

B Y H E A R T



T H I N G S T O M E M O R I Z E

By Heart

things to memorize
the All Saints Catechism

Gregg Strawbridge

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Preface

The two persons in my younger life most responsible for me knowing the truth of God by heart are Russ Harless and Alan Morgan. Russ introduced me to Alan and disciplined me in the Navigators. Alan, an elder at Audubon Drive Bible Church, helped me to learn many other verses by heart. It was the occasion of Alan's wonderful wife, Kathy's hospitalization and death, that our gracious God used to remind me of these dear people and the unpaid debt of love I will continually owe. Kathy had a long struggle with disease for many years prior and is now with her Lord, whom she led us to in her love, life, and service. Blessed be the Lord, the final healer of all our diseases! "Thou wilt make known to me the path of life; In Thy presence is fulness of joy; In Thy right hand there are pleasures forever" (Psalm 16:11).

Instructions

This book is designed to be on the dinner table. Fathers, mothers, children - please read something from this book each day. Learn something from this book each day. Memorize something from this book each day. Know by heart as much of this book as you can. It has truth for all ages.

About Catechisms and Catechetical Instruction

A catechism is simply a question/answer form of Biblical study, named from a Greek word, *katacheo*, "to answer, to echo." It is used in Galatians 6:6, "But the one who receives instruction [Greek: *katecheo*] in the Word must share all good things with the one who instructs." We are to echo Biblical truth and then "share" (*koinoneo*). The catechetical method of oral instruction was used by Jews with the Law (Rom. 2:18; cf. Deut. 6). Paul uses this term to call churches to learn in this way to achieve full understanding (1 Cor. 14:9; Gal. 6:6).

Since the time of the Westminster Assembly (London) in the 1640's, many Christians have greatly appreciated the tightly expressed Biblical truths in the Westminster Shorter Catechism. No

catechetical resource in the Reformed faith can do without the most warm and wonderful instruction from brother Ursinus (the “Little Bear”): the Heidelberg Catechism. After reviewing this material in the Shorter and the Heidelberg (1563), it seemed necessary to draw together other resources from Geneva, Ireland, as well as to create another few resources.

About The Shortest, The Short, and The Lancaster Catechism

The Shortest is designed for babies who are not yet speaking. The Short Catechism is designed for children learning to speak. The key answer here is simply, “Jesus.” The Lancaster Catechism is for more mature children, teens, and adults. It instructs with new, biblical language on some of the views and convictions of All Saints Church, Lancaster, Pennsylvania. It is our hope that others will also use it. Our views are well known on topics such as the kingdom (and eschatology), children, baptism, communion, worship, and education. Our views are common within the catholic, Reformational, evangelical faith; however, these views have not been explicitly represented by any historic catechism, hence the need.

Grace and peace to you,

Rev. Dr. Gregg Strawbridge
All Saints Church, Pastor
Presiding Minister, Augustine Presbytery
of the Communion of Reformed Evangelical Churches

Sixteenth Sunday after Pentecost, 2020

“Thou hast made us for thyself, O Lord, and our heart is restless until it finds its rest in thee.”

- St. Augustine

Contents

- I. The Shortest Catechism (a catechism for infants) - pg. 4
- II. The Short Catechism (a catechism for preschool children) - pg. 5
- III. The Common Catechism - pg. 7
 - III.I. Ten Commandments
 - III.II. Beatitudes
 - III.III. Lord's Prayer
 - III.IV. Apostles Creed
 - III.V. Nicene Creed
 - III.VI. Definition of Chalcedon
- IV. Shorter Catechism(s) (Q & A) - pg. 11
 - IV.I. The Lancaster Catechism
 - IV.II. Selections from the Heidelberg Catechism
 - IV.III. Selections from the Westminster Shorter Catechism
 - IV.IV. Selections from the Westminster Larger
 - IV.V. Selections from the Genevan Catechism
 - IV.VI. Selections from the Irish Catechism
 - IV.VII. The Catechism of Human Life from St. Irenaeus
- V. Appendix - pg. 26
 - VI. The Topical Memory System: A new translation
 - VII. Five Steps for Morning Prayer (PCPLP)

Preface for Preschoolers

The Shortest Catechism: A Catechism for Infants

- Q1. Can you dance? Dance!
- Q2. Can you clap? Clap!
- Q3. Can you say, J, J, J, Jesus? J, J, J, Jesus!
- Q4. Can you praise? Praise Yah!
- Q5. Can you say, “Amen”? Amen.
- Q6. Can you pray? (fold your hands, kneel and bow)
- Q7. Can you sing? (Hallelujah, LaLaLaLaLaLu!)
- Q8. Can you rest on Sunday? (Go to sleep)

The Short Catechism: A Catechism for Pre-School Children

- Q1. Who made the world? A. Jesus.
- Q2. What made you? A. Jesus with Daddy and Mommy.
- Q3. What did Jesus make you, a boy or girl? A. _____.
- Q4. Will you be a good boy or good girl? A. A good _____.
- Q5. Does being a good boy or good girl get you to heaven? A. No, only Jesus.
- Q6. Who do you love the most? A. Jesus.
- Q7. Who made the cows? A. Jesus.
- Q8. What do cows say? A. Moo, moo, moo, eat grass, grass, grass will I do.
- Q9. Who made the pigs? A. Jesus.
- Q10. What do pigs say? A. Oink, oink, oink I'm made of bak-oink (bacon).
- Q11. Who made the ducks? A. Jesus.
- Q12. What do ducks say? A. Quack, quack, quack, water rolls off my back.
- Q13. Who made the dogs? A. Jesus.
- Q14. What do dogs say? A. Ruff, ruff, ruff, Jesus is enough.
- Q15. Who made the kitty cats? A. Jesus.
- Q16. What do kitty cats say? A. Meow, meow, meow, Jesus gave me hair.
- Q17. Who made the roosters? A. Jesus.
- Q18. What do roosters say? A. Cock-a-doodle-do, the world is new!
- Q19. Who made the crickets? A. Jesus.

- Q20. What do crickets say? A. Chirp, chirp, chirp, go to church!
- Q21. Who made the mice? A. Jesus.
- Q22. What do mice say? A. Squeak, squeak, squeak, don't tread on me.
- Q23. Who made the serpents? A. Jesus.
- Q24. What do serpents say? A. Hiss, hiss, hiss, I'll make you miss Paradisssssss (paradise).
- Q25. Who made the lambs? A. Jesus.
- Q26. What do lambs say? A. Bah, bah, bah, My life for yaaaaahs!
- Q27. Who made the trees? A. Jesus.
- Q28. What do trees do? A. They make twigs, crosses, and leaves.
- Q29. Who made the thorns? A. Jesus.
- Q30. What do thorns do? A. Make Jesus bleed.
- Q31. Who made the nails? A. Jesus.
- Q32. What do nails do? A. They nail Jesus on the cross too.
- Q33. Who gave Himself on the cross with thorns and nails? A. Jesus.
- Q34. What does the cross do? It saves me and you.
- Q35. Who made the stone? A. Jesus.
- Q35. What does the stone do? A. On the third day it rolls away.
- Q36. Who lives forevermore? Jesus.
- Q37. What happened on the third day? Jesus arose from the grave.
- Q38. Who is the Lord of heaven and earth? A. Jesus.
- Q39. Who loves you the most? A. Jesus.
- Q40. What does Jesus say? A. Come to Me and now live free!

The Common Catechism (Creedal Common Places)

The Ten Commandments - Exodus 20:1-17 KJV

And God spake all these words, saying, 2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I Thou shalt have no other gods before me.

II Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 6 And shewing mercy unto thousands of them that love me, and keep my commandments.

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

IV Remember the sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

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

VI Thou shalt not kill.

VII Thou shalt not commit adultery.

VIII Thou shalt not steal.

IX Thou shalt not bear false witness against thy neighbour.

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

The Beatitudes- Matthew 5:3-12 KJV

Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed are they that mourn: for they shall be comforted. 5 Blessed are the meek: for they shall inherit the earth. 6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled. 7 Blessed are the merciful: for they shall obtain mercy. 8 Blessed are the pure in heart: for they shall see God. 9 Blessed are the peacemakers: for they shall be called the children of God. 10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

The Lord's Prayer - Matthew 6:9–15 KJV

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

The Nicene Creed (325 AD)

We believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: And in one Lord Jesus Christ, the only-begotten Son of God; begotten of his Father before all worlds, God of God, Light of Light, very God of very God; begotten, not made; being of one substance with the Father; by whom all things were made: who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man: and was crucified also for us under Pontius Pilate; He suffered and was buried: and the third day he rose again according to the Scriptures: and ascended into heaven, and sitteth on the right hand of the Father: and He shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end. And we believe in the Holy Ghost, the Lord, and Giver of Life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spake by the Prophets: and we believe in one holy Catholic and Apostolic Church: We acknowledge one Baptism for the remission of sins: and we look for the Resurrection of the dead: and the Life of the world to come. Amen.

The Apostles Creed (390 AD)

I believe in God, the Father almighty, Maker of Heaven and Earth. And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into Heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic Church; the communion of saints, the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

Definition of Chalcedon (451 AD)

Therefore, following the holy fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the virgin, the God-bearer; one and the same Christ, Son, Lord, Only-begotten, recognized in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as parted or separated into two persons, but one and the same Son and Only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the fathers has handed down to us.

Shorter Catechism(s)

The Lancaster Catechism (2020)

Q1. Who is Jesus?

A. Jesus is my Deliverer, Healer, Brother, Protector, King, and LORD. He is my way, my truth, and my life. Through Him I will come to know the Father.

Q2. How may I know Jesus even more?

A. Jesus may be truly known through His Word by the power of the Spirit and through the stories, words, and memories of all the saints who also know Him well.

Q3. Where is Jesus?

A. Jesus, the rightful King, the LORD of all, is at the right hand of the Father ruling over all persons and things in the heavens and the earth.

Q4. How may I love and serve Jesus?

A. You may love and serve Him by trusting Him and obeying His Law and Word. Through the blessed Holy Spirit, He has given you special gifts in which He delights. He commands you to learn and live in these gifts so that His joy may be complete in you through all times and seasons of life.

Q5. When will we see Jesus?

A. We may see glimpses of Jesus in His followers now. The time of the end of this world is known by no man. Even though Jesus may not soon return to end this world, you may soon go to Him through death.

Q6. When shall Jesus return?

A. Jesus came in power and glory ending the Old Creation world in Jerusalem in 70 Anno Domini (the year of our Lord). After all the nations shall be made disciples of Jesus, He will appear again in power and glory. The dead will be raised and those alive shall be

changed and we will live forever in His renewed creation.

Q7. Is this then the end of all things?

A. (The Catechumen is here invited to laugh with all heaven!) Certainly not! When Jesus returns, then we shall not be far from the beginning of all things. Then we shall know the truth of one of our poets: "I have come home at last! This is my real country! I belong here. This is the land I have been looking for all my life, though I never knew it till now. Come further up, come further in!"

Q8. Who are the people of our great King that shall go further up and further in?

A. The people of the King are those who confess faith in Jesus the Christ, along with their children, by birth or adoption.

Q9. How are they known to confess faith in Jesus?

A. They are washed in the rite of baptism, invoking the Triune name of God.

Q10. How are we to pray at baptism?

A. We are to pray: "Almighty Father, who through the flood, according to your righteous judgment, condemned the unfaithful world, and in Your great mercy saved faithful Noah and his household. We thank You that You drowned hard-hearted Pharaoh's army in the Red Sea while baptizing your people Israel, bringing them through the deluge, dry and safe. We thank You that our Lord Jesus Christ, in His baptism has sanctified and set apart the boundary of the Jordan River and so all water in the Church as a saving flood. Therefore, we pray that through your same grace and mercy you would look down upon [name], your child, and bless [name] with true faith, so that through this saving flood of baptism all that was born in [name] from Adam and all which [he/she] has added thereto might be overwhelmed and submerged; and that [name] may be separated from the unfaithful, saved and protected in the holy ark of Christendom, dry and safe. May [name] always be faithful and joyful in hope, serving You from now on, all the days of their life, so that [name] with all the faithful may enjoy eternal life,

through King Jesus our Lord and Savior. Amen.”

Q11. How should baptized children be treated?

A. Such children should be raised in the culture and counsel of Christ as participants in the covenant, kingdom, and Church of the living God. Thus, they are to be educated in the faith and not in the ways of unbelief.

Q12. How should disciples of Christ worship?

A. Disciples of Jesus should assemble on the Lord’s Day, Sunday, and confess sins, receive forgiveness in Christ, be consecrated through Scriptural readings, teachings, and prayer, as well as give generously to the Church. All should receive bread and wine as a sign and seal of kingdom participation, then be commissioned to serve another week in the victorious kingdom of King Jesus, our Savior.

Q13. How should disciples of Christ live?

A. Disciples of Jesus should daily confess sins, be renewed in their callings by prayer and the Word, give of themselves in love to others, share with neighbors from our lesser tables, and accomplish our callings in this beginning of the new creation.

Q.14. How does humanity glorify the true and living God?

A. The glory of God is man alive and the life of man consists in beholding the Father, through the Son, and in the life of the Holy Spirit.

Heidelberg Catechism (selections)

Q1. What is your only comfort in life and in death?

A. That I am not my own, but belong—body and soul, in life and in death—to my faithful Savior, Jesus Christ. He has fully paid for all my sins with his precious blood, and has set me free from the tyranny of the devil. He also watches over me in such a way that not a hair can fall from my head without the will of my Father in heaven; in fact, all things must work together for my salvation. Because I belong to him, Christ, by his Holy Spirit, assures me of eternal life and makes me wholeheartedly willing and ready from now on to live for him.

Q2. What must you know to live and die in the joy of this comfort?

A. Three things: first, how great my sin and misery are; second, how I am set free from all my sins and misery; third, how I am to thank God for such deliverance.

Q103. What is God's will for you in the fourth commandment?

A. First, that the gospel ministry and education for it be maintained, and that, especially on the festive day of rest, I diligently attend the assembly of God's people to learn what God's Word teaches, to participate in the sacraments, to pray to God publicly, and to bring Christian offerings for the poor. Second, that every day of my life I rest from my evil ways, let the Lord work in me through his Spirit, and so begin in this life the eternal Sabbath.

Westminster Shorter Catechism (selections)

Q1. What is the chief end of man?

A. Man's chief end is to glorify God, and to enjoy him forever.

Q4. What is God?

A. God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

Q7. What are the decrees of God?

A. The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.

Q9. What is the work of creation?

A. The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

Q10. How did God create man?

A. God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

Q11. What are God's works of providence?

A. God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

Q13. Did our first parents continue in the estate wherein they were created?

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q14. What is sin?

A. Sin is any want of conformity unto, or transgression of, the law of God.

Q16. Did all mankind fall in Adam's first transgression?

A. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.

Q21. Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, for ever.

Q33. What is justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Q34. What is adoption?

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

Q35. What is sanctification?

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Q37. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory ; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

Q86. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

Q88. What are the outward means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the Word, sacraments, and prayer; all which are made effectual to the elect for salvation.

Westminster Larger Catechism (selections)

Q54. How is Christ exalted in his sitting at the right hand of God?

A. Christ is exalted in his sitting at the right hand of God, in that as God-man he is advanced to the highest favor with God the Father, with all fullness of joy, glory, and power over all things in heaven and earth; and doth gather and defend his church, and subdue their enemies; furnisheth his ministers and people with gifts and graces, and maketh intercession for them.

Q190. What do we pray for in the first petition?

A. In the first petition (which is, Hallowed be thy name), acknowledging the utter inability and indisposition that is in ourselves and all men to honor God aright, we pray, that God would by his grace enable and incline us and others to know, to acknowledge, and highly to esteem him, his titles, attributes, ordinances, word, works, and whatsoever he is pleased to make himself known by; and to glorify him in thought, word, and deed: that he would prevent and remove atheism, ignorance, idolatry, profaneness, and whatsoever is dishonorable to him; and, by his overruling providence, direct and dispose of all things to his own glory.

Q191. What do we pray for in the second petition?

A. In the second petition (which is, Thy kingdom come), acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan, we pray, that the kingdom of sin and Satan may be destroyed, the gospel propagated throughout the world, the Jews called, the fullness of the Gentiles brought in; the church furnished with all gospel officers and ordinances, purged from corruption, countenanced and maintained by the civil magistrate; that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting, and building up of those that are already converted: that Christ would rule in our hearts here, and hasten the time of his second coming, and our reigning with him forever: and that he would be pleased so to exercise the kingdom of

his power in all the world, as may best conduce to these ends.

Genevan Catechism (John Calvin) (selections)

Q1. Master. — What is the chief end of human life?

Scholar. — To know God by whom men were created.

Q2. M. What reason have you for saying so?

S. Because he created us and placed us in this world to be glorified in us. And it is indeed right that our life, of which himself is the beginning, should be devoted to his glory.

Q3. M. What is the highest good of man?

S. The very same thing.

Q4. M. Why do you hold that to be the highest good?

S. Because without it our condition is worse than that of the brutes.

Q5. M. Hence, then, we clearly see that nothing worse can happen to a man than not to live to God.

S. It is so.

Q6. M. What is the true and right knowledge of God?

S. When he is so known that due honour is paid to him.

Q7. M. What is the method, of honouring him duly?

S. To place our whole confidence in him; to study to serve him during our whole life by obeying his will; to call upon him in all our necessities, seeking salvation and every good thing that can be desired in him; lastly, to acknowledge him both with heart and lips, as the sole Author of all blessings.

Q8. M. To consider these points in their order, and explain them more fully — what is the first head in this division of yours?

S. To place our whole confidence in God.

Q9. M. How shall we do so?

S. When we know him to be Almighty and perfectly good.

Q10. M. Is this enough?

S. Far from it.

Q11. M. Wherefore?

S. Because, we are unworthy that he should exert his power in helping us, and show how good he is by saving us.

Q12. M. What more then is needful?

S. That each of us should set it down in his mind that God loves him, and is willing to be a Father, and the author of salvation to him.

Q13. M. But whence will this appear?

S. From his word, in which he explains his mercy to us in Christ, and testifies of his love towards us.

Q14. M. Then the foundation and beginning of confidence in God is to know him in Christ?

S. Entirely so.

Q15. M. I should now wish you to tell me in a few words, what the sum of this knowledge is?

S. It is contained in the Confession of Faith, or rather Formula of Confession, which all Christians have in common. It is commonly called the Apostles' Creed, because from the beginning of the Church it was ever received among all the pious, and because it either fell from the lips of the Apostles, or was faithfully gathered out of their writings.

Q111. M. As we understand the foundation on which faith ought to rest, it will be easy to extract from it a true definition of faith.

S. It will. It may be defined — a sure and steadfast knowledge of the paternal goodwill of God toward us, as he declares in the gospel that for the sake of Christ he will be our Father and Saviour.

Q112. M. Do we conceive faith of ourselves, or do we receive it from God?

S. Scripture teaches that it is the special gift of God, and this

experience confirms.

Q113. M. What experience do you mean?

S. Our mind is too rude to be able to comprehend the spiritual wisdom of God which is revealed to us by faith, and our hearts are too prone; either to diffidence or to a perverse confidence in ourselves or creatures, to rest in God of their own accord. But the Holy Spirit by his illumination makes us capable of understanding those things which would otherwise far exceed our capacity, and forms us to a firm persuasion, by sealing the promises of salvation on our hearts.

Q114. M. What good accrues to us from this faith, when we have once obtained it?

S. It justifies us before God, and this justification makes us the heirs of everlasting life.

Q115. M. What? are not men justified by good works when they study to approve themselves to God, by living innocently and holily?

S. Could anyone be found so perfect, he might justly be deemed righteous, but as we are all sinners, guilty before God in many ways, we must seek elsewhere for a worthiness which may reconcile us to him.

Q167-184 (synopsis). M. What is the meaning of the fourth commandment, "Remember the Sabbath Day"?

S. Allowing man six days for labour, he accepts the seventh, that it may be devoted to rest. As the observance of rest is part of the old ceremonies, it was abolished by the advent of Christ, in as far as it is ceremonial. It was given for three reasons. 1) To figure spiritual rest; 2) for the preservation of ecclesiastical polity; 3) and for the relief of slaves. [Therefore, we are] not to neglect the holy ordinances which contribute to the spiritual polity of the Church; especially to frequent sacred assemblies, to hear the word of God, to celebrate the sacraments, and engage in the regular prayers, as enjoined.

The Irish Catechism (from St. Patrick, St. Brigid, and Archbishop James Ussher)

Q.1 What did St. Patrick pray before the conversion of the pagan rulers of Ireland?

A. Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right, Christ at my left,
Christ in the fort,
Christ in the chariot seat,
Christ in the mighty stern,
Christ in the heart of everyone who thinks of me,
Christ in the mouth of everyone who speaks to me,
Christ in every eye that sees me,
Christ in every ear that hears me.

I bind to myself today
The strong virtue of an invocation of the Trinity,
I believe the Trinity in the Unity
The Creator of the Universe.

Q.2 What hospitality would St. Brigid of Kildare show to the kingdom of the King?

A. I should like a great lake of beer for the King of Kings.
I should like the angels of Heaven to be drinking it through time eternal.
I should like excellent meats of belief and pure piety.
I should like the men of Heaven at my house.
I should like barrels of peace at their disposal.
I should like for them cellars of mercy.
I should like cheerfulness to be their drinking.
I should like Jesus to be there among them.
I should like the three Marys of illustrious renown to be with us.
I should like the people of Heaven, the poor, to be gathered around from all parts.

Q.3. How do we know the faith according to Archbishop Ussher (1581–1656) of Armagh?

A. The holy Scriptures contain all things necessary to salvation, and are able to instruct sufficiently in all points of faith that we are bound to believe, and all good duties that we are bound to practice.

Q.4 Who is in this faith according to Archbishop Ussher?

A. There is but one catholic Church (out of which there is no salvation) containing the universal company of all the Saints that ever were, are, or shall be gathered together in one body, under one head Christ Jesus: part whereof is already in heaven triumphant, part as yet militant here upon earth. And because this Church consisteth of all those, and those alone, which are elected by God unto salvation, and regenerated by the power of his Spirit, the number of whom is known only unto God himself; therefore it is called Catholic or universal, and the Invisible Church.

Q.5. How should we view the Old Testament?

A. The Old Testament is not contrary to the New. For both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and man. Wherefore they are not to be heard which feign that the old Fathers did look only for transitory promises. For they looked for all benefits of God the Father through the merits of his Son Jesus Christ, as we now do: only they believed in Christ which should come, we in Christ already come.

Q.6. How should we view the New Testament?

A. The New Testament is full of grace and truth, bringing joyful tidings unto mankind, that whatsoever formerly was promised of Christ is now accomplished: and so instead of the ancient types and ceremonies, exhibiteth the things themselves, with a large and clear declaration of all the benefits of the Gospel. Neither is the ministry thereof restrained any longer to one circumcised nation, but is indifferently propounded unto all people, whether they be Jews or Gentiles. So that there is now no Nation which can truly complain that they be shut forth from the communion of Saints and the

liberties of the people of God.

Q.7. How should we view the Law?

A. Although the Law given from God by Moses as touching ceremonies and rites be abolished, and the Civil precepts thereof be not of necessity to be received in any Commonwealth: yet notwithstanding no Christian man whatsoever is freed from the obedience of the Commandments which are called Moral.

Q.8. When did the learned Archbishop Ussher cipher that the earth was made?

A. October 23, 4004 in the Old Creation age before our Lord Jesus was born.

APPENDIX 1: Topical Memory System: A New Translation (Gregg Strawbridge)

Live the New Life

2 Corinthians 5:17 - Therefore if any is in the King, NEW CREATION!; the archaic things are passed; “word!” — newness is here!

Galatians 2:20 - In Christ I have been crucified: but I no longer live, but Christ the King lives in me. The life now I live in flesh, I live on the basis of the faithfulness of the Son of God who loved me and delivered Himself up for me.

Obedience to Christ

Romans 12:1 - I urge you therefore, brethren, by the mercies of God, to present your bodies a living, ascension sacrifice, acceptable to God, which is the essence of your liturgical service.

John 14:21 - He who has My commandments and keeps them loves Me; and the one who loves Me shall be loved by My Father, and I will love him and I will fully reveal Myself to him.

The Word

2 Timothy 3:16–17 - Every part of Scripture is breathed out by God and so it is valuable for teaching, for refuting error, for restoration, and for *paedeia* training in faithfulness so that the servant of God may be thoroughly prepared for every good work.

Joshua 1:8 - This scroll of Law shall not depart from your mouth, but you shall continually see it in your mind, meditating day and night, so that you may carefully guard

doing what is written in it; as a result you will make your way prosperous, and you will have success in your battle plans.

Prayer

John 15:7 - If you abide in Me (as I abide in the Father), and My words abide in you (as the Father abides in Me), ask whatever you desire, and it will surely come to be.

Philippians 4:6-7 - Stop worrying about things and pray about everything. Pray specifically with thankfulness so that what you ask for is made known before God. 7 And then the peace of God, which exceeds all your anxious thinking will protect your hearts and minds in Christ Jesus.

Fellowship

Matthew 18:20 - For where only two or three witnesses to Me have congregated in My name, know for sure that I will be with you.

Hebrews 10:24-25 - And let us remember to insist upon brethren with true love and good works, 25 to not forsake our own congregations, as is the ethos of some; rather let us encourage each another even more, as you see the day coming closer.

Evangelism

Matthew 4:19 - And He said to them, "Come with Me, and I will remake you fishermen (not of fish), but of men."

Romans 1:16-18 For I am not ashamed of this Announcement, for it is the enabling power of God, for the deliverance and restoration of all that believe, to Jews first of all and equally so to Gentiles; 17 For in it (the Announcement that Jesus is King), God's faithfulness to His promises is an apocalyptic

word of faith, through faith, and from faith, from the first word to the very last: (as the Scriptures say) “But the justified live by faith” (Habakkuk 2:4).

APPENDIX 2: Five Steps for Morning Prayer (PCPLP)

Many times our prayer is merely making requests of God. However, supplication is not the problem most people have. Our problem is putting on the full armor of God in preparation to make our requests effective. Below are six steps to preparation, recommended as a morning prayer routine.

A Morning Prayer (edited from Fr. Alexander Men, a Russian martyr)

Dear Father, Son and Holy Spirit, help me, without distraction, in body and mind, to appear before You. Strengthen me in faith. Grant me burning love for You. Teach me to discern Your will in every event. Stop my mouth in evil and empty words, and restrain my hand from any evil deed. Should misfortune befall me today, give me strength to accept it in faith and offer it as a sacrifice to You. Make me a source of good for everyone I meet today. Accept my prayer for those, who do not know You and deliver them from unbelief. I thank You for my life, for those who are near, and those who are not, for the heavens and the earth, and for Your life-giving love. Grant that this day I may remember Your presence in gratitude because of Christ's sacrifice for me; in His name, Amen.

Collect for Purity

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

Confession of Sin

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

Pater Noster (Lord's Prayer)

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

The Lorica - St. Patrick's Breastplate (vs 1 & 8)

I bind unto myself today the strong Name of the Trinity,
By invocation of the same,
the Three in One and One in Three.
I bind this day to me for ever.
By power of faith, Christ's incarnation;
His baptism in the Jordan river;
His death on Cross for my salvation;
His bursting from the spiced tomb;
His riding up the heavenly way;
His coming at the day of doom;
I bind unto myself today.

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,

Christ to comfort and restore me.
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

Praise - Say, Chant, or Sing a Psalm, Hymn, or Praise Song



All Saints Church—a covenantal and reformational congregation in the Confederation of Reformed Evangelical Churches was founded in 1999. Our vision is to grow in love and to reach out in love because we worship the loving God of the Bible—Father, Son, and Holy Spirit. We gather to renew our relationship with Him and one another in the Biblical pattern of historic Christian liturgy. In this we affirm God’s promises to us and our children and are commissioned to live Christ-centered lives in the world. Our theology is Reformed and Presbyterian, and our form of worship is similar to Anglican liturgy (Book of Common Prayer, 1928). We believe in covenant theology, and practice paedobaptism and paedocommunion.



ALL SAINTS