

AN INVITATION TO

# The Sacramental Life



AT



**SAINT JOHN'S**  
LUTHERAN CHURCH MISSOURI SYNOD  
LOVELL, WYOMING

AD 2022-2023



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COVER ART: A Crucifix from 12<sup>th</sup> Century Germany. This image of Christ, created, quite possibly by the ancestors of the founders of Saint John's in Lovell, is currently collecting dust at the Metropolitan Museum of Art in New York.

## PART 1

# Introduction to the Sacramental Life



*Gang nach Emmaus* by Rober Zünd. From the Saint Gallen Museum of Art.

## Introduction

# Who is God?

## OPENING PRAYER

Opening Versicles *page 260*

The Story that Shapes Us: Genesis 1:1–2:2

Seasonal Responsory *page 263*

Ten Commandments *page 264*

Apostles' Creed

Lord's Prayer

## READING AND HEARING SCRIPTURE

In what ways does God's Law function?

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

What 5 Things Do the Scriptures do?

2 Timothy 3:16-17 & Romans 15:4

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

## DEFINING GOD

What is the First Commandment? What does this mean? (*page 321 in the hymnal*)

What is the First Article of the Creed? What does this mean? (*page 322 in the hymnal*)

## WHAT DOES GOD DO?

*How does God function as creator? (page 322 in the hymnal; first paragraph)*

**Genesis 2:7** • Is there such a thing as a body-less or soul-less human? \_\_\_\_\_

Why is death ugly? \_\_\_\_\_

**Colossians 1:15-17** • What role does the Son play in Creation?

*How does God function as preserver? (page 322 in the hymnal; second paragraph)*

**Psalms 36:5-8 & Psalm 146:4-7**

**Luke 11:11-13** • what's the connection between fathering and creating?

Fathering and preserving?

*How does God function as defender? (page 322 in the hymnal; third paragraph)*

**Matthew 10:29-30** • What is God's favorite creation? \_\_\_\_\_

**Genesis 50:19-21** • Can God work through evil to defend His people? \_\_\_\_\_

## WHOSE FATHER IS GOD?

What is the Introduction to the Lord's Prayer? What does this mean? (*page 323 in the hymnal*)

**John 14:8-14** • Who is Jesus' father? How do we see the Father? (see also Colossians 1:15)

**John 16:4-15** • What is the connection between the Spirit and the teachings of Jesus?

**John 20:11-17** • How do Jesus and Mary Magdalene have the same father?

**Galatians 3:23-29** • How do we become children of God?

Who ought to pray the "Our Father" prayer?

## THE FATHER SPEAKS THROUGH THE SON AND THE HOLY SPIRIT

Read 1 John 1:1-2 and 1:14. Who is the Word of God? Read also 2 Timothy 3:16.

All Scripture is "breathed out" (*literally: spirited out*) by God. Thus there is an intimate connection between Christ who is the Word-Made-Flesh, and the Bible which is the Spirit-Made-Ink-on-Paper.

Throughout this time of preparation, commit your hearts and minds to Christ and also to the words of the Holy Spirit that have been written for your benefit, because all Scripture  
1.\_\_\_\_\_, 2.\_\_\_\_\_, 3.\_\_\_\_\_, 4.\_\_\_\_\_ and 5.\_\_\_\_\_

A guided reading of some of the most important Bible Stories can be found on page 79 of this booklet

## CLOSING PRAYER

Litany *page 265*

Collect for the Word *page 265*

Evening Prayer *page 266*

Psalm 19 *Toward the front of the hymnal*

Benedicamus and Blessing *page 267*

### Talk about it during the week:

- What does it mean to fear, love, and trust in God above all things?
- What does it mean that God is our father?
- Why does God use created means, rather than something extraordinary in order to save His people?

### Prepare for next week

- Review this sheet and reflect on the discussions we had.
- Begin reading the stories in Appendix 1 on your own, or as a part of your family devotions.

## Introduction

# What is a Sacrament?

### OPENING PRAYER

Opening Versicles *page 260*

The Story that Shapes Us: Luke 24:13-32

Seasonal Responsory *page 263*

Ten Commandments *page 264*

Apostles' Creed

Lord's Prayer

### REVIEW

In what ways does God's Law function?

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

What 5 Things Do the Scriptures do?

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

### Augsburg Confession Article XIII

*The Augsburg Confession is the first public declaration of Lutheran Teaching. It was written as a defense of our faith against the Roman Catholic Pope who wanted to silence all who taught that men are justified by grace through faith apart from works of the law. It was published and (mostly) written by Philip Melancthon in 1530.*

Concerning the use of **sacraments** it is taught that the **sacraments** are instituted not only to be **signs** by which people may recognize Christians outwardly, but also as **signs and testimonies** of God's will toward us in order thereby to awaken and strengthen our **faith**. That is why they also require faith and are rightly used when received in faith for the strengthening of faith.

Rejected, therefore, are those who teach that the sacraments justify **ex opere operato** without faith and who do not teach that his faith should be added so that the forgiveness of sin (which is obtained through faith and not through work) may be offered there.

**Sacrament:** We still don't have a definition!

**Sign:** A point of reference that is the *thing* itself (e.g. Stop Sign)

**Symbols:** A point of reference that represents the *thing* (e.g. H<sub>2</sub>O isn't actually water, it's used in chemistry to refer to water)

**Signs and Testimonies:** Signs (references that are the *thing* itself) as well as a spoken record of what God has said about the *thing*.

**Ex Opere Operato:** Latin for “by the work itself.” This idea says that the “sacraments” work apart from faith. For instance, someone could be baptized, never believe in Jesus, and still be a Christian. Someone could hear the words of absolution, not believe them, and still be forgiven. Someone could receive the Lord’s Supper, not believe what’s going on, and still receive all the benefits. We reject this understanding and confess with the Bible that faith is required.

### What is a Sacrament?

Sacraments are (*signs* or *symbols*) by which people may recognize Christians (*inwardly* or *outwardly*) meant to \_\_\_\_\_ and \_\_\_\_\_ our \_\_\_\_\_

### Apology of The Augsburg Confession Article XIII

*The Apology (or Defense) of the Augsburg Confession was written after the Roman Catholic Church tried to refute the original Augsburg Confession. This response was published in 1531.*

In the thirteenth article the opponents approve the statement that the sacraments are not simply marks of profession among people, as some think, but rather they are signs and testimonies of God’s will toward us, through which God moves hearts to believe. But here they insist that we also enumerate seven sacraments. Now, we believe that we have the responsibility not to neglect any of the rites and ceremonies instituted in Scripture, however many there may be. But we do not think that it makes much difference if, for the purpose of teaching, different people have different enumerations, as long as they properly preserve the matters handed down in Scripture. After all, even the ancients did not always number them in the same way.

If we define the sacraments as rites, which have the command of God and to which the promise of grace has been added, it is easy to determine what the sacraments are, properly speaking. For humanly instituted rites are not sacraments, properly speaking, because human beings do not have the authority to promise grace. Therefore signs instituted without the command of God are not sure signs of grace, even though they perhaps serve to teach or admonish the common folk.

**Therefore, the sacraments are** actually baptism, the Lord’s Supper, and absolution (the sacrament of repentance). For these rites have the **command of God and the promise of grace**, which is the essence of the New Testament. For surely our hearts ought to be certain that when we are baptized, when we eat the body of the Lord, and when we are absolved, God truly forgives us on account of Christ. And God moves our hearts through the word and the rite at the same time so that they believe and receive faith just as Paul says [Romans 10:17], “So faith



comes from what is heard.” For just as the Word enters through the ear in order to strike the heart, so also the rite enters through the eye in order to move the heart. The Word and the rite have the same effect. Augustine put it well when he said that the sacrament is a “visible word,” because the rite is received by the eyes and is, as it were, a picture of the Word, signifying the same thing as the Word. Therefore both have the same effect.

Confirmation and extreme unction are rites inherited from the Fathers, which even the church does not require as necessary to salvation, since they lack the command of God. Hence it is useful to distinguish these rites from the previous ones, which have the expressed command of God and a clear promise of grace.

*[paragraphs 6 through 18 speak about other church rites that the Roman Catholic Church insists on calling sacraments, they also repeat the point made before about ex opere operato and the need for faith]*

. . . A promise is useless unless it is received by faith. But the sacraments are the signs of the promises. Therefore, in their use faith needs to be present, so that anyone making use of the Lord’s Supper uses it in this way. Because this is a sacrament of the New Testament, as Christ clearly says [1 Corinthians 11:25], communicants therefore ought to be confident that they are being offered what is promised in the New Testament, namely, the free forgiveness of sins. Moreover, they should receive it by faith, comfort their troubled conscience, and believe that these testimonies are not false but are as certain as though God by a new miracle from heaven would promise that it was his will to forgive. But what would be the benefit of such miracles and promises to those who do not believe? We are talking about that particular faith that believes the promise being offered, not just a faith that in a general way believes that God exists but one that believes the forgiveness of sins is being offered. This use of the sacrament comforts devout and anxious minds.

### What is a Sacrament?

Sacraments are (**signs** or **symbols**) by which people may recognize Christians (**inwardly** or **outwardly**) meant to \_\_\_\_\_ and \_\_\_\_\_ our \_\_\_\_\_  
Sacraments have the \_\_\_\_\_ of God and the \_\_\_\_\_ of Grace.

What are the Sacraments of Our Church?

1. \_\_\_\_\_  
Where is the Command of God?  
What is the Promise of Grace?
2. \_\_\_\_\_  
Where is the Command of God?  
What is the Promise of Grace?
3. \_\_\_\_\_  
Where is the Command of God?  
What is the Promise of Grace?

## What is a Sacramental Life?

Our life begins together on Sunday mornings when we hear Scripture read aloud and interpreted to us.

What are the five things we expect the Scriptures to do to us?

1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_ 4. \_\_\_\_\_ 5. \_\_\_\_\_

When we hear the Law (rules, commands, statutes, etc.), we expect it to function in one of three ways. What are they?

1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_

How do the three Sacraments work alongside our hearing of the Scriptures to shape the way we live?

What does the life of the Baptized look and sound like?

What is a Life of Confession?

What is a Eucharistic Life?

## Psalm 23 as a Model of Sacramental Living

The LORD is my shepherd;

I shall not want

He makes me lie down in green pastures.

He leads me beside still waters.

He restores my soul.

He leads me in paths of righteousness

for His name's sake.

Even though I walk through the valley of the shadow of death,

I will fear no evil, for You are with me;

Your rod and Your staff, they comfort me.

You prepare a table before me in the presence of my enemies;

You anoint my head with oil; my cup overflows.

Surely goodness and mercy shall follow me

all the days of my life,

and I shall dwell in the house of the Lord forever.

*Creator/Preserver*

*Confession*

*Absolution*

*Baptism*

*Absolution*

*Law, 3<sup>rd</sup> Use*

*2<sup>nd</sup> Commandment*

*7<sup>th</sup> Petition the Lord's Prayer*

*Law, 2<sup>nd</sup> Use*

*Lord's Supper*

*Baptism/Absolution/Last Rites*

*Christian Living*

*Eternal Life*

## CLOSING PRAYER

Litany *page 265*

Collect for the Word *page 265*

Evening Prayer *page 266*

Psalm 23 *Toward the front of the hymnal*

Benedicamus and Blessing *page 267*

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### **Talk about it during the week:**

- How do the three functions of the Law and the Five Uses of Scripture shape the way we live?
- How do they help us when we hear Scripture read aloud on Sundays?
- How do they help us understand sermons?
- Where does our “Scriptural” life start?
- Where is our Scriptural and Sacramental life carried out

### **Prepare for next week**

- Review this sheet and reflect on the discussions we had.
  - Pay attention this coming Sunday
    - How does the Sermon teach, reprove, correct, train, or comfort you?
    - How did the readings bring to mind any of the three Sacraments?
    - Jot down some notes and bring them with you next time
-



## PART 2

# The Sacrament of Holy Baptism



*God Closing the Door of Noah's Ark*, Stained Glass Window, French. On display at the Met Cloisters.

## The Baptismal Life

# Water and the Word

### OPENING PRAYER

Opening Versicles *page 260*  
 Lenten Response *page 261*  
 The Story that Shapes Us: John 13:1-20  
 Seasonal Responsory *page 263*  
 Ten Commandments *page 264*  
 Apostles' Creed  
 Lord's Prayer

### REVIEW

In what ways does God's Law function?

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

What 5 Things Do the Scriptures do?

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

What's a Sacrament? \_\_\_\_\_

How many Sacraments does our Church have? \_\_\_\_\_

What are they? \_\_\_\_\_

### DEFINING THE FIRST SACRAMENT

What is Baptism? (*page 325 in the hymnal*)

What does Baptism do?

How can water do such great things?

### THE PARTS OF BAPTISM

What are the two parts of baptism? \_\_\_\_\_ and \_\_\_\_\_

Sacraments include the \_\_\_\_\_ of God and the \_\_\_\_\_ of Grace.

Where in the Scriptures does God command baptism? \_\_\_\_\_

Where in the Scriptures does God promise grace through the washing of rebirth? \_\_\_\_\_

## THE STORY OF BAPTISM – WHAT GOOD IS WATER?

**Genesis 1:2** • Who is present at creation? \_\_\_\_\_ What is He hovering over? \_\_\_\_\_

**Genesis 6:17** • What does water have the power to do? \_\_\_\_\_

**Genesis 18:1-5** • For what is the water used? \_\_\_\_\_

What other gifts are given? \_\_\_\_\_

Who are the three visitors? \_\_\_\_\_

**Exodus 2:1-10** • How is Moses preserved? \_\_\_\_\_

**Exodus 14:21-31** • What did water do to the Egyptians? \_\_\_\_\_

What did water do to the Israelites? \_\_\_\_\_

**Joshua 3:5-16** • Whose presence caused the water to part? \_\_\_\_\_

**2 Kings 5:1-19** • What was the command of the Prophet? \_\_\_\_\_

Was there a promise of grace? \_\_\_\_\_

Does Naaman believe before or after? \_\_\_\_\_

How does Naaman respond to the healing?

**1 Peter 3:18-22** • What Bible story is the illustration of Baptism according to Peter? \_\_\_\_\_

What does Baptism do according to Peter? \_\_\_\_\_

**1 Cor. 10:1-5** • What Bible story is the illustration of Baptism according to Paul? \_\_\_\_\_

What else was foreshadowed there? \_\_\_\_\_

Of all these stories, which resonates helps you more in understanding baptism? Why or how?

## CLOSING PRAYER

Litany *page 265*

Collect for the Word *page 265*

Evening Prayer *page 266*

Psalm 51 *Toward the front of the hymnal*

Benedicamus and Blessing *page 267*

### Talk about it during the week:

- What is the relationship between Baptism and the five functions of Scripture?
- Why does God use created means, rather than something extraordinary in order to save His people?
- How does our Baptismal life inform the more holistic “Sacramental Life?”

### Prepare for next week

- Review this sheet and reflect on the discussions we had.



## The Baptismal Life

# The Gifts Given in Baptism

### OPENING PRAYER

Opening Versicles *page 260*  
 Lenten Response *page 261*  
 The Story that Shapes Us: Exodus 20:1-21  
 Seasonal Responsory *page 263*  
 Ten Commandments *page 264*  
 Apostles' Creed  
 Lord's Prayer

### REVIEW

What Bible Story does St. Peter think foreshadows Baptism most clearly?

\_\_\_\_\_

What Bible Story does St. Paul think foreshadows Baptism most clearly?

\_\_\_\_\_

A Sacrament contains both the \_\_\_\_\_ of God and the \_\_\_\_\_ of Grace.

Where in the Scriptures does God command Baptism? \_\_\_\_\_

Where in the Scriptures does God promise Grace in Baptism? \_\_\_\_\_

### BAPTISM RESULTS IN FORGIVENESS

What benefits does Baptism give? (*page 325 in the hymnal*)

**Acts 2:37-42** • What does Peter say is the response to hearing the Word? \_\_\_\_\_

Who is included in the promise according to verse 39? \_\_\_\_\_

**Acts 8:26-39** • Why can't the Eunuch understand? (What is he lacking?) \_\_\_\_\_

What is the response to having the Scriptures explained? \_\_\_\_\_

What are the *benefits* of Baptism?

1. works the \_\_\_\_\_ of \_\_\_\_\_
2. rescues from \_\_\_\_\_ and the \_\_\_\_\_
3. give eternal \_\_\_\_\_ to all who \_\_\_\_\_

What are the *effects* of Baptism?

1. The Old Adam daily \_\_\_\_\_
2. A New Man daily \_\_\_\_\_
3. The Baptized live in \_\_\_\_\_ and \_\_\_\_\_

### PASSIVELY BAPTIZED, ACTIVELY LIVING

Read the Seventh Petition of the Lord's Prayer and its explanation (*page 324 in the hymnal*)  
Who is the one who delivers us from evil?

Read the Third Article of the Creed and its explanation? (*page 323 in the hymnal*)  
Who is the one who calls, enlightens, sanctifies, and keeps us?

Read Matthew 3:13-17. Which Persons of the Trinity were present at Jesus' baptism? Who is present at our Baptism?

### CLOSING PRAYER

Litany *page 265*

Collect for the Word *page 265*

Evening Prayer *page 266*

Psalm 101 *Toward the front of the hymnal*

Benedicamus and Blessing *page 267*

### Talk about it during the week:

- How do we "daily drown" the Old Adam?
- What is the connection between the Ten Commandments and the life of the New Adam?
- How awesome is it that God saves us by Grace, not because of anything in us. But He doesn't abandon us, He also teaches us and gives us the strength to live the life He wants for us.

### Prepare for next week

- Review this sheet and reflect on the discussions we had.
- Work to learn the Ten Commandments by heart.

## The Baptismal Life

# Living in the Resurrection

### OPENING PRAYER

Opening Versicles *page 260*

Response *page 261*

The Story that Shapes Us: Ephesians 5:1-21

Seasonal Responsory *page 263*

Ten Commandments *page 264*

Apostles' Creed

Lord's Prayer

### REVIEW

What Bible Verse give us the "Command of Christ?" in Baptism? \_\_\_\_\_

What Bible Verse gives us the "Promise of Grace" in Baptism? \_\_\_\_\_

### BAPTISM RESULTS IN NEW LIFE

What does such baptizing with water indicate? (*page 325 in the hymnal*)

**Romans 6: 1-4** • Does God's grace mean we can keep on sinning? \_\_\_\_\_

**Romans 6:6-11** • What part of Christ's Life does Baptism make us a part of? \_\_\_\_\_

**Romans 6:12-14** • How is it that Sin no longer has power over us? \_\_\_\_\_

**Romans 6:15-23** • When we freed from sin, does it mean that we no longer have a master? \_\_\_\_\_

What does the New Life look like? Remember the three uses of the Law? What's the third one?

Read the Ten Commandments with their explanations. (*page 321 in the hymnal*).

*Use this space to take notes on how each of these commandments "teaches" you how to live.*

### The First Commandment

### The Second Commandment

**The Third Commandment**

**The Fourth Commandment**

**The Fifth Commandment**

**The Sixth Commandment**

**The Seventh Commandment**

**The Eighth Commandment**

**The Ninth Commandment**

**The Tenth Commandment**

## THE SPIRITUAL LIFE

What does such baptizing with water indicate? (*page 325 in the hymnal*)

**Romans 8:1-11** • Does God condemn repentant sinners?

**Romans 8:18-30** • Will our life be perfected in this age?

What imagery does Paul use to speak of a future glory?

**Romans 8:38-39** • What will separate believers from Christ?

## CLOSING PRAYER

Litany *page 265*

Collect for the Word *page 265*

Evening Prayer *page 266*

Psalm 86 *Toward the front of the hymnal*

Benedicamus and Blessing *page 267*

### Talk about it during the week:

- What is the connection between Romans 6 and Romans 8?
- Read Romans 7 (especially verses 13-20) and talk about how our desire to live Godly lives doesn't mean we will become perfect in this life. We are still sinners in need of a savior, but we still strive to imitate Christ in all we do.

### Prepare for next week

- Review this sheet and reflect on the discussions we had.
- Reflect on the gifts given in Baptism. How does this drive you to a deeper appreciation for your baptism (even if you can't remember it). If you're unbaptized, how do you live on *this* side of Baptism, still hoping for good things?

## The Baptismal Life

# Our Baptismal Liturgy

### OPENING PRAYER

Opening Versicles *page 260*

Response *page 261*

The Story that Shapes Us: Ezekiel 9:1-11

Seasonal Responsory *page 263*

Ten Commandments *page 264*

Apostles' Creed

Lord's Prayer

### REVIEW

**FIRST What is Baptism?** (325 in the hymnal)

*What bible verse teaches this to us?* \_\_\_\_\_

**SECOND What benefits does Baptism give?**

*What bible verse teaches this to us?* \_\_\_\_\_

**THIRD How can water do such great things?**

*What bible verse teaches this to us?* \_\_\_\_\_

**FOURTH What does such baptizing with water indicate?**

*What bible verse teaches this to us?* \_\_\_\_\_



## RITE OF HOLY BAPTISM *as it is celebrated at Saint John's*



**P** Dearly beloved, Christ our Lord says in the last chapter of Matthew, “All authority in heaven and on earth has been given to Me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” In the last chapter of Mark our Lord promises, “Whoever believes and is baptized will be saved.” And the apostle Peter has written, “Baptism now saves you.” Matthew 2:18b-19; Mark 16:16a; 1 Peter 3:21

The Word of God also teaches that we are all conceived and born sinful and are under the power of the devil until Christ claims us as His own.

Therefore, depart, you unclean spirit, and make room for the Holy Spirit in the name of the Father and of the ✠ Son, and of the Holy Spirit

**P** Receive the sign of the holy cross both upon your ✠ forehead and upon your ✠ heart to mark you as one redeemed by Christ the crucified.

**P** Almighty and eternal God, according to Your strict judgment You condemned the unbelieving world through the flood, yet according to Your great mercy You preserved believing Noah and his family, eight souls in all.

You drowned hard-hearted Pharaoh and all his host in the Red Sea, yet led Your people Israel through the water on dry ground, foreshadowing this washing of Your Holy Baptism.

Through the Baptism in the Jordan of Your beloved Son, our Lord Jesus Christ, You sanctified and instituted all waters to be a blessed flood and a lavish washing away of sin.

We pray that You would behold name(s) according to Your boundless mercy and bless him/her/them with true faith by the Holy Spirit, that through this saving flood all sin in him/her/them, which has been inherited from Adam and which he himself/she herself/they themselves has/have would be drowned and die.

Grant that he/she/they be kept safe and secure in the holy ark of the Christian Church, being separated from the multitude of unbelievers and serving Your name at all times with a fervent spirit and a joyful hope, so that, with all believers in Your promise, he/she/they would be made worthy of eternal life; through Jesus Christ, our Lord.

**C Amen.**

This prayer, called “The Flood Prayer” was written by Martin Luther to help remind Christians that God has used water as a means of salvation throughout the history of His people. The gift of Baptism is the ultimate use of water as a new birth and regeneration (John 3:5; Titus 3:4-7)

**P** From ancient times the Church has observed the custom of appointing sponsors for baptismal candidates and catechumens. In the Evangelical Lutheran Church sponsors are to confess the faith expressed in the Apostles’ Creed and taught in the Small Catechism. They are, whenever possible, to witness the Baptism of those they sponsor. They are to pray for them, support them in their ongoing instruction and nurture in the Christian faith, and encourage them toward the faithful reception of the Lord’s Supper. They are at all times to be examples to them of the holy life of faith in Christ and love for the neighbor.

**P** It is your intention to serve name(s) as sponsors in the Christian faith?

**R** Yes, with the help of God.

**P** God enable you both to will and do this faithful and loving work and with His grace fulfill what we are unable to do.

**C** Amen..

**P** Hear the Holy Gospel According to Saint Mark. *Mark 10:13-16*

In those days, the crowds brought young children to Jesus that He might touch them; but the disciples rebuked those who brought them. But when Jesus saw it, He was greatly displeased and said to them, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of God. Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it." And He took them up in His arms, put His hands on them, and blessed them.

**C** Our Father who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us ✝ from evil. For Thine is the kingdom and the power and the glory forever and ever. Amen.

*The Congregation is seated*

**P** The Lord preserve your coming in and your going out from this time forth and even ✝ forevermore.

**P** Name(s), do you renounce the devil?

**R** Yes, I renounce him.

**P** Do you renounce all his works?

**R** Yes, I renounce them.

**P** Do you renounce all his ways?

**R** Yes, I renounce them.

**P** Do you believe in God, the Father Almighty, maker of heaven and earth?

**R** Yes, I believe.

**P** Do you believe in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven and sits at the right hand of God the Father Almighty, from thence He will come to judge the living and the dead?

**R** Yes, I believe.

**P** Do you believe in the Holy Spirit, the Holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting?

**R** Yes, I believe.

**P** Name, do you desire to be baptized?

**R** Yes, I do.

We confess that "faith comes by hearing," (Romans 10:17). We trust in the power of the Holy Spirit and believe that anyone, even children before they have language ability, can and do receive saving faith through the proclamation of God's Word. When the baptismal candidate is unable to speak for him or herself, the "communion of saints" is comfortable speaking on their behalf.



## ✠ The Baptism ✠

**P** Name, I baptize you in the name of the Father and of the Son and of the Holy Spirit.

**C** Amen.

*The newly baptized is anointed with oil, symbolizing the seal of the Holy Spirit*

1 John 2:20; 2 Corinthians 1:21-22; Ephesians 1:13; Psalm 20:6

**P** The almighty God and Father of our Lord Jesus Christ, who has given you the new birth of water and of the Spirit and has forgiven you all your sins, strengthen you with His grace to life ✠ everlasting.

Unlike Baptism, which is a Holy Sacrament instituted by God, these rites are symbolic. Look up the bible passages to learn more about how oil, a white garment, and a burning candle remind us of the promises God has given His people.

*A white garment is placed on the newly baptized.*

Zechariah 3:4-5; Isaiah 61:10; Revelation 4:4

**P** Receive this white garment to show that you have been clothed with the robe of Christ's righteousness that covers all your sin. So shall you stand without fear before the judgment seat of Christ to receive the inheritance prepared for you from the foundation of the world.

*A candle is given to the newly baptized*

John 8:12; Psalm 18:28; Luke 8:16; 2 Corinthians 4:6

**P** Receive this burning light to show that you have received Christ who is the Light of the world. Live always in the light of Christ, and be ever watchful for His coming, that you may meet Him with joy and enter with Him into the marriage feast of the Lamb in His kingdom, which shall have no end.

**P** In Holy Baptism God the Father has made you a member/members of His Son, our Lord Jesus Christ, and an heir/heirs with us of all the treasures of heaven in the one Holy Christian and Apostolic Church. We receive you in Jesus' name as our brother(s)/sister(s) in Christ, that together we might hear His Word, receive His gifts, and proclaim the praises of Him who called us out of darkness into His marvelous light.

**C** Amen. We welcome you in the name of the Lord.

**P** Let us pray: Almighty and most merciful God and Father, we thank and praise You that You graciously preserve and enlarge Your family and have granted name(s) the new birth in Holy Baptism and made him/her/them a member/members of Your Son, our Lord Jesus Christ, and an heir/heirs of Your heavenly kingdom. We humbly implore You that, as he/she/they has/have now become Your child/children, You would keep him/her/them in his/her/their baptismal grace, that according to Your good pleasure he/she/they may faithfully grow to lead a godly life to the praise and honor of Your holy name and finally with all Your saints, obtain the promised inheritance in heaven; through Jesus Christ, our Lord.

**C** Amen.

**P** Peace ✠ be with you.

**C** Amen.

## WHAT LUTHERANS BELIEVE ABOUT BAPTISM

Here a question occurs by which the devil, through his sects, confuses the world, namely, Of Infant Baptism, whether children also believe, and are justly baptized. Concerning this we say briefly:

Let the simple dismiss this question from their minds, and refer it to the learned. But if you wish to answer, then answer thus:- That the Baptism of infants is pleasing to Christ is sufficiently proved from His own work, namely, that God sanctifies many of them who have been thus baptized, and has given them the Holy Ghost; and that there are yet many even to-day in whom we perceive that they have the Holy Ghost both because of their doctrine and life; as it is also given to us by the grace of God that we can explain the Scriptures and come to the knowledge of Christ, which is impossible without the Holy Ghost.

But if God did not accept the baptism of infants, He would not give the Holy Ghost nor any of His gifts to any of them; in short, during this long time unto this day no man upon earth could have been a Christian. Now, since God confirms Baptism by the gifts of His Holy Ghost, as is plainly perceptible in some of the church fathers, as St. Bernard, Gerson, John Hus, and others, who were baptized in infancy, and since the holy Christian Church cannot perish until the end of the world, they must acknowledge that such infant baptism is pleasing to God. For He can never be opposed to Himself, or support falsehood and wickedness, or for its promotion impart His grace and Spirit.

This is indeed the best and strongest proof for the simple-minded and unlearned. For they shall not take from us or overthrow this article: I believe a holy Christian Church, the communion of saints.

Further, we say that we are not so much concerned to know whether the person baptized believes or not; for on that account Baptism does not become invalid; but everything depends upon the Word and command of God.

This now is perhaps somewhat acute, but it rests entirely upon what I have said, that Baptism is nothing else than water and the Word of God in and with each other, that is, when the Word is added to the water, Baptism is valid, even though faith be wanting. For my faith does not make Baptism, but receives it. Now, Baptism does not become invalid even though it be wrongly received or employed; since it is not bound (as stated) to our faith, but to the Word.

For even though a Jew [or any unbeliever] should today come dishonestly and with evil purpose, and we should baptize him in all good faith, we must say that his baptism is nevertheless genuine. For here is the water together with the Word of God, even though he does not receive it as he should, just as those who unworthily go to the Sacrament receive the true Sacrament, even though they do not believe.

Thus you see that the objection of the sectarians is vain. For (as we have said) even though infants did not believe, which, however, is not the case, yet their baptism as now shown would be valid, and no one should rebaptize them; just as nothing is detracted from the Sacrament though some one approach it with evil purpose, and he could not be allowed on account of his abuse to take it a second time the selfsame hour, as though he had not received the true Sacrament at first; for that would mean to blaspheme and profane the Sacrament in the worst manner. How dare we think that God's Word and ordinance should be wrong and invalid because we make a wrong use of it?

Therefore I say, if you did not believe then believe now and say thus: The baptism indeed was right, but I, alas! did not receive it aright. For I myself also, and all who are baptized, must speak thus before God: I come hither in my faith and in that of others, yet I cannot rest in this, that I believe, and that many people pray for me; but in this I rest, that it is Thy Word

and command. Just as I go to the Sacrament trusting not in my faith, but in the Word of Christ; whether I am strong or weak, that I commit to God. But this I know, that He bids me go, eat and drink, etc., and gives me His body and blood; that will not deceive me or prove false to me.

Thus we do also in infant baptism. We bring the child in the conviction and hope that it believes, and we pray that God may grant it faith; but we do not baptize it upon that, but solely upon the command of God. Why so? Because we know that God does not lie. I and my neighbor and, in short, all men, may err and deceive, but the Word of God cannot err. For this reason let every one esteem his Baptism as a daily dress in which he is to walk constantly, that he may ever be found in the faith and its fruits, that he suppress the old man and grow up in the new.

For if we would be Christians, we must practise the work whereby we are Christians.

But if any one fall away from it, let him again come into it. For just as Christ, the Mercy-seat, does not recede from us or forbid us to come to Him again, even though we sin, so all His treasure and gifts also remain. If, therefore, we have once in Baptism obtained forgiveness of sin, it will remain every day, as long as we live, that is, as long as we carry the old man about our neck.

- *Martin Luther, 1529* *The Large Catechism IV:47-57, 86-84*

Whoever believes and is baptized will be saved.

- *Christ Jesus, 33* *Mark 16:16*

Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

- *Saint Peter, 33* *Acts 2:38*

Can anyone withhold water for baptizing these people, who have received the Holy Spirit just as we have?

- *St. Peter, 38* *Acts 10:47*

For as many of you as were baptized into Christ have put on Christ.

- *Saint Paul, 49* *Galatians 4:6-7*

And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" So you are no longer a slave, but a son, and if a son, then an heir through God.

- *Saint Paul, 49* *Galatians 3:27*

Baptism now saves you.

- *Saint Peter, 50* *1 Peter 3:19*

Crispus, the ruler of the synagogue, believed in the Lord, together with his entire household. And many of the Corinthians hearing Paul believed and were baptized.

- *St. Luke the Evangelist, 52* *Acts 18:8*

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with Him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

- *Saint Paul, 55* *Romans 6:3-4*

For I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea.

- *Saint Paul, 57* 1 Corinthians 10:1-2

It becomes you to eradicate this false hope from your souls and hurry to know in what way forgiveness of sins and a hope of inheriting the promised good things shall be yours. But there is no other way than this: to become acquainted with this Christ, to be washed in the fountain spoken of by Isaiah for the remission of sins; and for the rest, to live sinless lives.

- *Justin Martyr, 155* Dialogue with Trypho 44

We have received the Spirit to enable us to know the One to Whom we pray, our real Father, the one and only Father of all, that is, the One who like a Father educates us for salvation and does away with fear.

- *Clement of Alexandria, 190* Stromateis 3:11.78

As Jesus died in taking away the sins of the world, that, by putting sin to death, he might rise in righteousness, so too, when you go down into the water and are, in a fashion, entombed in the water as he was in the rock, you may rise again to walk in newness of life.

- *Cyril of Jerusalem, 350* Catechetical Lecture 3.12

It is not strange that one who puts to death the deeds of the flesh will live, since one who has the Spirit of God becomes a child of God. It is for this reason that he is a child of God, so that he may receive not the spirit of slavery but the spirit of the adoption of children, inasmuch as the Holy Spirit bears witness with our spirit that we are children of God.

- *Ambrose of Milan, 390* Letter 52

And why, someone will say, if the bath [baptism] takes away all our sins, is it not called the bath of the remission of sins, or the bath of cleansing, rather than the bath of regeneration? The reason is that it does not simply remit our sins, nor does it simply cleanse us of our faults, but it does this just as if we were born anew. For it does create us anew and it fashions us again, not molding us from earth but creating us from a different element, the nature of water.

- *John Chrysostom, 390* Baptismal Instructions, 9.20

And how do they become children of God “who are born not of blood, nor of the will of a man nor of the will of the flesh, but of God?” (John 1:13) Pay close attention: these here have been born of God, having received power to become children of God. They have been born of God, not of blood, such as is the case with the first birth, the case with the birth in misery coming from miserable parents. But those who have been born of God, what was it that they were first born of? From a mixing of blood, from the blood of male and female, from a mingling of the flesh of male and female, that is what they were born of. But now, how is it that they are born of God? The first birth was from male and female; the second birth is from God and the church.

- *Augustine of Hippo, 410* Sermon 121.4

We believe in the forgiveness of sins since through Christ and the church the one who is born as a new human being will have nothing of the old one.

- *Peter Chrysologus, 430* Sermon 60.1

Now we are baptized into the Holy Trinity because those things which are baptized have need of the Holy Trinity for their maintenance and continuance, and the three subsistences cannot be otherwise than present, the one with the other. For the Holy Trinity is indivisible.

- *John of Damascus, 740* *Exposition on the Orthodox Faith, IV:9.*

Baptism is nothing else than the Word of God in the water, commanded by His institution, or, as Paul says, a washing in the Word; as also Augustine says: Let the Word come to the element, and it becomes a Sacrament. And for this reason we do not hold with Thomas and the monastic preachers [or Dominicans] who forget the Word (God's institution) and say that God has imparted to the water a spiritual power, which through the water washes away sin. Of the baptism of children we hold that children ought to be baptized. For they belong to the promised redemption made through Christ, and the Church should administer it [Baptism and the announcement of that promise] to them.

- *Martin Luther, 1517* *Smalcald Articles, V*

Of Baptism they [i.e. Lutherans] teach that it is necessary to salvation, and that through Baptism is offered the grace of God, and that children are to be baptized who, being offered to God through Baptism are received into God's grace. They condemn the Anabaptists, who reject the baptism of children, and say that children are saved without Baptism.

- *Philip Melancthon, 1530* *The Augsburg Confession, Article XI*

Those who are the children of God are also the children of the church. We acknowledge in our spiritual regeneration God as our Father and the church as our mother.

- *Johann Gerhard Luther, 1617* *On the Church, VI.1.64.III*

The New Testament knows nothing of a being born again without Baptism or apart from Baptism. Baptism is therefore not a sign but a means of regeneration. To regard it only as a sign of regeneration that also may take place without it or apart from it is unbiblical.

- *Hermann Sasse, 1956* "Letter 4" in *Letters to Lutheran Pastors I*, p. 60

The question is not whether or not baptism did something inside of you. The question is whether there was a baptism. The sign of the cross, given at baptism, is the mark of the soldier of Jesus Christ. [A soldier] could be a deserter, but he still belonged to his captain. So the baptized are placed into the priesthood by God. They may become deserters, apostate, disobedient, unbelieving, rebellious, traitors, but they cannot unbaptize themselves. This is why any effort to repeat baptism is an act of great unbelief. We can receive what God promises and does in baptism by faith, or we can reject it in unbelief and thus put ourselves under the wrath of God.

- *George Wollenburg, 2000* "Ministry to the Baptized" in *A Reader in Pastoral Theology*, p. 174

Along the way to full communion with Christ in heaven, Christians live under the cross, where we are continually in Christ, hearing His holy Word and feeding upon the holy food of His body and blood to sustain us on our journey. Our pilgrimage reaches completion just beyond our physical death, which is a portal through which we pass into full communion with Christ in His heavenly home. The goal of the journey is to live in Christ's presence forever and to feast at His table for eternity. The Christian pilgrimage is one that retraces the steps of Christ's journey, toward the inheritance and the heavenly communion and feast He has won for all. And it all begins with Baptism!

- *Arthur A. Just Jr., 2007* *Heaven on Earth: The Gifts of Christ in the Divine Service*, p. 153.

[Faith alone] is so central for the Lutheran doctrine of justification that exceptions cannot be made. The Lutheran Confessions and the classical theologians insist that salvation takes place only by believing the Word, which is also present in Baptism. Children are born of flesh and blood and do not constitute a special class between sinful human beings and perfected angels.

- *David P. Scaer, 2011* *Infant Baptism in Nineteenth Century Lutheran Theology*, p. 174

Why am I joyfully Lutheran? Because I am baptized. The Baptism of Christ shows its glory and benefits (an open heaven!). In Christ, the Father says to me, “This is my beloved.” My own baptism is mandated by Christ and pleasing to Him.

Holy Trinity, through the account of the Baptism of Jesus, You instruct me that Baptism is a glorious and divine gift, pleasing to You. You, Father, speak Your blessing. You, Christ, take my place in the water. You, Holy Spirit, descend on the Son.

Almighty God, I thank You that I am baptized and that Your most holy name is placed on me by divine mandate and action! The pastor’s hands and mouth that poured water and spoke Your name on me so long ago were Your hands and mouth. So it is nothing other than a divine water.

I confess, O Lord, my failure to treasure my Baptism. Every Christian has enough in Baptism to learn and do all his life. Yet I so very often ignore the many promises connected to Baptism in the Scriptures. I despise my Baptism, against which I sin willfully. I am callous and careless every moment I fail to repent and return to Baptism’s blessings.

O Father, Son, and Holy Spirit! You have made me Your own! Suffer me not to my own devices! Leave me not! Humble me however You choose. Bring cross and trial as You will. Only drive me to cling to Your holy name in Baptism. Amen.

- *Matthew Harrison, 2018* *Why am I Joyfully Lutheran? Instruction, Meditation, and Prayers on Luther’s Small Catechism*, p.143-144

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## THE NON-SACRAMENTAL PARTS OF THE BAPTISMAL LITURGY

What is the benefit of having sponsors?

How can sponsors encourage their Godchildren in holy living?

Is the exorcism real or just nice imagery?

What words in the liturgy make this clear?

Why is Mark 10 read at every Baptism even if the Baptismal candidate is an adult?

What vows are made at baptism?

- Renouncing the \_\_\_\_\_
- Belief in the \_\_\_\_\_
- Desire to be \_\_\_\_\_

What does the oil *symbolize*? \_\_\_\_\_

**\*\* Remember, what's the difference between a *symbol* and a *sign*?\*\***

What does the white garment *symbolize*?

What does the burning candle *symbolize*?

What does the Baptism *signify*?

## CLOSING PRAYER

Litany *page 265*

Collect for the Word *page 265*

Evening Prayer *page 266*

Psalm 118 *Toward the front of the hymnal*

Benedicamus and Blessing *page 267*

### Talk about it during the week:

- Read through some of the quotes in the back of the Baptismal Booklet. Which ones jump out at you? Why?
- If you are baptized, how do you embody the sign of the cross, the white garment, the candle, and the oil? If you're not baptized yet, how can you/will you incorporate these gifts into your daily prayer life?

### Prepare for next week

- Review this sheet and reflect on the discussions we had.
- As you work to learn the Ten Commandments by heart, silently pray a sin of confession around each Commandment





## PART 3

# The Sacrament of Confession



*The Prodigal Son Kneeling Repentant among Swine*, Salvator Rosa. Italian, 17<sup>th</sup> Century. Archived at the Metropolitan Museum of Art.

## The Confessional Life

# Recognizing Our Sin Before God

### OPENING PRAYER

Opening Versicles *page 260*

Response *page 261*

The Story that Shapes Us: Ezekiel 16:1-13

Seasonal Responsory *page 263*

Ten Commandments *page 264*

Apostles' Creed

Lord's Prayer

### REVIEW

What quote from the Baptismal Booklet did you connect with the most?

A friend tells you that Babies can't be baptized since they can't believe. How do you respond?

### THE OLD MAN SHOULD DAILY DIE

What does baptizing indicate? (*'Fourth' on page 325 in the hymnal*)

How do we learn to live before God in righteousness and purity? (*Hint: Exodus 20*)

### LOVE THE LORD

Read Deuteronomy 6:4-9 & Matthew 22:37-38. What is the connection between these two passages? Which "commandments" are included in this "First Table?"

## THOUGHTS ON THE FIRST COMMANDMENT

Daily Contrition (how have I broken the First Commandment?)

“The Law is our Guide” (what practices can help me avoid this turning into a pet sin?)

*Read The Rest of the Story: Ezekiel 16:15-22*

## THOUGHTS ON THE SECOND COMMANDMENT

Daily Contrition (how have I broken the Second Commandment?)

“The Law is our Guide” (what practices can help me avoid this turning into a pet sin?)

## THOUGHTS ON THE THIRD COMMANDMENT

Daily Contrition (how have I broken the Third Commandment?)

“The Law is our Guide” (what practices can help me avoid this turning into a pet sin?)

*Read The End of the Story: Ezekiel 16:59-62*

## AN EVERLASTING COVENANT

The imagery of Ezekiel 16 shows us that the Church (the Bride) continually fails, but Christ (the Bridegroom) atones for our sins by His death and never forgets the Covenant(s) He made. The language is harsh, and we should think harshly about our sin. Read *What sins should we confess?* and *Which are these?* on page 326 of the hymnal. Both the long meditation of Ezekiel 16, and the short meditation of the Catechism should send us sprinting to confession. Why are we hesitant?

## CLOSING PRAYER

Litany *page 265*

Collect for the Word *page 265*

Evening Prayer *page 266*

Psalm 6 *Toward the front of the hymnal*

Benedicamus and Blessing *page 267*

### Talk about it during the week:

- Read the liturgy of *Individual Confession and Absolution* on page 292. How is this “scarier” than the public and corporate confession we say on Sundays? How could it be more comforting?

### Prepare for next week

- Review this sheet and reflect on the discussions we had.
- Incorporate the *First* Table of the Law (commandments 1-3) in your daily prayer life. How does such meditation shape the way you speak and act? How does it shape the way you confess your sins, even if only silently in prayer to God?

## The Confessional Life

# Recognizing Our Sin Before Our Neighbor

### OPENING PRAYER

Opening Versicles *page 260*

Response *page 261*

The Story that Shapes Us: Matthew 18:15-20

Seasonal Responsory *page 263*

Ten Commandments *page 264*

Apostles' Creed

Lord's Prayer

### REVIEW

Why do we divide the Ten Commandments into two “Tables”?

How do sins against the First Table (Commandments 1-3) differ from sins against the Second Table (Commandments 4-10) in terms of how we repent and amend our lives?

### LOVE YOUR NEIGHBOR AS YOURSELF

Read Deuteronomy 6:4-9 & Matthew 22:39-40. What is the connection between these two passages? Which “commandments” are included in this “Commandment?”

### THE LETTER AND THE SPIRIT: HOW DOES THE SECOND TABLE INFORM THE NEW LIFE GIVEN US IN BAPTISM?

*What is the Fourth Commandment? and What does this mean?* How does this extend beyond the household?

*What is the Fifth Commandment? and What does this mean?* How does this extend beyond literal murder?

*What is the Sixth Commandment? and What does this mean?* How does this inform your life as a (married/unmarried) person?

*What is the Seventh Commandment? and What does this mean?* How does this shape your daily life (beyond just “not stealing)?

*What is the Eighth Commandment? and What does this mean?* What happens to an unrepentant gossip? A compulsive liar?

*What are the ninth and tenth commandments? and What does this mean?* What’s the connection between stealing and coveting? What’s the difference?

## DEFINING THE SECOND SACRAMENT

What are the two parts of Confession? (*page 326 in the hymnal*)

1. \_\_\_\_\_ 2. \_\_\_\_\_

Read *What Sins Should We Confess?* on page 326. How are both parts of confession embodied in the two different types of confessing described here?

What Bible Passage establishes the Office of the Keys? \_\_\_\_\_

## FOR MY SAKE OR FOR SOMEONE ELSE'S?

In the Sermon on the Mount, Jesus says that anger is akin to murder (breaking the 5th Commandment). Our Wyoming Libertarian tendency is to individualize everything, which makes it easy to trick ourselves into thinking that private sins don't affect those around us. This is simply not the case. Read Matthew 5:21-26 then read the explanation to the Fifth Petition of the Lord's Prayer (*page 324 in the hymnal*) How does this inform our practice of repentance and reconciliation in regards to a right reception of the Lord's Supper?

## CLOSING PRAYER

Litany *page 265*

Collect for the Word *page 265*

Evening Prayer *page 266*

Psalm 32 *Toward the front of the hymnal*

Benedicamus and Blessing *page 267*

### Talk about it during the week:

- What does it mean that Pastors have two "keys"?
- Discuss the full force of the final question on page 326, *What do you believe according to these words?*

### Prepare for next week

- Review this sheet and reflect on the discussions we had.
- Incorporate the *Second* Table of the Law (commandments 4-10) in your daily prayer life. How does such meditation shape the way you speak and act? How does it shape the way you confess your sins, even if only silently in prayer to God?



## The Confessional Life

# The Difference Between Confession and Confession

### OPENING PRAYER

Opening Versicles *page 260*  
 Response *page 261*  
 The Story that Shapes Us: Deuteronomy 6:1-9  
 Seasonal Responsory *page 263*  
 Ten Commandments *page 264*  
 Apostles' Creed  
 Lord's Prayer

### REVIEW

Why do we divide the Ten Commandments into two "Tables"?

Where do we go to see how we are to live as Baptized Christians?

### FROM CONFESSING SIN TO CONFESSING THE FAITH

The Word "confession" is derived from the Latin *confiteri*, which means "to acknowledge," though literally it means "say-with" or "same-say." This is the same way we use the word, not only do we "acknowledge" our sin, we speak with God who has revealed to us that we are "poor, miserable sinners." When we confess the Creed, we are not only acknowledging what we believe, we are same-saying what God has shown to us in the Holy Scriptures.

The last few lessons we have heard the ancient Israelite Creed, "Hear, O Israel, the Lord your God, the Lord is one," (Deuteronomy 6:4) and read that this "confession" is intrinsically tied to living a devout and pious life. Read again the whole context of this statement of faith in Deuteronomy 6:1-9.

So too, our "confession of sin" is intrinsically tied to our "confession of faith." To say it differently, before we can wholeheartedly learn that we are sinners and confess our sins, we must also learn who God is, what He has done for us, and confess that we fear, love, and trust in Him above all things.

---

## IS THE CREED IN THE BIBLE?

I believe <sup>Mark 9:24</sup> in God Exodus <sup>3:15</sup>, the Father <sup>Malachi 2:10</sup> Almighty <sup>Genesis 17:1</sup> maker of heaven and earth <sup>Genesis 1:1; Colossians 1:16</sup>.

### *Thoughts and notes on the First Article:*

I believe <sup>Mark 9:24</sup> in Jesus <sup>Matthew 1:21</sup> Christ <sup>Matthew 16:16</sup>, His only Son <sup>John 3:16</sup>, our Lord <sup>Acts 1:21; Jude 4</sup>, who was conceived <sup>Isaiah 7:14</sup> by the Holy Spirit <sup>Matthew 1:20-23</sup>, born of the Virgin Mary <sup>Matthew 2:1-2, 11</sup>, suffered under Pontius Pilate <sup>Mark 15:14-15</sup>, was crucified <sup>John 19:18</sup>, died <sup>Luke 23:46</sup> and was buried <sup>Matthew 27:57-61</sup>. He descended into hell <sup>1 Peter 3:18-21</sup>. The third day <sup>Matthew 12:38-40</sup> He rose again from the dead <sup>Luke 24:1-7</sup>. He ascended into heaven <sup>Acts 1:6-9</sup> and sits <sup>Psalms 110:1; Hebrews 1:3-4</sup> at the right hand <sup>Mark 12:36</sup> of God <sup>Mark 16:19</sup>, the Father <sup>John 14:2</sup> Almighty <sup>Revelation 11:17</sup>. From Thence <sup>Mark 14:62</sup> He will come <sup>Matthew 24:30-31</sup> to judge <sup>John 5:22</sup> the living and the dead <sup>Acts 10:42; Daniel 12:1-3</sup>.

### *Thoughts and notes on the Second Article:*

I believe <sup>Mark 9:24</sup> in the Holy Spirit <sup>Isaiah 63:11-12; Matthew 12:32</sup>, the holy <sup>Exodus 12:16</sup> Christian <sup>Acts 11:26</sup> Church <sup>Matthew 16:18; Matthew 18:17</sup>, the communion <sup>Acts 2:42</sup> of saints <sup>Hebrews 12:1-2</sup>, the forgiveness of sins <sup>John 20:23</sup>, the resurrection of the body <sup>Daniel 12:2-3; Job 19:27</sup>, and the life everlasting <sup>John 5:25-29</sup>. Amen <sup>Deuteronomy 27:26; Revelation 22:20</sup>.

### *Thoughts and notes on the Third Article:*

## FORMS OF CONFESSION

Read through the different Liturgies of Confession in our hymnal and discuss why one may be better than the other in a particular situation.

Confession from Divine Service (page 184)

*Why do we begin worship this way? Does the Pastor have special powers?*

Confession at the End of the Day (page 254)

*Who absolves who? Does a pastor need to be present?*

Corporate Confession and Absolution (page 290)

*How is this different than the Sunday Morning Confession? When could this be used?*

Individual Confession and Absolution (page 292)

## CLOSING PRAYER

Litany *page 265*

Collect for the Word *page 265*

Evening Prayer *page 266*

Psalm 46 *Toward the front of the hymnal*

Benedicamus and Blessing *page 267*

### Talk about it during the week:

- What does Confession mean literally? How can it mean two different things?
- Pick an article of the creed and read through those bible verses printed above. How does this bolster your Confession of faith? How does this change your confession of sins?

### Prepare for next week

- Review this sheet and reflect on the discussions we had.
- Try to recite the Creed and the Ten Commandments by heart every day. Pick one Article of the Creed and let that form your prayers and meditation throughout the week.



## PART 4

# The Sacrament of the Altar



*The Triumph of the Eucharist, Christ as the Man of Sorrows supported by two angels standing in a chalice,*  
Anonymous. Italian, 16<sup>th</sup> century. Currently in the archives at the Metropolitan Museum of Art.

## The Eucharistic Life

# On the Night He Was Betrayed

### OPENING PRAYER

Opening Versicles *page 260*  
 Response *page 261*  
 The Story that Shapes Us: Exodus 24:3-11  
 Seasonal Responsory *page 263*  
 Ten Commandments *page 264*  
 Apostles' Creed  
 Lord's Prayer

### REVIEW

What are the two parts of the Sacrament of Confession?  
 Why should we confess our sins regularly? What is the benefit of Individual Confession and Absolution?

### THE PASSOVER AND THE LAST SUPPER

*The Institution of the Passover*

**Exodus 12:1-28** • What are the elements of this meal?

Are leftover elements to be kept?

Why unleavened bread?

How often is this meal celebrated?

*The Institution of the New Covenant*

**Matthew 26:17-30 •** On what night does this meal occur?

How is this meal different than the Passover?

What are the elements of this meal?

What is a covenant?

**Mark 14:12-26 •** What are the elements of this meal?

Is there a difference between Matthew and Mark's Institution?

What happens immediately following the meal?

**Luke 22:14-38 •** What are the elements of this meal?

What shift is made from the Passover to this meal? (Lk 22:35; Ex 12:11)

Unlike Matthew and Mark, what happens before the hymn?

Is there a difference between Matthew and Mark's Institution?

What happens immediately following the meal?



## A NEW COVENANT

What is the Sacrament of the Altar? (*page 326 in the hymnal*)

Where is this written? (*page 326 in the hymnal*)

**Numbers 9:12** • How does this statute turn the into a prophecy of Christ? (John 19:36)

**1 Corinthians 11:23-26** • Why don't any of the Evangelists record a Passover liturgy?

How often does the Passover occur?

How often are Christians to celebrate the Sacrament of the Altar?

How is the initial Passover event different than the annual celebration?

How is the Last Supper different than the celebration of the Sacrament of the Altar?

## WHY DO WE BEGIN OUR LITURGY WITH 'ON THE NIGHT HE WAS BETRAYED?'

This may seem like an unnecessarily sad reminder of what happened. Why not “on the night He instituted the New Covenant,” or something like that? The whole of The Word’s earthly mission was not only to teach, but also to suffer and to die for the sins of the world, in the process fulfilling all Scripture – Judas was a part of that Scripture being fulfilled. On this side of heaven, we celebrate the Lord’s Supper while looking through a veil into the eternal. While we celebrate with angels and archangels, we do so in a world with sin and death, and so every time we receive *the* greatest gift Christ has for us we should remember His death, proclaim His death, and give thanks for all He did for us through His death and resurrection:

“For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.”

*1 Corinthians 11:26*

## CLOSING PRAYER

Litany *page 265*

Collect for the Word *page 265*

Evening Prayer *page 266*

Psalm 104 *Toward the front of the hymnal*

Benedicamus and Blessing *page 267*

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### **Talk about it during the week:**

- What is the connection between Passover and the Lord's Supper? How are they different?
- Commit to memory the Words of Institution (page 197 in the hymnal). If it helps, memorize them according to the chant tone.

### **Prepare for next week**

- Review this sheet and reflect on the discussions we had.
  - If you have a concordance in the back of your bible, look up how the Scriptures speak about bread and wine. What is the significance of Christ choosing symbols of labor and joy for his New Covenant?
-

## The Eucharistic Life

# Bread From Heaven

### OPENING PRAYER

Opening Versicles *page 260*  
 Response *page 261*  
 The Story that Shapes Us: Proverbs 9:1-12  
 Seasonal Responsory *page 263*  
 Ten Commandments *page 264*  
 Apostles' Creed  
 Lord's Prayer

### REVIEW

Where would you go in the Bible to find the words that institute the Lord's Supper?

Why should we confess our sins regularly? What is the benefit of Individual Confession and Absolution?

### THE SHADOW AND THE REALITY

**Exodus 16:1-35** • For what purpose does God give the bread from heaven?

What does "manna" mean?

What are the options for leftover elements? (verse 19-20; 32-34)

When did Israel stop eating Manna? (Joshua 5:12)

**John 6:1-66** • What time of year did this miracle take place?

Were the leftover elements kept?

For what purpose does God give the bread from heaven?

What *is* the bread from heaven?

Is there a connection between eating the flesh of Jesus and drinking the blood of Jesus and being given eternal life?

Did Manna give eternal life?

What happened after Jesus gave this teaching? (6:66)

### WHY NO INSTITUTION IN JOHN?

While our congregation's namesake never records the institution of the Lord's Supper in his Gospel, he does record this lengthy teaching from Jesus about the bread that comes down from heaven. Whereas Matthew, Mark, and Luke focus on the institution of the Sacrament of the Altar, John prefers a more poetic and meditative approach.

How beautiful that the Holy Spirit reminded all four Evangelists that the Passover is an intrinsic part of the Lord's Supper – not because we are to keep the festivals and new moons of the Old Covenant (Isaiah 1:14; Colossians 2:16), but because the Old Covenant has blossomed into something more beautiful.

Throughout this week continue to commit to heart the words of institution, but also reflect on the sixth chapter of John's Gospel. How do the stories of the Passover and the Manna in the wilderness swirl together to paint a portrait of Christ dying for the sins of the world, His blood being painted on the mantles of our hearts, and His own crucified flesh being given to us as bread?

Reflect also how God has (or soon will) deliver you from the "Egypt" of the world in the "Red Sea" of Baptism, and how after you walk through the wilderness of sin, confessing your iniquities and receiving absolution, how you will be fed with the bread from heaven.

## CLOSING PRAYER

Litany *page 265*

Collect for the Word *page 265*

Evening Prayer *page 266*

Psalm 105 *Use your bible, this Psalm is not printed in our hymnal.*

Benedicamus and Blessing *page 267*

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### **Talk about it during the week:**

- What is the connection between Manna and the Lord's Supper? How are they different?
- Thumb through the *Lord's Supper* section in the hymnal (#617-#643). What lines of music/poetry do you find most helpful in your meditation on the Sacrament of the Altar? Try to memorize a stanza or two, or even an entire hymn.

### **Prepare for next week**

- Review this sheet and reflect on the discussions we had.
  - If you have a concordance in the back of your bible, look up how the Scriptures speak about bread and wine. What is the significance of Christ choosing symbols of labor and joy for his New Covenant?
-

## The Eucharistic Life

# Celebrating the Sacrament

### OPENING PRAYER

Opening Versicles *page 260*  
 Response *page 261*  
 The Story that Shapes Us: Isaiah 40:1-11  
 Seasonal Responsory *page 263*  
 Ten Commandments *page 264*  
 Apostles' Creed  
 Lord's Prayer

### REVIEW

Which Three Gospels record the Institution of the Lord's Supper?

Which Gospel does not record the Institution? What is one story that author uses to teach us about eating and drinking Christ's body and blood?

What are the Words of Institution

### BEAUTIFUL WORSHIP DURING THE OLD COVENANT

**Exodus 25:23-30** • Why are the instructions so precise?

What does the bread symbolize?  
*what's the difference between a symbol and a sign?*

**Exodus 25:31-39** • Why are the instructions so precise?

Why does God demand beauty?

Why does God demand expensive materials?

**Leviticus 24:1-9** • What does the regularly-burning oil candle remind you of?

Is our candle the same thing?

How often does Aaron (the priests) set out bread?

Is there a connection between Bread, the Priesthood, and Forgiveness in the Old Testament?

Does the bread remain in the tabernacle or is it consumed?

Why doesn't our communion liturgy look and sound just like the ancient Israelite practices?

### **BEAUTIFUL WORSHIP DURING THE NEW COVENANT**

**Luke 24:1-35** • What does Jesus teach about?

What appear to be the elements of this meal?

What caused the disciples' hearts to burn?

What caused their eyes to open?

Does the eating occur before or after instruction?

**Acts 2:37-47 •** What are the crowds responding to?

What three (four) things do Christians devote themselves to? (2:42)

Does the term “breaking of the bread” inform what happened at Emmaus?  
How?

### BEAUTIFUL WORSHIP IN OUR DAY

When we meditate on the worship described in Exodus and Leviticus, when we reflect on the Passover and its annual celebration, when we read about the manna that came down from heaven, and when we read Jesus’ sermon in John chapter 6 about the Bread of Life, we find ourselves neck-deep in poetic, theological imagery about God communicating His grace and forgiveness through means to His people. While these profound words are being digested, we can hear the words that Jesus said on the night He was betrayed as pure comfort: simple instructions to take and eat and drink, believing that this is what Jesus said it is: His very body and blood.

THE PARTS OF OUR COMMUNION LITURGY		
WHAT IS IT?	HOW DO WE INCORPORATE OUR BODIES?	
<b>PREFACE</b>		Hands extended in greeting.
<b>PROPER PREFACE</b>		Hands folded in prayer
<b>SANCTUS</b>		Bow during the words of the angels, make the sign of the cross and stand at “Blessed is He”
<b>OUR FATHER</b>		Folded hands, sign of the cross at “Deliver us from Evil”



THE PARTS OF OUR COMMUNION LITURGY		
WHAT IS IT?	HOW DO WE INCORPORATE OUR BODIES?	
WORDS OF INSTITUTION		Bowed heads, quiet prayer of “My Lord and my God,”
AGNUS DEI		Look at the Body of Christ in Adoration
DISTRIBUTION		Bow before kneeling; receive the Body on the tongue, gently grasp the bottom of the chalice to guide it to and from your lips. It is appropriate to say “amen” after receiving each element and to make the sign of the cross. Bow before leaving the chancel.

### CLOSING PRAYER

Litany *page 265*

Collect for the Word *page 265*

Evening Prayer *page 266*

Psalm 122 *Toward the front of the hymnal*

Benedicamus and Blessing *page 267*

### Talk about it during the week:

- What is offered in the Lord’s Supper? How often do Christians need that?
- Commit to memory the Words of Institution (page 197 in the hymnal). If it helps, memorize them according to the chant tone.

### Prepare for next week

- Review this sheet and reflect on the discussions we had.
- Read through the *Confessional Address* from CORPORATE CONFESSION AND ABSOLUTION on page 290 of the hymnal. How does this help you prepare for the Lord’s Supper? How can this help you prepare for the regular reception of the supper?

## The Eucharistic Life

# Who is Worthy?

### OPENING PRAYER

Opening Versicles *page 260*  
 Response *page 261*  
 The Story that Shapes Us: Numbers 16:1-50  
 Seasonal Responsory *page 263*  
 Ten Commandments *page 264*  
 Apostles' Creed  
 Lord's Prayer

### REVIEW

What are the Words of Institution?

What is the connection between Passover and the Lord's Supper?

### A SACRAMENT WITH A WARNING?

**1 Corinthians 10:1-22 •** What Old Testament stories are referenced here?

What is the Sixth petition of the Lord's Prayer (*page 324 of the hymnal*) What does this mean? How does this reflect verse 13?

What does it mean to participate in the Cup and the Bread? What does it mean when there is disunity within that one bread or one cup?

**1 Corinthians 11:1-2; 17-34** • What is the significance of Paul “not commending” the Corinthians’ practice of the Lord’s Supper?

Is it okay for there to be cliques in a congregation?

What is the force of verse 27?

### RECEIVING WITH FAITH

What is the benefit of Eating and Drinking the Body and Blood of Christ? (*page 327 in the hymnal*)

How can bodily eating and drinking do such great things? (*page 327 in the hymnal*)

Who receives this Sacrament worthily? (*page 327 in the hymnal*)

Remember what the definition of a Sacrament is? (Article XIII of the Augsburg Confession)

Concerning the use of sacraments it is taught that the sacraments are instituted not only to be signs by which people may recognize Christians outwardly, but also as signs and testimonies of God’s will toward us in order thereby to **awaken** and **strengthen** our **faith**. That is why they also require faith and are rightly used when received in faith for the strengthening of faith.

Is it necessary to perfectly understand the Sacrament of the Altar before participating in it?

What is required according to Saint Paul’s words? (1 Corinthians 11:27-32)

Where do we look to see the Lord’s judgment that’s been pronounced over us?

## CLOSING PRAYER

Litany *page 265*

Collect for the Word *page 265*

Evening Prayer *page 266*

Psalm 14 *Toward the front of the hymnal*

Benedicamus and Blessing *page 267*

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### **Talk about it during the week:**

- Try to commit to heart the questions about the Sacrament of the Altar on page 326 and 327 of the hymnal.

### **Prepare for next week**

- Review this sheet and reflect on the discussions we had.
  - Read through the RITE OF CONFIRMATION on page 272 in the hymnal and reflect on the vows.
-



*A blank copy of the Confirmation Certificates used at St. John's, designed by Wolfson Creative.*

## The Sacramental Life

# Confirming the Sacraments

### OPENING PRAYER

Opening Versicles *page 260*  
 Response *page 261*  
 The Story that Shapes Us: John 1:1-14  
 Seasonal Responsory *page 263*  
 Ten Commandments *page 264*  
 Apostles' Creed  
 Lord's Prayer

### REVIEW

What are the two components of a Sacrament?  
 How many Sacraments are there? What are they?

### WHAT ROLE DOES THE HOLY SPIRIT PLAY IN CONFIRMATION?

*The Cause of Faith (page 323 in the hymnal)*

**John 15:12-16** • What's the connection between God giving a command and still being in control?

Is salvation a choice?

**1 Corinthians 12:1-11** • What are the gifts of the Holy Spirit?

How are they given?

*The Communion of Saints (page 323 in the hymnal)*

**Ephesians 4:1-7** • Are there multiple true faiths?

**John 14:1-7 & 17:20-26** • How many churches are there?

**Hebrews 12:1-2** • Is the Church only here on earth?

*Judgment Day (page 323 in the hymnal)*

**Matthew 24:1-8, 26-28, 44-51** • What is going to happen on judgment day?

**Colossians 3:1-4** • How does our life inform what will happen when Christ returns?

Is there a conflict between saying ,”We are justified by faith alone,” and then also speaking about good works in connection to judgment day?

Why or why not?

**Revelation 21-22** • How awesome is the New creation going to be? “If anyone is in Christ, he is a new creation,” (2 Corinthians 5:17)

## **PREPARING FOR CONFIRMATION**

Christian Questions with Their Answers on page 329 of the hymnal

**Thoughts and notes:**



## **THE LITURGY OF CONFIRMATION**

page 272 of the hymnal

**Thoughts and notes:**

**Who are (or who will be) your God Parents?**

**What are some verses or stories that have stuck with you during these classes?**

## CLOSING PRAYER

Litany *page 265*

Collect for the Word *page 265*

Evening Prayer *page 266*

Psalm 85 *Toward the front of the hymnal*

Benedicamus and Blessing *page 267*

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### **Talk about it during the week:**

- Try to commit to heart the questions about the Sacrament of the Altar on page 326 and 327 of the hymnal.

### **Prepare for next week**

- Review this sheet and reflect on the discussions we had.
  - Read through the RITE OF CONFIRMATION on page 272 in the hymnal and reflect on the vows.
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## The Sacramental Life

# Daily Prayers

### OPENING PRAYER

Opening Versicles *page 260*  
 Response *page 261*  
 The Story that Shapes Us: Genesis 18:16-33  
 Seasonal Responsory *page 263*  
 Ten Commandments *page 264*  
 Apostles' Creed  
 Lord's Prayer

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We confirm the Sacraments, not only by the Rite of Confirmation, but also by living out our Sacramental Identity every single day.

The most common way we do this is through prayer.

### THE BAPTIZED PRAY TO THEIR FATHER AS THEIR BROTHER TAUGHT THEM

Read and discuss the Catechism's teaching on the Lord's Prayer (*page 323 in the hymnal*), paying special attention to how the Father answers the prayers of His baptized children who repent of their sins, desire to do better, and seek union with Christ in the Sacrament of the Altar.

**Thoughts and notes:**

## THE BAPTIZED PRAY TO THEIR FATHER FOR ALL THINGS

Read and discuss the section on Daily Prayers (*page 327 in the hymnal*) and ponder how you can incorporate these prayers into your daily personal or family prayer life.

**Thoughts and notes:**

## CLOSING PRAYER

Litany *page 265*

Collect for the Word *page 265*

Evening Prayer *page 266*

*One of Your Favorite Psalms from this Class*

Benedicamus and Blessing *page 267*

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## The Sacramental Life

# Table of Duties

### OPENING PRAYER

Opening Versicles *page 260*  
 Response *page 261*  
 The Story that Shapes Us: Ephesians 5:1-21  
 Seasonal Responsory *page 263*  
 Ten Commandments *page 264*  
 Apostles' Creed  
 Lord's Prayer

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The Ten Commandments are the beginning our Christian walk. But just as Saint Paul tells the Corinthians to move from Spiritual Milk onto eating Meat (**1 Corinthians 3:1-2**) so too we sometimes need to ask Scripture to explain in greater depth what it means to live out the Christian life.

Read the Table of Duties (*page 328 in the hymnal*). If you're unfamiliar with the passage, extend it by a few verses in either direction for greater context. Which of these apply to you? How do these Bible Passages inform the way you repent of your sins? How do they inform the way you live your day-to-day lives? How do they inform the way you call others to repentance, vote, speak, and live as a part of a community?

**Thoughts and notes::**

## CLOSING PRAYER

Litany *page 265*

Collect for the Word *page 265*

Evening Prayer *page 266*

*One of Your Favorite Psalms from this Class*

Benedicamus and Blessing *page 267*

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## The Sacramental Life

# How to Read the Bible

### OPENING PRAYER

Opening Versicles *page 260*  
 Response *page 261*  
 The Story that Shapes Us: Luke 24:1-49  
 Seasonal Responsory *page 263*  
 Ten Commandments *page 264*  
 Apostles' Creed  
 Lord's Prayer

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Christ tells the disciples on the Road to Emmaus that all of the Scripture are about Him. He then launches into the Greatest Bible Study of all time – if only it were recorded! He then speaks similar words to the Apostles as they were gathered together. All of what Jesus says about the Scriptures being focused on Him is given in the context of the Resurrection.

Remember what Paul says about Baptism in Romans 6? If we have died a death like Christ, we will live a Resurrection like His. To say it a different way, on *this side* of the Baptismal Font, we live out Christ's resurrection! Having the Holy Spirit dwelling in us as His Temple, we can now read Holy Scripture, and search for Christ under every stone of both the Old and New Testament.

Let's focus this evening on some of our most beloved Bible Stories (or some of the more difficult ones) and see if our Sacramental Imaginations can find where Christ is hiding in those stories.

---

### Bible Story:

What Five Things do the Scriptures Do?

1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_ 4. \_\_\_\_\_ 5. \_\_\_\_\_

How does this story do that?

In what three ways does God's Law Function? 1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_

How do you see His Law functioning in this story?

What reminds you of the Sacraments in this story?

Where do you see Christ in this story?

How does this Bible Story shape you into the image of Christ?

---

**Bible Story:**

How does this story reflect the 5 Functions of Scripture?

How do you see His Law functioning in this story?

What reminds you of the Sacraments in this story?

Where do you see Christ in this story?

How does this Bible Story shape you into the image of Christ?

---

**Bible Story:**

How does this story reflect the 5 Functions of Scripture?

How do you see His Law functioning in this story?

What reminds you of the Sacraments in this story?



Where do you see Christ in this story?

How does this Bible Story shape you into the image of Christ?

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**Bible Story:**

How does this story reflect the 5 Functions of Scripture?

How do you see His Law functioning in this story?

What reminds you of the Sacraments in this story?

Where do you see Christ in this story?

How does this Bible Story shape you into the image of Christ?

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**Bible Story:**

How does this story reflect the 5 Functions of Scripture?

How do you see His Law functioning in this story?

What reminds you of the Sacraments in this story?

Where do you see Christ in this story?

How does this Bible Story shape you into the image of Christ?

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**Bible Story:**

How does this story reflect the 5 Functions of Scripture?

How do you see His Law functioning in this story?

What reminds you of the Sacraments in this story?

Where do you see Christ in this story?

How does this Bible Story shape you into the image of Christ?

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**CLOSING PRAYER**

Litany *page 265*

Collect for the Word *page 265*

Evening Prayer *page 266*

*One of Your Favorite Psalms from this Class*

Benedicamus and Blessing *page 267*

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# Appendices

## Appendix 1

# Bible Stories

Read and take notes on all of these readings between now and the end of this class.  
You can take notes here, in your Bible, or however else you feel will help your Sacramental Living in the future.

### 1. THE FALL INTO SIN – Genesis 3:1-24

Who are the main characters?

Where do you hear God's Law (remember the Three Uses)?

How does this story teach you about Salvation through Christ?

### 2. FLOOD – Genesis 6:1-9:28

What caused the flood?

Why was Noah called righteous?

Why two of every animal?

What did Noah do after God saved him?

### 3. CALL OF ABRAHAM – Genesis 12:1-9 & 15:1-21

How would you describe Abraham?

Why was Abraham called righteous (15:6)?

Why was it difficult for Abraham to accept the blessing?

**4. SACRIFICE OF ISAAC – Genesis 22:1-19**

What impresses you most about Isaac?

What Impresses you most about Abraham?

How does this story point us toward Christ?

**5. JACOB WRESTLING – Genesis 32:1-33:4**

Was Jacob wrong to demand a blessing?

Who is wrestling with Jacob?

Why is the name change so important?

**6. JOSEPH – Genesis 37:1-36 & 39:1-46:30**

There's a lot going on here. Take some notes, paying special attention to how Joseph's story mimics that of Christ.

**7. AN EVIL KING & CALL OF MOSES – Exodus 1:8-4:17**

How did God's people get into this situation?

What impresses you most about Moses?

What is God's Name?

What are the Second and Third Commandments?

How do we use God's name in Worship?

**8. TEN PLAGUES – Exodus 7:1-12:51**

Reflect on each plague. Which is the scariest? Why?

How did Pharaoh react to each plague? Pay attention to when  
God hardens Pharaoh's heart and when Pharaoh hardens his own heart.

**9. CROSSING OF THE RED SEA – Exodus 13:17-14:31**

How does Water save God's people?

How does water destroy God's enemies?

Who (or what) led Israel?

What did God's people do after they were delivered to safety?

**10. SERPENTS IN THE WILDERNESS – NUMBERS 21:4-9**

What caused the serpents to come into the camp?

What was the only cure?

Read John chapter 3. What's the connection?

**11. THE PROPHECY OF IMMANUEL – Isaiah 7:10-25**

What does Immanuel mean?

When during the church year do we read this? Why?

**12. THE BOOK OF JONAH**

There's a lot going on here. Take some notes, paying special attention to *why* Jonah ran, *why* he was thrown overboard, and what the other sailors do after they witness his sacrifice.

**13. NATIVITY OF JESUS – Matthew 1:18-2:23**

What's one thing you never noticed before about the Christmas story?

List all the Old Testament stories to which Matthew alludes



**14. BAPTISM & TEMPTATION OF JESUS – Matthew 3:13-4:11**

Who are the characters here?

What happens at the Baptism of Christ?

What are the three temptations given by the devil? Which one do you think was the most difficult to overcome?

Read Hebrews 4:15

**15. THE SERMON ON THE MOUNT – Matthew 5-7**

What are some of the main themes here?

What are the most memorable verses to you?

What are the most difficult words for you to hear?

**16. THE GOSPEL OF JOHN (21 chapters)**

Use a highlighter or a pen as you go through the book of John in your bible. John uses longer stories than the other gospels, especially chapters 14-17 (which all occur on the same evening!)

What are some of your favorite stories in John's gospel?

If you've been a Christian for a while, what stories were new to you?

What is Jesus' last words on the cross?

What does Jesus do after He rises from the dead?

**17. ALL THREE EPISTLES OF JOHN (7 chapters)**

What themes/turns of phrases do you see here that are paralleled in John's Gospel?

What are some of your favorite verses? (highlight them in your bible)

## Appendix 2

# The Lutheran Confessions

You'll often hear Lutheran Pastors speak about "The Book of Concord," or "The Lutheran Confessions," or sometimes simply, "The Confessions." These are a collection of documents that re-state and explain the teachings of the Bible.

At the end of this Appendix, you'll see the vows that Christians make in Lutheran Congregations in regards to these Confessions.

### Introduction (1580)

#### CONCORDIA YHWH

Christians, Recapitulated, Unanimous Confession of the Teaching and Faith by the Undersigned Electors, Princes, and Estates of the Augsburg Confession and by Their Theologians,

With an Appended Declaration – Well-Grounded in the Word of God as the Only Guiding Principle – of Several Articles about Which Controversy and Strife Occurred after Dr. Martin Luther's Blessed Death.

Prepared for Publication with the Unanimous Agreement and by the Order of the Aforementioned Electors, Princes, and Estates for the Instruction and Admonition of Their Lands, Churches, Schools, and Descendants.

### Preface (1580)

- First drafted by Jakob Andrae, revised by Hartmann Pistorius, put into its final form by Andrae and Martin Chemnitz.
- An overview of why the Reformation had to happen, signed at the end by the various "electors, princes, and estates" mentioned in the Introduction

### The Three Ecumenical Creeds

1. The Apostles' Creed
2. The Nicene Creed
3. The Athanasian Creed

### The Augsburg Confession (June 25, 1530)

- Written primarily by Philip Melanchthon (a layman) as a response to the increasing persecution of Evangelicals during the 1520s
- Johann Eck (a Roman apologist) grouped all "protestants" together, including those who denied the efficacy of Baptism and the bodily presence of Christ in the Lord's Supper. Thus, Melanchthon felt compelled to defend the position of the Lutheran reformers.
- The acronym UAC stands for "Unaltered Augsburg Confession," to avoid confusion with the 1533, 1540, and 1542 editions, when Melanchthon softened the language concerning

the Sacraments in an attempt to find unity with those “other” protestants that Eck initially lumped together!

- I. Concerning God
- II. Concerning Original Sin
- III. Concerning the Son of God
- IV. Concerning Justification
- V. Concerning the Office of Preaching
- VI. Concerning the New Obedience
- VII. Concerning the Church
- VIII. What is the Church?
- IX. Concerning Baptism
- X. Concerning the Lord’s Supper
- XI. Concerning Confession
- XII. Concerning Repentance
- XIII. Concerning the Use of the Sacraments
- XIV. Concerning Church Government
- XV. Concerning Church Rites
- XVI. Concerning Public Order and Secular Government
- XVII. Concerning the Return of Christ to Judgment
- XVIII. Concerning Free Will
- XIX. Concerning the Cause of Sin
- XX. Concerning Faith and Good Works
- XXI. Concerning the Cult of the Saints
- XXII. Concerning Both Kinds of the Sacrament
- XXIII. Concerning the Marriage of Priests
- XXIV. Concerning the Mass
- XXV. Concerning Confession
- XXVI. Concerning the Distinction among Foods
- XXVII. Concerning Monastic Vows
- XXVIII. Concerning the Power of Bishops

### **Apology of the Augsburg Confession (September 1531)**

After Melanchthon presented the Augsburg Confession, the Roman Leadership wrote a “Confutation” in which they responded to the Augsburg Confession. Melanchthon, in turn, wrote a “response to the response” called the Apology (or Defense) of the Augsburg Confession.

- I. God
- II. Original Sin
- III. Christ
- IV. Justification
- V. *In the Apology Justification, Preaching of Justification, and the New Obedience that flow from Justification are treated as a single article of faith.*
- VI. -
- VII. The Church
- VIII. The Church
- IX. Baptism
- X. The Holy Supper
- XI. Confession
- XII. Repentance
- XIII. The Number and Use of the Sacraments

XIV.	Church Order
XV.	Human Traditions in the Church
XVI.	Political Order
XVII.	Christ's Return for Judgment
XVIII.	Free Will
XIX.	The Cause of Sin
XX.	Good Works
XXI.	The Invocation of the Saints
XXII.	Concerning Both Kinds in the Lord's Supper
XXIII.	The Marriage of Priests
XXIV.	The Mass
XXV.	-
XXVI.	-
XXVII.	Monastic Vows
XXVIII.	Ecclesiastical Power

### **The Smalcald Articles (1537)**

- On December 11, 1536, Elector John Frederick commissioned Luther to assemble theologians to assist Luther in writing a summary statement of the Evangelical Confession. The document, while somewhat contentious during its many drafts, was completed by Luther, Nicholas von Amsdorf, John Agricola, George Spalatin, Philip Melancthon, Justus Jonas, Caspar Cruciger Sr., and John Bugenahgen.
- I. "The Lofty Articles of the Divine Majesty"
    1. The distinctions of the persons of the Trinity
    2. That the Father was begotten by no one, the Son was begotten by the Father, and the Holy Spirit proceeds from the Father and the Son.
    3. That neither the Father nor the Son nor the Holy Spirit, but the Son became man.
    4. The conception, birth, life, death, descent into hell, resurrection, ascension, and future judgment of Christ as "the common children's catechism teach." *As an aside, it is noteworthy that in this section Luther gives Mary the historic title "Maria, Pura, Sancta Sempervirgine" (Pure, Holy Ever-Virgin).*
  - II. "The Articles that pertain to the Office and Work of Jesus"
    1. The Person of Christ
    2. The Abomination of the Mass (including the Invocation of the Saints)
    3. That Foundations and Monasteries are "wasted effort"
    4. That the Pope is not the head of all Christendom "by divine right"
  - III. "We could discuss the following matters or articles with learned, reasonable people or among ourselves. The pope and his kingdom do not value these things very much because the conscience means nothing to them; money, honor, and power mean everything."
    1. Concerning Sin
    2. Concerning the Law
    3. Concerning Repentance (including "the false penance of the papists")
    4. Concerning the Gospel
    5. Concerning Baptism (including a defense of Infant Baptism)
    6. Concerning the Sacrament of the Altar
    7. Concerning the Keys
    8. Concerning Confession

9. Concerning Excommunication
10. Concerning Ordination and Vocation
11. Concerning the Marriage of Priests
12. Concerning the Church
13. How a Person is Justified and Concerning Good Works
14. Concerning Monastic Vows
15. Concerning Human Regulations

### **Treatise on the Power and Primacy of the Pope (1537)**

- Written, in part, as a clarification of both the Smalcald Articles and the Augsburg Confession, this document was approved by a gathering of Lutheran Confessors on March 6<sup>th</sup>, 1537. There is some disagreement about whether the Latin or the German text is “official,” and though Philip Melanchthon is commonly understood to be the author, there is no such attribution in any copy of the Book of Concord. It is a short document and is an historical overview of the power of Bishops, including the extent of jurisdiction.

### **The Small Catechism (1529)**

- It should be noted that Luther did not invent the concept of Catechism (or “handbook”) but inherited it from the earliest days of the Church. Luther preached on the Catechism even before the Reformation began, when he was a preacher at St. Mary’s Wittenberg. The historical understanding of “Catechism” meant the Three Parts of the Decalogue, Creed, and Lord’s Prayer. While conceptually, the Sacraments would have been included in any catechetical preaching, Luther may have been the first to officially include Baptism, Confession, and the Lord’s Supper into a printed Catechism. Its lengthy Preface is Luther at his best, and should not be neglected in studying the Catechism. The subtitle of each section should remind all Christians that the teaching of the faith is primarily the duty of the household, **not** the Church.
1. The Ten Commandments: In a simple way in which the head of the house is to present them to the household
  2. The Creed: In a very simple way in which the head of a house is to present it to the household
  3. The Lord’s Prayer: In a very simple way in which the head of a house is to present it to the household
  4. The Sacrament of Holy Baptism: In a simple way in which the head of a house is to present it to the household
  5. How simple people are to be taught to confess
  6. The Sacrament of the Altar: In a simple way in which the head of a house is to present it to the household
  7. How the head of the house is to teach the members of the household to say morning and evening blessings
  8. The Household Chart of Some Bible Passages: for all kinds of holy orders and walks of life, through which they may be admonished, as through lesson particularly pertinent to their office and duty
  9. A Marriage Booklet for Simple Pastors
  10. The Baptismal Booklet: Translated into German and Newly Revised

## **The Large Catechism (1529)**

- The Large Catechism originated as sermons by Luther on the basics of the Christian faith. Again, this was not uniquely “Lutheran.” As early as the Middle Ages, some regional synods in Germany had called for sermon series on “the catechism.” In particular, Ember Days were often designated for this purpose. The Large Catechism, according to Kolb & Wengert, “arose out of the need for instruction of the simple, often poorly trained clergy in the basics of the faith.” While the Reformation had recaptured Biblical Truth, it had not yet created a system in which priests were taught to be true shepherds of souls, rather than mechanical clerics who only had to know the right words to say.
1. The Ten Commandments
  2. The Creed
  3. The Lord’s Prayer
  4. Concerning Baptism
  5. The Sacrament of the Altar
  6. A Brief Exhortation to Confession

## **Formula of Concord (1577)**

- It is important to remember that Luther died in 1546. This did not end, nor cement the work of the Reformation in Germany. With Luther dead, and Melancthon moving further and further away from the Augsburg Confession (in an attempt to unite with other protestants), those who were faithful to the Augsburg Confession sought to clarify their position once again. Just by glancing at the topics that needed clarifying, one can see how divided “Lutheranism” had become by the 1570s. Largely based on the work of Jakob Andrae, David Chytraeus, and Martin Chemnitz, the “Formula of Concord” sought to re-unify many would-be Lutherans. Their work did just that, hence the title “Concordia” or “With One Heart.” It is divided into two parts, the “Epitome,” (FC Ep) which is a summary of the Articles treated, and the “Solid Declaration” (FC SD) which is a more in depth explanation and confession. Both sections treat the same topics and follow the same numbering of articles. Part of the Formula’s brilliance is that it confesses both what is believed, and describes in detail the specific false doctrine that is being rejected.

- I. Concerning Original Sin
  - II. Concerning Free Will
  - III. Concerning the Righteousness of Faith before God
  - IV. Concerning Good Works
  - V. Concerning Law and Gospel
  - VI. Concerning the Third Use of the Law
  - VII. Concerning the Holy Supper of Christ
  - VIII. Concerning the Person of Christ
  - IX. Concerning Christ’s Descent into Hell
  - X. Concerning Ecclesiastical Practices
  - XI. Concerning the Eternal Predestination and Election of God
  - XII. Concerning Other Factions and Sects that Never Subscribed to the Augsburg Confession
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## DO WE REALLY BELIEVE THIS STUFF?

### RITE OF ORDINATION in *The Agenda of Lutheran Service Book*

- P** Do you believe and confess the canonical books of the Old and New Testaments to be the inspired Word of God and the only infallible rules of faith and practice?
- R** Yes, I believe and confess the canonical Scriptures to be the inspired Word of God and the only infallible rule of faith and practice.
- P** Do you believe and confess the three Ecumenical Creeds, namely, the Apostles', the Nicene, and the Athanasian Creeds, as a faithful testimonies to the truth of the Holy Scriptures, and do you reject all the errors which they condemn?
- R** Yes, I believe and confess the three Ecumenical Creeds because they are in accord with the Word of God. I also reject all the errors they condemn.
- P** Do you confess the Unaltered Augsburg Confession to be a true exposition of Holy Scripture and a correct exhibition of the doctrine of the Evangelical Lutheran Church? And do you confess that the Apology of the Augsburg Confession, the Small and Large Catechisms of Martin Luther, the Smalcald Articles, the Treatise on the Power and Primacy of the Pope, and the Formula of Concord – as these are contained in the book of Concord – are also in agreement with this one scriptural faith?
- R** Yes, I make these Confessions my own because they are in accord with the Word of God.
- P** Do you promise that you will perform the duties of your office in accordance with these Confessions, and that all your preaching and teaching and your administration of the Sacraments will be in conformity with Holy Scripture and with these Confessions?
- R** Yes, I promise, with the help of God
- P** Will you faithfully instruct both young and old in the chief articles of Christian doctrine, will you forgive the sins of those who repent, and will you promise never to divulge the sins confessed to you? Will you minister faithfully to the sick and dying, and will you demonstrate to the Church a constant and ready ministry centered in the Gospel? Will you admonish and encourage the people to a lively confidence in Christ and in holy living?
- R** Yes, I will, with the help of God.
- P** Finally, will you honor and adorn the Office of the Holy Ministry with a holy life? Will you be diligent in the study of Holy Scripture and the Confessions? And will you be constant in prayer for those under your pastoral care?
- R** I will, the Lord helping me through the power and grace of His Holy Spirit.

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### RITE OF INSTALLATION OF CONGREGATIONAL OFFICERS

- P** In the presence of God and of this congregation, I therefore ask you: Do you accept the office(s) entrusted to you, and do you promise faithfully to carry out your duties, trusting in the Lord and conforming yourself to His Word in accordance with the faith of the Evangelical Lutheran Church? If so, then answer: I do.
- R** I do.



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RITE OF INSTALLATION OF SUNDAY SCHOOL TEACHERS AND OTHER INSTRUCTORS IN THE FAITH

- P** Beloved in the Lord, You are to assist me, the minister of Word and Sacrament, in the instruction of God's people according to His Holy Word. You are to prepare yourselves for this work by your individual and corporate study of the Word of God and the faith drawn from it as it has been delivered to us in the Small Catechism.

...

In the presence of God and of this congregation, I therefore ask you: Do you accept the position entrusted to you, and do you promise faithfully to carry out your duties, trusting in the Lord and conforming yourself to His Word in accordance with the faith of the Evangelical Lutheran Church? If so, then answer: I do.

- R** I do.

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RITE OF CONFIRMATION in *The Agenda of Lutheran Service Book*

- P** Do you hold all the prophetic and apostolic Scriptures to be the inspired Word of God?

- R** I do.

- P** Do you confess the doctrine of the Evangelical Lutheran Church, drawn from the Scriptures, as you have learned to know it from the Small Catechism, to be faithful and true?

- R** I do.

...

- P** Do you intend to continue steadfast in this confession and Church and to suffer all, even death, rather than fall away from it?

- R** I do, by the grace of God.

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RITE OF RECEPTION OF MEMBERS BY TRANSFER OR PROFESSION OF FAITH

- P** Do you hold all the prophetic and apostolic Scriptures to be the inspired Word of God and the doctrine of the Evangelical Lutheran Church, drawn from them and confessed in the Small Catechism, to be faithful and true?

- R** I do.

...

- P** Do you intend to continue steadfast in this confession and Church and to suffer all, even death, rather than fall away from it?

- R** I do, by the grace of God.

## Appendix 3

# Constitution and By-Laws of Saint John's Evangelical Lutheran Church Lovell, WY

If you desire to become a voting member of our congregation, you'll need to read through this document clearly and carefully, then present yourself as a potential voter at the next assembly, pledging to all that you will uphold this Constitution and its By-Laws.

A digital copy is available at [www.stjohnslovell.org](http://www.stjohnslovell.org)