going to try.”
We Belong to a Larger Community

**Congregation**—A group of people who join together to worship and serve God.

**Diocese**—A grouping of churches within a certain geographical area. In the United States, the Episcopal Church has 99 dioceses. Central and South America have 11 dioceses.

**Province**—A group of dioceses that cooperate together to support the Church in an enlarged geographical area. In this country, the Episcopal Church has nine provinces, designated I through IX.

**The Episcopal Church**—The official name of the Episcopal Church is “The Protestant Episcopal Church in the United States of America.”

**Anglican Communion**—Congregations, dioceses, and provinces throughout the world who began through the efforts of the Church of England—also called the Anglican Church. About 70 million members of the Anglican Communion are found all around the world. You are one of these.

The Church’s People Are Members of One Body Called to Serve the Lord

The “Body of Christ” is a very old description for the Church as it seeks to do God’s work in the world. It is an image that helps us see beyond the church building itself, beyond the clergy who stand in front every Sunday, and beyond those people who seem to make all the decisions.

The Church is not a building. The people of the Church in the New Testament did not meet together in one place nor own a structure called a church.

When we think about the image of the Church as the “Body of Christ,” we recognize that Jesus Christ is the head of the body. It is God’s Church, not ours. We are all parts of that body because we are baptized into it.

We are asked to use our unique talents and abilities to serve God. We do so by sharing our faith with others and by helping those in need. When we do so, God’s work is getting done.

When individuals join hands to form a circle, they become one circle. When Christians join together to worship God, they become the Church. A circle can grow bigger and continue to include more individuals. The Church continues to grow as more children and adults are baptized and confirmed.

Being a member of the circle or of the Church means that everyone works together for the whole. If one person tries to lead the circle, it is no longer a circle—unless everyone else wants to go in the same direction. When all the people in the Church work together for a certain goal, that goal is achieved in a rich and lively way.
We Believe the Church of Jesus Christ Is One, Holy, Catholic, and Apostolic

In the Nicene Creed, we say we believe in one holy, catholic, and apostolic Church. Jesus Christ is the head of the one Church. So we are one family with all those who believe in Jesus, even though we may worship in different ways.

The Church is holy because it is blessed by the Holy Spirit, who is working in each of us, guiding us to do God’s work.

The church is catholic. This word means universal, whole. The true Church was established by Jesus in New Testament times. “Catholic” does not refer only to the Roman Catholic Church or others that have that word in their name. The Church catholic (worldwide) has many branches.

The church is apostolic because we agree in our baptismal vows to continue in the apostles’ teaching, and to teach others about Christ through preaching and celebrating the Eucharist.

MEMORY CHALLENGE

The Memory Challenge for this session is to learn the highlighted headings of The Book of Common Prayer and the items that are listed under them.

The Book of Common Prayer

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Noonday Prayer
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The Psalter, or Psalms of David
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Holy Saturday
The Great Vigil of Easter

Historical Documents of the Church
Tables for Finding the Date of Easter and other Holy Days
The Lectionary
Daily Office Lectionary

Chalice Year—Intermediate, Episcopal Children’s Curriculum
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Find the words that are associated with Church in the puzzle below. They can be horizontal, vertical, or diagonal. Circle each word you find.

CHURCH
PROTESTANT
BODY OF CHRIST
RELIGION
PARISH
PEOPLE OF GOD
HOLY
MINISTRY

MISSION
COMMUNITY
CHRISTIAN
PROVINCE
CHAPEL
ANGELICAN
BAPTIZED PERSONS
APOSTOLIC

CONGREGATION
ORTHODOX
DIOCESE
CATHEDRAL
EPISCOPAL
NEW COVENANT
CATHOLIC
COMMUNITY

Unit IV:
LEARNING SCRIPITURE

Verses for the Unit:
Session 1: John 13:34; 15:10; 20:31
Session 2: II Corinthians 13:13, Galatians 4:6b
Session 3: Matthew 16:18, 1 Corinthians 3:16; 12:27
Session 4: John 3:16, Hebrews 11:1
Session 5: Luke 6:37, Romans 3:24
Session 6: Psalm 32:6a, Romans 12:12
Session 7: Romans 12:6, Ephesians 4:12
Session 8: Romans 8:38-39, 1 Corinthians 13:13
Session 9: Acts 2:17a

LEARNING SCRIPTURE

Session 3

“And I tell you, you are Peter, and on this rock I will build my church, . . .”
—Matthew 16:18 (NRSV)

“Do you not know that you are God’s temple and that God’s Spirit dwells in you?” —1 Corinthians 3:16 (NRSV)

“Now you are the body of Christ and individually members of it.”
—1 Corinthians 12:27 (NRSV)
Class Members Learn that Good Creeds Are Not Written Easily or in a Hurry

A study of Christian worship was undertaken by the Fifth Grade Sunday School class at Apostles' Church. We talked to the teacher and several of the students to find out what they learned.

Mr. Alan Thomas, the teacher, reported: "As part of our study of the Creeds, the students attempted to write their own statement of beliefs. After discovering how difficult this was, they decided to look into the way the Apostles' Creed and the Nicene Creed were composed. It has been a very interesting challenge. The students divided into two groups and began their investigations. I'll let them tell you what they discovered."

Michael, the spokesperson for the Apostles' Creed investigators, said, "We began by looking at the Creed in The Book of Common Prayer. We discovered two versions—one in Morning and Evening Prayer, Rite I, and another in Morning and Evening Prayer, Rite II. We also discovered that the Baptismal Covenant includes responses to the three parts of the Creed.

"Mary guessed that maybe the first Creed had something to do with the first baptisms. Priscilla thought it probably also had to do with the first baptisms. Those were good ideas, so we started studying the early Church.

"We found a legend that said the Twelve Apostles wrote the Creed. Each of them wrote a line, and then they put them all together. We thought it was a good story, but it isn't in the Bible. Then we found an old Roman Creed that was used in baptisms and was very similar to the Apostles' Creed we have now. We learned that when we say the Creed, we are saying almost the same things as the very first Christians."

Statement from Nicaea

Joanna represented the group that studied the Nicene Creed. "In one way our job was easier. The name of the Creed led us right to the Council of Nicaea. We learned that Arius was claiming that Jesus wasn't God. A lot of people believed him, so the Emperor of Rome called all the bishops of the Church together. They quickly declared that Arius was wrong. Then they decided to write a statement of what they did believe. The Nicene Creed was the result."

Philip, whose family is from Greece, was really interested in the Greek words that were important to the Creed writers. He said, "We learned that the word homoousios means 'of one substance.' The Council of Nicaea wanted us to know Jesus as One who truly shared in God's very being. He was more than just someone 'like God.'"
Three Creeds

The Apostles’ Creed. It might be nice to think that the twelve Apostles sat down and wrote this Creed—and that it was shared from generation to generation until it reached us. But we know this is hardly true.

From Scripture, we learn that a person who becomes a Christian is baptized. The people of the early church taught the story of Jesus and encouraged believers to be baptized.

It is likely that the Apostles’ Creed began as a series of questions that were asked of those who were about to be baptized:

- “Do you believe in God, the Father?”
- “Do you believe in Jesus Christ, the Son of God?”
- “Do you believe in God the Holy Spirit?”

Persons to be baptized would answer the questions with statements beginning, “I believe . . . .”

As the beliefs of the Church’s people were clearly formed, the Apostles’ Creed was developed.

The Nicene Creed. This Creed was composed by leaders in the Church who were faced with division over what they believed. It was written at the Council of Nicaea in 325 CE.

Many opposing ideas had been taught throughout the Church. These ideas were called “heresies”—views that are in error. It was important at that time for the Church as a whole to make a meaningful statement of what it believed. Because it was the work of a Council, the Nicene Creed begins, “We believe . . . .”

The Creed of Saint Athanasius. This Creed was probably written in what is now France in the fifth century, over a hundred years after Athanasius lived. It clearly expresses his views of the Trinity, and his writings may have influenced the Creed’s authors. It is included in “Historical Documents of the Church” in The Book of Common Prayer.

We Are Asked to Believe without Seeing

Our faith is always challenged by doubt. At times we all find it hard to say, “I believe . . . .”

After the resurrection, Jesus’ disciples also doubted. They did not at first believe what the women told them about the empty tomb.

Once, when the risen Lord appeared to the disciples, Thomas was absent. Later he said that he could not believe Jesus was alive unless he saw with his own eyes and touched with his own hands.

Soon afterward, Jesus appeared again. This time Thomas was there. Jesus approached him and invited him to see and touch. But Thomas did not need to! Now he believed. He exclaimed, “My Lord and my God!”

Jesus then said to Thomas, “Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.” (See this story in John 20:19-31.)

Although he is sometimes called “doubting Thomas,” this disciple was honest and faithful. According to legend, he became the apostle to the people of India. The Mar Thoma Church, named for Thomas, is well known.
The Memory Challenge for this session is to add the highlighted headings to your memorized outline of *The Book of Common Prayer*.

*The Book of Common Prayer*

**The Daily Office**
- Morning Prayer
- Evening Prayer
- Noonday Prayer
- Compline
- Daily Devotions for
  - Individuals and Families

**The Great Litany**

**The Collects: Traditional**

**The Collects: Contemporary**

**Proper Liturgies for Special Days**
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- Palm Sunday
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- Good Friday
- Holy Saturday
- The Great Vigil of Easter

**Holy Baptism**

**The Holy Eucharist**

**Pastoral Offices**
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**Episcopal Services**
- Ordination
- Celebration of New Ministry
- Consecration of a Church
  - or Chapel

**The Psalter, or Psalms of David**
- Prayers and Thanksgivings
- An Outline of the Faith, or Catechism

**Historical Documents of the Church**
- Tables for Finding the Date of Easter and other Holy Days
- The Lectionary
- Daily Office Lectionary
WORDS FROM THE CREEDS

Directions: Use the clues to fill in the puzzle. When you have finished, you will have the name of a saint who is said to be the author of another Creed found in The Book of Common Prayer.

CLUES:
1. In the Apostles' Creed, God is ___ of heaven and earth.
2. In the Nicene Creed, Jesus is ___ of the Father.
3. In the Apostles' Creed in Morning Prayer, Rite I, the Holy Spirit is called the Holy ___.
4. The one woman mentioned in all the Creeds is ___.
5. In the Apostles' Creed, we say we believe in the ___ of saints.
6. In the Nicene Creed, we say we believe in one ___ for the forgiveness of sins.
7. In the Nicene Creed, we say the Holy Spirit has spoken through the ___.
8. Jesus was crucified or suffered under Pontius ___.
9. In the Apostles' Creed, Morning Prayer, Rite I, this word is used where “living” appears in Rite II.
10. Both Creeds end by expressing belief in the ___ and life ever after.

Unit IV:
LEARNING SCRIPTURE

Verses for the Unit:
Session 1: John 13:34; 15:10; 20:31
Session 2: II Corinthians 13:13, Galatians 4:6b
Session 3: Matthew 16:18, I Corinthians 3:16; 12:27
Session 4: John 3:16, Hebrews 11:1
Session 5: Luke 6:37, Romans 3:24
Session 6: Psalm 32:6a, Romans 12:12
Session 7: Romans 12:6, Ephesians 4:12
Session 8: Romans 8:38-39, I Corinthians 13:13
Session 9: Acts 2:17a

LEARNING SCRIPTURE

Session 4

“For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.” —John 3:16 (NRSV)

“Now faith is the assurance of things hoped for, the conviction of things not seen.” —Hebrews 11:1 (NRSV)
Hike Ends with Boy Getting Lost As His Partner's Anger Hurts Their Friendship

Saturday, an eleven-year-old boy was found after being lost from the camp where he was spending the day with others from his church school class. He was discovered missing as the group gathered for lunch. Luckily, another boy from the group located him within a short time.

When the class returned from the trip, the adult leader and the boy who found his classmate told us what happened. The leader said, "We took the class of fourth and fifth graders to Camp Cold Springs for our final event of this Unit's work. We were to spend the day hiking and discussing what we had learned about God's love for us—both in our study of the Bible and in nature.

"We began with a buddy hike, in a limited area of the camp, near the 'Way of the Cross' trail. Each camper was paired with another, and they were to find evidence of God's care in the natural world. This was to last thirty minutes, and then we would gather for lunch.

"When the members came back, Nate was missing. His buddy Matt said he didn't know where Nate had gone. We immediately began to search the area."

Needing to Be Forgiven
Matt found his buddy. He told us, "Nate and I were partners for the buddy hike. He and I had fought on the bus coming here. I was real mad and didn't want to have anything more to do with him."

"We began the hike without speaking to each other. When we got far enough away, I hid behind a tree until Nate walked farther on. Then I came back to camp. When it was lunchtime, I lied and said I didn't know where Nate was."

"Just before the search began, one of the teachers asked everyone to pray. She asked God to give Nate courage not to be afraid, and she prayed that we would be able to find him quickly. I realized Nate could really be lost. We hadn't gone that far. But I had really let him down. I had let

Continued on page 2
my anger put my friend in danger. Worse, I lied about where he might be. I went to the teacher and told her what happened.

“We went to the place where I hid from Nate and began looking there. We found him soon near one of the crosses. He was really lost and didn’t know how to get back. But he did know he should stay in one place. A cross is a very good place. I told Nate how sorry I was, then I knelt down and told God.”

The leader of the group told us how glad he was that Matt had realized he had sinned against God and his friend. He also said he knew that both God and Nate had forgiven Matt.

Confession: Together or in Private

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone.

We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name.

—The Book of Common Prayer, p. 79

In the Church, we confess our sins with the whole community, as we meet for worship. We may also confess our sins privately to a priest, using the Rite for “The Reconciliation of a Penitent” (The Book of Common Prayer, pages 447-45).

After the Confession, the priest gives the congregation (or the individual) “absolution.” Absolution is the spoken assurance of God’s forgiveness and pardon.

Confession helps us to tell God what we have done wrong—in our thoughts, in the words we say, and in our deeds.

In making our confessions, we ask God’s forgiveness for not following the Great Commandment given to us by Jesus.

We ask God to forgive us for what we have or haven’t done in the past, and to help us do what is right in the days to come. We also ask God to help us do what we know is right and be glad about it.
Temptation Is Frequent

Doing the right thing may be hard. The world makes it much easier to break rules or to follow a group that is doing wrong.

Many voices invite us not to do what we should and tempt us to do things we should not. This is the sin of the world—the evil that leads us away from God. Sin in ourselves is the desire to please only ourselves.

When we say the Lord’s Prayer, we ask—just as Jesus did—that God’s will and not ours may be done. It is only with God’s help that we have the strength and courage to follow God’s will for our lives. We learn what that is by reading the Bible, listening to our parents and teachers, and praying. When we make mistakes or hurt others, we ask God’s forgiveness.
Use the clues to complete the crossword puzzle.

**CLUES:**

**Across**
1. Being saved from sin by Jesus.
2. A blessing of forgiveness.
3. Being sorry for doing wrong.
4. By this we receive God's forgiveness.
5. We pray for this.
6. The ministry of forgiveness.

**Down**
7. To seek forgiveness.
8. We pray, "Thy ______ be done."
9. Hurt we have caused.
10. Bad things in the world.
11. Saying what we have done wrong.
12. Jesus Christ.

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**Unit IV: LEARNING SCRIPTURE**

**Verses for the Unit:**
Session 1: John 13:34; 15:10; 20:31
Session 2: II Corinthians 13:13, Galatians 4:6b
Session 3: Matthew 16:18, I Corinthians 3:16; 12:27
Session 4: John 3:16, Hebrews 11:1
Session 5: Luke 6:37, Romans 3:24
Session 6: Psalm 32:6a, Romans 12:12
Session 7: Romans 12:6, Ephesians 4:12
Session 8: Romans 8:38-39, I Corinthians 13:13

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**LEARNING SCRIPTURE**

**Session 5**

"Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive and you will be forgiven; ..." — Luke 6:37 (NRSV)

"... they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, ..." — Romans 3:24 (NRSV)
Class Member Writes Special Prayer For Closing Worship at Church School

Alicia Green participated in the closing service for this year's Church School by offering a prayer she had written.

We asked Alicia to tell us about this experience. "I was really excited when my teacher asked me to be a part of the closing worship for church school. Then she told me what my job would be.

"I was to write a special prayer. We had been studying about prayer in class for the last few weeks. I guess my teacher thought I could do it.

"I was really nervous. I tried to write it several times, but it just didn't seem right. My prayers all sounded like they came out of some ancient book. The words weren't things I would really say.

"I was worrying about it the Saturday before the service, when my grandfather came for a visit. He suggested we go for a walk to the park. During the walk, I told him what I was doing and how hard it was. He told me to write the prayer the way I would talk to God. He asked if I knew the different kinds of prayer.

In Her Own Language

"When we got back home I sat down and began to write just what I was thinking:

'Holy, holy, holy God, we praise you for

Continued on page 3
Seven Kinds of Prayer Are Listed

In the Catechism of the Prayer Book, the section titled "Prayer and Worship" lists and defines seven kinds of prayer (pages 856-857):

Adoration. Prayers of adoration are intended to glorify God. In these prayers we lift our hearts and minds to God. An example of this kind of prayer is found in The Book of Common Prayer, Morning Prayer II: "Holy, holy, holy is the Lord God Almighty, who was and is, and is to come!"

Praise. Prayers of praise are said because God is worthy of our worship. Many of the Psalms include phrases like "Praise the Lord, O my soul!" (Psalm 146:1b).

Thanksgiving. Prayers of thanksgiving tell how grateful we are for God's love, for Jesus, and for all the blessings we receive. Prayers of grace at mealtimes are examples of thanksgiving.

Penitence. When we have done something wrong, even if we did not intend to, we ask God to forgive us. This kind of prayer is called a confession.

We say we are sorry for what we have done and what we have left undone. We also promise to try to do what is right. After we say this prayer, the priest says the absolution, or the prayer for forgiveness.

Oblation. This is a prayer through which we offer ourselves to God. We ask God to use us to serve others in God's name. The Prayer of St. Francis (The Book of Common Prayer, page 833) is this kind of prayer.

Intercession. When we ask God to do something for others (to protect our families, make a friend well, or give someone special blessing to a friend), we are using this kind of prayer. The Prayers of the People, pages 383-393, and many other prayers in The Book of Common Prayer include intercessions.

Petition. To make a petition means to ask. When we ask God to do something for ourselves, such as "Give us this day our daily bread," we are using this kind of prayer.

Sometimes we combine two of the forms of prayer into one. For example, adoration and praise can be joined. So can oblation and petition. If we do this, we then have five kinds of prayer. We can remember them by assigning one to each finger on a human hand.

We Can Learn How to Compose Prayer

As we pray, we need to be quiet, to listen, and to let God speak to us.

The first thing to remember about prayer is that it is conversation with God. We want to be able to talk to God either in a group or by ourselves in a way that is natural to us.

Many beautiful prayers are found in The Book of Common Prayer and in printed collections. More often than not, these prayers say just what we want to bring before God. We can choose the ones that are appropriate for our needs. But if we do not find a prayer with words we wish to say, we may choose to write our own.

Prayer to God begins with a greeting to God, such as "Almighty God," "Our Father," or "Dear God."

After the greeting comes the subjects we want to pray about: Praising God for the wonder of the world, thanking God for gifts we have received, asking God to bless our friends and family, and telling God of our sins as we seek forgiveness. A prayer ends by remembering that all our words are offered through Jesus Christ. We may say something like: "In Jesus' name we pray. Amen."

One important part of praying is also part of a good conversation. That is listening. As we pray, we need to be quiet, to listen, and to let God speak to us.
‘We know that we make mistakes and
hurt others. Please forgive us for the things
we do that are wrong. Help us to make
good decisions.
‘We ask you to bless us and our families
today. Keep us safe until we are all back
together again. We ask these things in the
name of the Father, and the Son, and the
Holy Spirit. Amen.’
“My grandfather came
to the service to hear my
prayer. He said it was
the best one he had
ever heard and that it
should be in the
Prayer Book!”

**MEMORY CHALLENGE**

The Memory Challenge for this session is to learn the highlighted heading and the
important Offices of *The Book of Common Prayer* that are listed under it.

*The Book of Common Prayer*

- **The Daily Office**
  - Morning Prayer
  - Evening Prayer
  - Noonday Prayer
  - Compline
  - Daily Devotions for Individuals and Families

- **Pastoral Offices**
  - Confirmation
  - Marriage
  - Reconciliation of a Penitent
  - Ministration to the Sick
  - Burial of the Dead

- **Episcopal Services**
  - Ordination
  - Celebration of New Ministry
  - Consecration of a Church or Chapel

- **Proper Liturgies for Special Days**
  - Ash Wednesday
  - Palm Sunday
  - Maundy Thursday
  - Good Friday
  - Holy Saturday
  - The Great Vigil of Easter

- **Holy Baptism**
- **The Holy Eucharist**

- **The Psalter, or Psalms of David**
- **Prayers and Thanksgivings**
- **An Outline of the Faith, or Catechism**

- **Historical Documents of the Church**
  - Tables for Finding the Date of Easter and other Holy Days
  - The Lectionary
  - Daily Office Lectionary
FORMS OF PRAYER

Directions:
Unscramble the words at the left and match them with the example of that kind of prayer on the right.

1. CENTNEEP I
   a. Lord, keep us safely through the night.

2. RENTICENOISS
   b. For every cup and plateful, God make us truly grateful.

3. RISEAP
   c. God be in my head and in my understanding.

4. THINGSANKVIG
   d. Lord, our hearts we raise to thee.

5. NAADORIOT
   e. God bless all those I love.

6. TONPETII
   f. Forgive me, Lord, the ill that I this day have done.

7. BOONTAIL
   g. Let everything that has breath praise the Lord.

Unit IV: LEARNING SCRIPTURE

Verses for the Unit:
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Session 6: Psalm 32:6a, Romans 12:12
Session 7: Romans 12:6, Ephesians 4:12
Session 8: Romans 8:38-39, I Corinthians 13:13
Session 9: Acts 2:17a

LEARNING SCRIPTURE

Session 6

"Rejoice in hope, be patient in suffering, persevere in prayer."
—Romans 12:12 (NRSV)

"Therefore let all who are faithful offer prayer to you; . . ."
—Psalm 32:6a (NRSV)
Bishop of the Diocese Grants Interview During Visit from Student Delegation

The following article is from a church school reporter. It was prepared as the class was studying ministry in the Church.

Several members of our class recently interviewed the bishop of our diocese. We spoke to a secretary and found out that we could visit in the bishop's office on a Saturday morning.

The bishop was very kind and asked about our group and the things we had learned. After we gave a brief summary of what our class had been doing, we asked about the different orders of ministry.

The bishop replied, "It is the responsibility of all Christians to worship God every week with other Christians and to learn about Scripture and the good news of the gospel. We are to tell others about Jesus. We must all work, pray, and give our time and money for God's work in the world. We all have the duty to represent Christ and the Church.

"Very important work in the Church is done by lay persons. "Lay' is from a Greek word that means 'people.' We all become members of the family of God when we are baptized. So you can say that we are ordained for ministry in the Church at the time of our baptism.

"From that moment on, it is the job of the Church's people to use the gifts God gives them—to work for peace and reconciliation, and to serve others. All the things we do—at home, at school, at work, and at play—can be a way of showing what it means to be a follower of Christ."

What Clergy Persons Do

We asked the bishop to tell us how clergy are different and what their jobs are.

"Clergy are 'called.' That's a way of saying they are chosen by God and others. We have three orders of ministry—deacons, priests, and bishops. Deacons assist bishops and priests in serving others, proclaiming the Gospel, and administering the sacraments. Often, they make regular visits to hospitals and nursing homes.

"Priests are pastors of the people. This means that they care for the members of the congregation, help to govern the church, proclaim the Good News of Jesus Christ, celebrate Holy Communion, and bless and forgive the people in God's name.

"Bishops are chief priests of the dioceses. It is our job to do all the things a priest does—but for all the priests and the people of our diocese. We ordain individuals to be deacons and priests, and we join with at

Continued on page 2
least two other bishops to consecrate someone to be a bishop.”

The time to leave came all too soon. We said goodbye, but not for long. The bishop is coming to our church for the annual visitation. (Each year the bishop visits each

church in the diocese.) During the visit, people who have been studying about the Church and want to be confirmed are presented to the bishop.

We are all looking forward to introducing the bishop to the rest of our class.

Ministry of Lay Persons Is Widespread

Lay persons do much of the work of governing the Church. They also serve by living out their Christian faith in the world.

In each parish, lay people are members of the vestry—the elected members who help the rector to make decisions. They determine how to care for the building and how to use the parish’s money. They establish programs for the church.

Other lay members of the church teach classes, sing in the choir, serve on the altar guild, and participate in many other activities.

Lay ministers serve at the altar during worship. Lay readers (lectors) may read the Old Testament and Epistle lessons, and lead the Psalm and the Prayers of the People. Ushers and greeters welcome old and new members to Sunday worship.

During the week, Christians serve God in the world—by seeking peace and justice for all people in every area of activity. They do this at work, in school, in their homes, and in the larger community. They serve God by volunteering their time in such places as hospitals, shelters, and other organizations that help people.

If God’s work is to be done and the gospel is to be shared throughout the world, all baptized persons—of all ages—will need to take their ministries very seriously.

Samuel Seabury Was First U. S. Bishop

When English settlers came to the New World, they brought with them the Church of England. Anglican churches were established in many of the new colonies. Clergy who had been trained and ordained in England were called to serve the parish churches. Their salaries were paid by the King of England.

When the American Revolution was over, many of the clergy had returned to England. The ones who remained in this country had no income.

Many people who wanted to continue the kind of worship found in the Church of England, but they wanted it to be American. One of these was William White of Pennsylvania. Another was Samuel Seabury of Connecticut. They had different ideas about how to go about the task.

Samuel Seabury believed it was important to have bishops in America. He also believed strongly in Apostolic Succession. He traveled to England and then to Scotland where he was consecrated as the first bishop of the Episcopal Church in America.

William White became the bishop of Pennsylvania in 1787. In 1789, he joined with Bishop Seabury to help form the Protestant Episcopal Church of the United States of America.
Today's Bishops Follow the Twelve Apostles in Long Line of Succession

Bishops are ordained by other bishops who, in turn, were ordained by other bishops—all the way back to the time of the early Church. We call this long line of ministers the “successors” of the original Twelve Apostles of Jesus Christ.

The first Apostles taught others about Jesus. They established churches and designated people to be leaders. Some of these leaders eventually became bishops.

The order of Apostolic succession helps us to understand that the faith we share comes from those who walked and talked with Jesus. This idea is very important to the Eastern Orthodox Church, the Roman Catholic Church, and the Anglican Communion.

MEMORY CHALLENGE

The Memory Challenge for this session is to learn the highlighted headings from *The Book of Common Prayer*.

*The Book of Common Prayer*

- The Daily Office
  - Morning Prayer
  - Evening Prayer
  - Noonday Prayer
  - Compline
  - Daily Devotions for Individuals and Families
  - The Great Litany
  - The Collects: Traditional
  - The Collects: Contemporary
- Pastoral Offices
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  - Marriage
  - Reconciliation of a Penitent
  - Ministry to the Sick
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- Holy Baptism
- The Holy Eucharist
- The Psalter, or Psalms of David
- Prayers and Thanksgivings
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  - Historical Documents of the Church
  - Tables for Finding the Date of Easter and other Holy Days
  - The Lectionary
  - Daily Office Lectionary

The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry. — Ephesians 4:11, 12
Directions: Circle every third letter in this puzzle. Then write the circled letters (in order) in the blanks below to reveal an important message.

TYOHWIELVGEKIECFMNTPMSWEHCHEISGOEAM
HVETEONWYTEACRKEESTTJBHJSAEATTOSLIO
ACMNIESLWOEOHYUEWLASDAHBUESEANAPKE
ORRSADTYOLKCEERSONSOUOTIMRHEMWPKYRU
MOTDPHTHLUEUETUCSOUSTTOADMTEEOTOIV
AEAUMNUHGOIEBALAPISDSTITNOSTHSTHODE
MEREAIPLAYSSBYTINOSORNISIAADTNASDT
WTAMETOADNCEKOCETARIESONTISOAOEDFQ
NAUAIEGOPILTORHEOKEFSTAVEISNNDTTON
SOMFNOUIRATITBYHTMEMNWAOUNRYOKYOOG
GFEGMMSIWANEIOGRSSITATRHHY

Unit IV:
LEARNING SCRIPTURE

Verses for the Unit:
Session 1: John 13:34; 15:10; 20:31
Session 2: II Corinthians 13:13, Galatians 4:6b
Session 3: Matthew 16:18, I Corinthians 3:16; 12:27
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Session 5: Luke 6:37, Romans 3:24
Session 6: Psalm 32:6a, Romans 12:12
Session 7: Romans 12:6, Ephesians 4:12
Session 8: Romans 8:38-39, I Corinthians 13:13
Session 9: Acts 2:17a

Session 7

"We have gifts that differ according to the grace given to us: . . ."
—Romans 12:6 (NRSA)

". . . to equip the saints for the work of ministry, for building up the body of Christ, . . ."
—Ephesians 4:12 (NRSA)
Funeral Service Held for Much-Loved Teacher of Children at Local Church

The funeral service for Rebecca Holmes, a longtime resident of this community, was held at Grace Church on Saturday. Ms. Holmes, affectionately known as “Miss Becky,” died in her sleep at the age of 89. She had most recently been living with her daughter in Northern California.

Miss Becky taught Sunday School at her church for 54 years. Over 500 people attended the service, many of them her former students. We asked several persons to speak about her.

A mother of three children said, “Miss Becky taught Grades 4-6 here for years. She taught us about the Bible, the Church, and what it means to be a Christian. She made the people of the Scriptures come alive. We wandered the desert with Abraham and Sarah, and we walked along the road to Emmaus with Jesus’ disciples. I’ll never forget her.”

A clergy person told us, “I am in the ministry now because of Miss Becky. I never had the chance to tell her what she meant to me. It was her faith that came through in the class more than any particular thing she taught us. I hope I can be as good a Christian as she was.”

A Life of Service and Hope

People did not seem to be sad or upset at this service. In fact, when we observed several groups laughing, we asked why. Someone answered, “Miss Becky was a wonderful woman. She found joy in life and shared that joy with others. We will miss her, but we are not sad that she died. We know God’s promise of new life has been fulfilled for her. She was a person of hope. Through the hardest times in her life, she always felt the presence of the Holy Spirit, the Comforter. Her hope was and is in God.”

Miss Becky’s daughter told us, “My mother began teaching Sunday School when my brother, sister, and I were in high school. She said she missed being with elementary school children. Even though she worked during the week, she felt called to teach children about God. She planned her lessons carefully and prayed for the children in her class.

“I will miss my mother dearly, but she lives on in the lives of all the children she taught for so many years. She has left me a deep faith in God and a strong hope in the promise of Jesus’ resurrection.”
Heaven Is Everlasting Life with God

What is heaven? The Scriptures do not give a detailed answer to that question.

For the Hebrews, it was important to teach that God is far above us, in a “high and holy place.” But God is also with us here. We can see both these ideas in Isaiah 57:15.

In Biblical times, it was believed that the earth was covered by a giant dish-like structure called “the firmament.” It had windows in it to allow rain and snow to fall upon the earth below. Also, God could come down through the firmament from the high heavens above it.

We now know that the universe is much greater than anything the Bible’s writers could conceive. But we continue to believe that heaven is where we have life forever with God. Heaven means being with and enjoying God. And where God is, there also is our ascended Lord Jesus Christ. We hope always to be with him.

Hell Is Separation from God Forever

Most of the ideas people have about hell are not found in the Scriptures. They come from ancient stories, poems, music, and paintings.

The Hebrews spoke of “Gehenna,” where the wicked would be cast like rubbish to be burned. It was linked to the final judgment and punishment of persons who had rejected God.

The New Testament offers no specific details about hell. In our Creeds, hell is the place of death. Jesus descended there before rising from the tomb.

The worst possible outcome for our lives is to be separated from God forever because we turned away from the One who made us and loves us. As the Catechism of our Prayer Book puts it, hell is “eternal death in our rejection of God.”

The hope of Christians is to be in the communion of the saints where nothing can separate us from the love of God.

Christians Hope Even When Facing Evil

The world contains many kinds of evil. Some are “natural” evils like painful and fatal illness, or violent destruction by storms and floods.

Other evils are “moral”—violence, murder, verbal and physical abuse, sexual sins, traffic in illegal drugs, and the like.

All the evil in the world makes us think that there must be a cause for it. Surely it would not be God!

In the Old Testament, the God of love and justice is opposed by spiritual enemies who lie in wait to turn people aside from faith and devotion. In the Gospels of the New Testament, the Evil One (Satan) tempted Jesus in the wilderness. And Jesus was called upon to cast out demons or devils from people. The “prince of devils” is Beelzebub. (See Matthew 10:25.)

Our Christian faith does not promise us that we will ever be free from difficult times in this world. We cannot always be happy, or avoid making mistakes. What Jesus does promise is that he will be with us always, to the end of all time. That is our Christian hope.
Psalm 23

The Lord is my shepherd;
I shall not want.
He maketh me to lie down in green pastures;
he leadeth me beside the still waters.
He restoreth my soul;
he leadeth me in the paths of righteousness for his Name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil;
for thou art with me;
thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies;
thou anointest my head with oil;
my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life,
and I will dwell in the house of the Lord for ever.

King James Version

MEMORY CHALLENGE

The Memory Challenge for this session is to learn the highlighted headings from The Book of Common Prayer.

The Book of Common Prayer

The Daily Office
Morning Prayer
Evening Prayer
Noonday Prayer
Compline
Daily Devotions for Individuals and Families

The Great Litany
The Collects: Traditional
The Collects: Contemporary

Proper Liturgies for Special Days
Ash Wednesday
Palm Sunday
Maundy Thursday
Good Friday
Holy Saturday
The Great Vigil of Easter

Holy Baptism
The Holy Eucharist

Pastoral Offices
Confirmation
Marriage
Reconciliation of a Penitent
Ministration to the Sick
Burial of the Dead

Episcopal Services
Ordination
Celebration of New Ministry
Consecration of a Church
or Chapel

The Psalter, or Psalms of David
Prayers and Thanksgivings
An Outline of the Faith, or Catechism

Historical Documents of the Church
Tables for Finding the Date of Easter and other Holy Days
The Lectionary
Daily Office Lectionary

ANSWER:
Directions:
The letters in each vertical column go into the squares directly above them, but not in the order they appear. A colored square means the end of a word. When you have put all letters in their correct squares, you will discover a quotation about Christian hope.

LOVETHEEOGIEATOVTF
FAITHHSEPESALEASE
OFTHRUND

Unit IV:
LEARNING SCRIPTURE

Verses for the Unit:
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Session 7: Romans 12:6, Ephesians 4:12
Session 8: Romans 8:38-39, I Corinthians 13:13
Session 9: Acts 2:17a

LEARNING SCRIPTURE

Session 8

“For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.” —Romans 8:38-39 (NRSV)

“And now faith, hope, and love abide, these three; and the greatest of these is love.” —I Corinthians 13:13 (NRSV)
Three Thousand Ask for Baptism After Hearing Apostle Peter’s Sermon Today

Jerusalem, around 25 CE—Early this morning, a Galilean named Peter preached from the rooftop of a local house. He has been one of the followers of Jesus of Nazareth for a number of years.

Peter and several others emerged from the house before nine o’clock this morning. A crowd of visitors in the city for the festival of Pentecost gathered quickly because they had heard a strange sound like a strong wind blowing.

As the people listened, they were amazed. They could all hear what was said in the many languages of their home countries.

The message was about Jesus of Nazareth. His followers say he was raised from the dead fifty days ago. More recently, these disciples have claimed that Jesus ascended into heaven.

Gift of the Holy Spirit

One of the disciples told us what happened inside the house this morning. “We were together behind locked doors, when we heard the sound of wind. As we looked at one another, we saw tongues of fire over our heads. We knew this was the Holy Spirit, the Comforter that Jesus had promised to send us.

“As we left the house, we realized that our words would be understood by everyone. Bystanders began to say that we were drunk. Peter stood up and raised his voice to say:

“Men of Judea and all who live in Jerusalem, let this be known to you—and listen to what I say. Indeed, these men are not drunk, as you suppose, for it is only nine o’clock in the morning.”

“Peter then quoted from the prophet Joel. He spoke about Jesus of Nazareth, relating all that has happened these last few months.

“He closed his powerful address with these words, ‘Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified.’

“When Peter finished speaking, those who had heard him asked, ‘What should we do?’

“Peter called out, ‘Repent and be baptized every one of you, in the name of Jesus Christ, so that your sins may be forgiven; and you will receive the gift of the Holy Spirit.’”

Three thousand persons were baptized by Peter and the other disciples (known as “apostles”). The new followers expect to devote themselves to the teaching of the apostles and their fellowship, eating and praying with them.
Fruit of the Spirit Is Available to All

The “fruit of the Spirit” can be enjoyed by all Christians. It is given to us by the grace of God through the Holy Spirit. There are the nine words describing the fruit, listed in the apostle Paul’s letter to the church at Galatia:

love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.

—Galatians 5:22-23

Gifts of the Spirit Enrich the Church

Seven gifts of the Spirit are listed in the Book of Isaiah. The apostle Paul also lists gifts and forms of service enjoyed by God’s people who work to build up the Body of Christ, the Church. The gifts of the Spirit are:

wisdom, understanding, counsel, might, knowledge, fear of the Lord, and joy in God’s presence.

—Isaiah 11:2-3

The gifts added by Paul are:

ministry, preaching, knowledge, faith, healing, apostles, prophets, teachers, leadership.

(See Romans 12:6-8; I Corinthians 12:8-10; 12:28; 12:29-30.)
Symbols used for Pentecost usually center around two themes: a descending dove and flames of fire.

The dove was first mentioned in connection with the Holy Spirit’s descent on Jesus at his baptism. Jesus promised that he would send another, a Comforter, an Advocate to guide the disciples after his ascension. This Comforter is pictured as a descending dove.

The symbol most closely associated with Pentecost is the tongues of fire mentioned in the Book of Acts. A seven-fold flame and seven lamps combine the fire of the Holy Spirit with the gifts of the Spirit.

The liturgical color for this day is red. On the Feast of Pentecost, the church may be decorated in red, and people may be invited to wear red clothing.

MEMORY CHALLENGE

The Memory Challenge for this session is to review the highlighted headings and the important parts of The Book of Common Prayer that are listed under them.

The Book of Common Prayer

The Daily Office
Morning Prayer
Evening Prayer
Noonday Prayer
Compline
Daily Devotions for Individuals and Families

The Great Litany
The Collects: Traditional
The Collects: Contemporary

Proper Liturgies for Special Days
Ash Wednesday
Palm Sunday
Maundy Thursday
Good Friday
Holy Saturday
The Great Vigil of Easter

Holy Baptism
The Holy Eucharist

Pastoral Offices
Confirmation
Marriage
Reconciliation of a Penitent
Ministration to the Sick
Burial of the Dead

Episcopal Services
Ordination
Celebration of New Ministry
Consecration of a Church or Chapel

The Psalter, or Psalms of David
Prayers and Thanksgivings
An Outline of the Faith, or Catechism

Historical Documents of the Church
Tables for Finding the Date of Easter and other Holy Days
The Lectionary
Daily Office Lectionary

Answer: Receive the gift of the Holy Spirit.
Directions: To find the hidden message, follow each of the clues carefully.

CLUES:
1. The Holy Spirit came upon the disciples in tongues of fire. Cross out all the words that rhyme with fire.

2. A symbol used for the Holy Spirit is the dove. Cross out all the names of birds.

3. When the disciples were filled with the Holy Spirit, they were heard in different languages. Cross out all the words that are names for languages.

4. The Holy Spirit came to the followers of Jesus. Cross out the names of those in the Bible who followed Jesus.

HIREJAMESMARTHSAROBIN
MATTHEWGREEKWRENSIRE
LYRERECEIVEFRENCHTHE
BLUEJAYGIFTPAULEAGLE
EGYPTIANPARROTTOMAS
GERMANOFIRETHEFINCH
ANDREWSHANISHENGLISH
ORIOLEJOANNAJOHNNMARK
HOLYPETERSIMONATTIRE
EXPIREMARYWIRETHEHEBREW
TOUCANSPRITCARDINAL

Unit IV:
LEARNING SCRIPTURE

Verses for the Unit:
Session 1: John 13:34; 15:10; 20:31
Session 2: II Corinthians 13:13, Galatians 4:6b
Session 3: Matthew 16:18, I Corinthians 3:16; 12:27
Session 4: John 3:16, Hebrews 11:1
Session 5: Luke 6:37, Romans 3:24
Session 6: Psalm 32:6a, Romans 12:12
Session 7: Romans 12:6, Ephesians 4:12
Session 8: Romans 8:38-39, I Corinthians 13:13
Session 9: Acts 2:17a

“In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, . . .” —Acts 2:17a (NRSV)