



Ealing Agreed Syllabus: guidance for teachers

KS2_1: Belief and practice, Christianity

Overall aim: to introduce and explore some of the key beliefs and practices of Christianity.

<i>Jesus of Nazareth</i>	<i>Pupils will</i>	understand that Christians follow the example and teachings of Jesus; they think about teachers and leaders who have inspired them.
<i>Aim:</i> to look at the importance of Jesus as the central figure of Christianity.	<i>SEN</i>	
	<i>Gifted</i>	
Possible activities		Suggested resources
<p>Starter: Write the word Jesus on the IWB, and then elicit associations from the class. What do they know, or what have they learned so far about Jesus? Create a spider diagram with these words. Ask class for their ideas about Jesus: how do they imagine him? Explain that there were no written descriptions of Jesus' appearance, and that paintings of him were not done until at least 150 years after his death. Explain the meaning of the word 'Christ', i.e. that Christians believe Jesus was 'anointed' or 'appointed' to be their saviour.</p>		Be sure and draw on the experience and beliefs of your Christian students and teachers.
<p>Activity 1: Discuss the concept of the Trinity, i.e. God as Father, Son and Holy Ghost. Where does Jesus fit in? Explain that Christians believe that Jesus is God and that this is one of the most important Christian beliefs, as is the belief in Jesus as the saviour of humankind. Explore the concept of 'saviour' using age-appropriate language and examples.</p>		Paired pictures and biblical quotes for group work (see background information).
<p>Activity 2: Break class into groups. Each group is to be given a Biblical quote and a picture (see background info for examples): special child, teacher, healer, good shepherd, king, shining example ('light of the world') and God, being sensitive to the fact that Muslims consider Jesus (Isa) to be a prophet but not God.</p>		Chinese Christian artist He Qi http://www.heqigallery.com/index.html African Christian art: http://mattstone.blogspot.com/photos/african-christian_art/

<p>Activity 3: Tell the groups that they should compose a short letter to their family describing meeting Jesus in the context of their particular description. For example, the group that has the 'special child' category could describe witnessing the Magi arriving at the manger to honour the baby Jesus.</p>	
<p>Activity 4: Each group are to summarise what their quote and picture says about Christian belief, and in particular what Christians believe about Jesus. Groups share the letters they have written.</p>	
<p>Plenary: Show some pictures of Jesus as portrayed by different cultures. Discuss why it is important for Christians from anywhere in the world to be able to identify with Jesus in this way.</p>	

<i>The Bible</i>	<i>Pupils will</i>	understand that the Bible is a source for Christian belief and teaching; talk about the things that inspire and guide them.
<i>Aim:</i> to explore the importance of the Bible for Christians.	<i>SEN</i>	
	<i>Gifted</i>	
Possible activities		Suggested resources
Starter: On the IWB, show some examples of illuminations from the Lindisfarne Gospels, giving a bit of background information. Why would someone spend so much time decorating a book? Explain that drawings such as those in the Lindisfarne Gospels were known as ‘illuminations’ when they included gold or silver leaf. Hand out copies of the bookplate (“This is my special book”) found at the back of the background information and tell class that they can make a decorative insert for one of their special books or notebooks.		Bibles
Activity 1: Ask pupils what guides their behaviour? Are there any special books that inspire them?		Bookplate for colouring; coloured pens or pencils (Tell pupils that they can work on colouring/decorating the bookplate during the lesson, but that they must also pay attention to the lesson. Explain that the bookplate can be trimmed and pasted in a book, notebook or class workbooks.)
Activity 2: If you have a Christian member of staff who could talk to your class, or if you have Christian pupils, ask them when they read the Bible. Explain that the Bible is a source for Christian belief and teaching, and that some Christians read it every day, and find it helpful for their everyday lives. Give a bit of the history of the Bible, explaining that it includes many different books, written at different times. Point out that Christians believe the Bible is the word of God.		Handout containing Bible passages (see background information)
Activity 3: Give class copies of the handout containing Bible passages. Get pupils to read some of the selections. What kind of writings are they (e.g. history, law, prophecy, proverb, gospel, letter)? Define the terms. Explain the division of the Bible into two parts, called the Old and New Testaments by Christians. Explain that the Old Testament is known as the Hebrew Scriptures or Tanakh* by Jews. Tell pupils that Christians believe that certain passages (e.g. Isaiah 9: 6-7) and events in the Old Testament foretell the coming of Christ.		Mississippi Baptist All-State Youth Choir performing 23 rd Psalm http://www.youtube.com/watch?v=HO7pd_oZa4LI
Activity 4: Compare the King James and the New International translations of Psalm 23. What are the pupils’ reactions to the different versions? Play a YouTube video of a choir performing the 23 rd Psalm. What difference does it make when it is sung rather than read?		King’s College Cambridge choir performing 23 rd Psalm https://www.youtube.com/watch?v=WeS4y8UOS7c
Plenary Class to share the names of books that they find inspiring. Would they paste their bookplate in these books to mark them as special?		*Tanakh is an acronym of Torah (‘law’, the first five books of the OT), Nevi’im (‘prophets’) and Ketuvim (‘writings’).


<i>The Church</i>	<i>Pupils will</i>	learn that ‘church’ is both a place of worship and the community of Christians; they will think about being part of a supportive community.
<i>Aim:</i> to explore the importance of a community of believers.	<i>SEN</i>	
	<i>Gifted</i>	
Possible activities		Suggested resources
Starter: Say to the pupils: “If I ask you, what is our class, what would you think of?” Point out that the word ‘class’ can refer to the classroom or to the group of students that all study together. Then, on the IWB, show them some pictures of various churches and gatherings of Christians, pointing out that for Christians the term ‘church’ refers to both the building and the body of believers. And that usually, when it refers to Christians as a whole it is written with a capital ‘C’.		CLEO website: video of rite of baptism: http://www.cleo.net.uk/resources/displayframe.php?src=425/consultants_resources%2Freligiouseduc%2FstSbapt%2FstStephen.html Video of baptism by immersion: http://www.cleo.net.uk/resources/displayframe.php?src=238/consultants_resources%2Freligiouseduc%2FstSbapt%2FstStephen.html Some useful pictures of churches in different parts of the world: http://www.cist.org.uk/pv/am/ar5221.htm
Activity 1: If you have already paid a visit to a church review the typical features (pews, font, pulpit, altar etc.). Be sure to point out that Christians can worship together in many different places, e.g. the town hall, a former cinema, in individual homes, and even in prison.		
Activity 2: Discuss what part each feature of a typical church plays in Christian worship. Talk about examples of belonging, e.g. to Scouts, Girl Guides or a sports team. What types of ceremony do these organisations have when someone joins?		
Activity 3: Ask if anyone has witnessed a baptism. What happened? What does it mean? (See background information.) Explain that many Christians baptise small infants, but others wait until the person is old enough to voluntarily join the church. Show some examples from YouTube or from the CLEO website.		
Plenary: Draw up a list of promises that the class thinks should be made when becoming an adult by both the new adult and other members of the community. E.g. should you promise to help each other? Relate this to the ceremony of confirmation. Explain that in ceremonies such as baptism and confirmation Christians make a commitment to their belief in the special presence of God in their lives and in belonging to the community of believers.		

<i>Sacraments</i>	<i>Pupils will</i>	understand that baptism and communion are sacraments that reflect important Christian beliefs; think about the meaning behind their own symbolic actions, whether religious or otherwise.
<i>Aim:</i> To explore how rituals are expressive of beliefs.	<i>SEN</i>	
	<i>Gifted</i>	
Possible activities		Suggested resources
Starter: Look at rituals of greeting, for example shaking hands or performing namaste. Look at the beliefs behind these rituals. For example: the origin of shaking hands came from a wish to show that both parties were unarmed, and therefore to put each other at ease. The namaste greeting with accompanying gestures means something like “the light in me honours the light in you.” Explain to class that in this lesson you will be looking at how Christian ritual reflects Christian belief.		<i>Shahadah:</i> “There is no God but Allah, and Muhammad is his messenger.” <i>Mool Mantar:</i> There is only One God Truth is his name He is the creator He is without fear He is without hate He is immortal, without form He is beyond birth and death He is self-illuminated Bach’s Gloria Patri (from the Magnificat) http://www.youtube.com/watch?v=pm1j31L08B0
Activity 1: Review what was discussed in the previous lesson about baptism and confirmation, and how these rituals reflect Christian belief.		
Activity 2: If there are Muslim pupils in the class, ask for a volunteer to read or recite the Shahadah. If there are Sikh pupils ask for a volunteer to read or recite the Mool Mantar. Explain that these are both statements of belief. Read and explain how the doxology and the Nicene Creed (see background information) are statements of Christian belief. Point out that Christians recite both at different points in a Church service. In addition, the doxology has been put to music; play a YouTube video of the Gloria Patri, e.g. from Bach’s Magnificat (see link right).		
Activity 3: Tell class that several important Christian rituals are known as ‘sacraments’. Elaborate, pointing out that a sacrament is a symbolic act that is meant to give the participant a feeling of being blessed. Explain that not all branches of Christianity agree on what the sacraments are, but most accept baptism and communion.		

Activity 4: Look at the story of the Last Supper as told in Mark 14: 12-26. Give a bit of history, e.g. the fact that Jesus and his disciples, all of whom were Jews, had gathered to celebrate the Passover meal, but that during the meal Jesus foretold his own death in the things he said. Explain that this is the historic event that gave rise to the sacrament of communion, and describe the beliefs that are inherent in the symbolism of bread and wine. (See note right.)

Conclusion: As a class, design a ritual that reflects the belief that everyone in the class is equally important. Combine a statement of this belief with some symbolic, ritual action.

In the Passover ritual, the bread and wine are symbolic of the blood of the lamb put on doorposts and of the quick exit from Egypt that meant the bread could not be allowed to rise. Jesus replaced the traditional symbolism with the suggestion that the bread represented his body on the cross and his blood as the new sacrificial lamb.

<i>The Christian year</i>	<i>Pupils will</i>	understand that festivals such as Christmas and Easter mark important events in Jesus' life; consider the importance of ritual and ceremony in everyday life, e.g. birthday, sports day, school celebrations.
<i>Aim:</i> to explore the idea of religious cycles and secular cycles.	<i>SEN</i>	
	<i>Gifted</i>	
Possible activities		Suggested resources
Starter: Talk about 'ordinary' time and 'special' time. Ask pupils of examples of times that are special for their family? For their country? For their religion? How would they rate term-time? Half-term? The summer holidays? Choose colours to represent different aspects of the school year and mark out the different seasons on a linear or circular calendar.		 Liturgical robes, 2.bp.blogspot.com Part of Lent Mass showing purple altar cloth and priest's robes http://www.youtube.com/watch?v=zVozcYog79o&feature=related Christmas Mass showing priest wearing gold robe https://www.youtube.com/watch?v=oEvn2DQRjnQ Pentecost Mass; altar is dressed in red, and priest is wearing a red and gold robe. http://www.youtube.com/watch?v=apuquYWWUEs
Activity 1: Explain that some Christians divide up the year into certain 'seasons' that help them to remember pivotal times in the life of Jesus.		
Activity 2: As a class construct a large circular or linear calendar on the IWB or on a large sheet of paper (see background information for examples).		
Activity 3: Explore the symbolism of colours and their connection with moods/feelings. Explain that in the Christian religion certain colours are used to symbolise different things. Apply these colours to relevant seasons/festival on your calendar. Find images on the internet of the different colours used at different times of the year (See links at right.)		
Activity 4: Make connections between sections of the year as delineated on the calendar and key people and beliefs in the Christian tradition. Point out that certain periods of the Church calendar, i.e. Advent and Lent, are used by Christians to reflect on events in Jesus' life and how these events relate to them.		
Conclusion: As a class, discuss sights, sounds and experiences related to Christmas and Easter. How do these times of year affect believers and non-believers?		

<i>Easter</i>	<i>Pupils will</i>	understand that the idea that Jesus died to save humankind is central to Christian belief; they will think about their own ideas of what happens to us at death.	
<i>Aim:</i> to explore the Christian belief in Jesus’ resurrection.	<i>SEN</i>		
	<i>Gifted</i>		
Possible activities		Suggested resources	
Starter: Tell class that in this lesson they are going to look at the events in Jesus’ life that are at the centre of the Christian religion and that are remembered during the Christian festivals of Holy Week and Easter. Explain that these events are so important that many of them are depicted in a series of paintings or sculptures known as the Stations of the Cross, and that these can be found in some churches, particularly Catholic churches.		Palm crosses; a cross and a crucifix.	
Activity 1: Ask class if any of them have every attended a procession or a parade. If you have any palm crosses, show them to the class and ask if anyone recognises them. Look at an image of Jesus’ entry into Jerusalem. Briefly tell the story of Palm Sunday, explaining that the crowd in Jerusalem were excited because they believed Jesus to be the Messiah.		Powerpoint of images (see background information for some examples) from Christian art depicting: 1) Jesus’ entry into Jerusalem 2) The Last Supper 3) The Garden of Gethsemane 4) The Crucifixion 5) The Empty Tomb 6) Resurrection	
Activity 2: Explain that Jesus and his disciples had come to Jerusalem for the annual Jewish festival of the Passover, and that this is the basis for the Last Supper. Explain that Jesus knew he was going to die, and that he was showing the disciples a way of understanding what he was doing. Remind them of the things they learned about the sacrament of communion, and how this ritual arose from Jesus’ reinterpretation of the significance of the bread and the wine (important elements in the <i>seder</i> meal of the Jewish Passover).		The Pharisees resented his popularity and the threat of him becoming a Jewish leader while the Romans resented the fact that the Jews would not worship the Emperor. Many Jews believed in the coming of a Messiah at this time who would rescue them from Roman rule and oppression.	
Activity 3: Show class an image of the vigil in the Garden of Gethsemane. Explain that this is where Jesus and his disciples came after the Last Supper. Tell them the story of the events that took place here. Ask class to try and imagine how it would feel, knowing that one of your friends was going to betray you. Explore imaginatively the feelings of the various characters, e.g. fear, sleepiness, hurt etc. Why does the class think Peter denied knowing Jesus (e.g. because it would be dangerous to be associated with him)?			
Activity 4: Tell in simplified form the story of the crucifixion. Emphasise the way that the crowd that had welcomed Jesus on Palm Sunday now turned against him. Explore with the children the reasons why the Jewish religious leaders (Pharisees) and the Romans wanted to put Jesus to death. (See right.)			

Activity 5: Tell the story of Easter morning. If there is time, children could act out the arrival of the women at the empty tomb. What kinds of thoughts and feelings would they have had? Show and discuss the differences between the cross and the crucifix and what they symbolise for Christians.

Activity 6: Explain that the first four books of the New Testament, known as the Gospel, record that Jesus appeared several times to people after the women found the empty tomb, and for this and other reasons Christians believe that Jesus rose from the dead. And that they also believe that they, too, will have a life after death.

Explain that central to Christian faith is the belief that God sacrificed his son, Jesus, on the cross so that humanity could be saved.

Plenary: Get pupils to imaginatively take the place of someone visiting Jerusalem during the events of Easter week. Get them to write a postcard to friends or family, describing their reactions to one of these events. Ask a few pupils to read their postcards.

Key words	Trinity, gospel, prophecy, Bible, Old and New Testament, baptism, confirmation, Body of Christ, ecclesia, Nicene Creed, doxology, sacrament, Last Supper, communion, Eucharist, Advent, Lent, liturgical, Palm Sunday, Messiah, Gethsemane, crucifixion, resurrection
Points to note	Little mention has been made of the various schisms and sects in Christianity, but it is important to note that children from Christian backgrounds will have a variety of experience of the religion. It is also important to be mindful of the fact that it is considered forbidden by many Muslims to draw or sculpt any of the prophets, which in Islam includes Jesus (Isa). This does not mean that Muslim children can't be shown pictures of Jesus, just that they can't be asked to draw them.
Expected outcomes	
<p>Pupils are working at an emerging level if they</p> <ul style="list-style-type: none"> are able to retell some of the events in Jesus' life. are able to describe different ways Jesus has been portrayed in art. are able to name two Christian festivals and explain what they commemorate. can recognise that Easter is the most important Christian holiday. <p>Pupils are working at an expected level if they:</p> <ul style="list-style-type: none"> understand that Christians try to live following the example of Jesus, and that they believe that Jesus was born to save humanity. know that Jesus has been represented in different ways, and that the evidence on what is known historically about him comes mainly from the New Testament. know that the Church divides the year into 'seasons' that help believers to remember pivotal times in Jesus' life and ministry. are able to name and discuss the central belief of Christianity (i.e. the resurrection). <p>Pupils are exceeding expectations if they can do all of the above. In addition they:</p> <ul style="list-style-type: none"> are able to describe the Christian beliefs that sacraments such as baptism and communion reflect. can describe and show understanding of some of the ways in which beliefs about Jesus are represented in art. are able to explain some of the symbolism connected with seasons of the Christian calendar. are able to discuss the implications of the resurrection for the Christian concept of life after death. 	

Handouts for group work (lesson 1; each group to receive one)



Adoration of the Magi (detail)
Albrecht Dürer

cloudfront.net

Jesus as *special child*

Matthew 2: 1-11

After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east came to Jerusalem and asked, "Where is the one who has been born king of the Jews? We saw his star in the east and have come to worship him."

When King Herod heard this he was disturbed, and all Jerusalem with him. When he had called together all the people's chief priests and teachers of the law, he asked them where the Christ was to be born. "In Bethlehem in Judea, they replied, "for this is what the prophet has written: 'But you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for out of you will come a ruler who will be the shepherd of my people Israel.'"

Then Herod called the Magi secretly and found out from them the exact time the star had appeared. He sent them to Bethlehem and said, "Go and make a careful search for the child. As soon as you find him, report to me, so that I too may go and worship him."

After they had heard the king, they went on their way, and the star they had seen in the east went ahead of them until it stopped over the place where the child was. When they saw the star, they were overjoyed. On coming to the house, they saw the child with his mother Mary, and they bowed down and worshiped him. Then they opened their treasures and presented him with gifts of gold and of incense and of myrrh.



Sermon on the Mount

Carl H Bloch

[wikimedia](https://www.wikimedia.org/)

Jesus as *teacher*

Matthew 5: 1-12

Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to him, and he began to teach them saying:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they will be filled.

Blessed are the merciful, for they will be shown mercy.

Blessed are the pure in heart, for they will see God.

Blessed are the peacemakers, for they will be called sons of God.

Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me.

Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you."



Jesus as Good Shepherd

John 10: 11 – 18

“I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away — and the wolf snatches them and scatters them. The hired hand runs away because a hired hand does not care for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father. And I lay down my life for the sheep. I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. For this reason the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again. I have received this command from my Father.”

Image: modern Greek icon of the Good Shepherd, www.tomorrowland.org



Christ healing the sick at Bethesda

Carl Bloch

www.jesus-explained.org

Jesus as *healer*

John 5: 1-9

Some time later, Jesus went up to Jerusalem for a feast of the Jews. Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades. Here a great number of disabled people used to lie—the blind, the lame, the paralyzed. One who was there had been an invalid for thirty-eight years. When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, “Do you want to get well?”

“Sir,” the invalid replied, “I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me.”

Then Jesus said to him, “Get up! Pick up your mat and walk.”

At once the man was cured; he picked up his mat and walked.



Jesus as *King*

Luke 1: 8

In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. The angel went to her and said, "Greetings, you who are highly favoured! The Lord is with you."

Mary was greatly troubled at his words and wondered what kind of greeting this might be. But the angel said to her, "Do not be afraid, Mary, you have found favour with God. You will be with child and give birth to a son, and you are to give him the name Jesus. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over the house of Jacob forever; his kingdom will never end."

Image: Greek icon of Christ the King, catholicpictures.wordpress.com



Jesus as *Light of the World*

John 9: 5

“While I am in the world, I am the light of the world.”

Jesus instructing his followers to be beacons to others:

Matthew 5: 14, 16

“You are the light of the world. A city on a hill cannot be hidden. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.”

Image: “Light of the World”, by William Holman Hunt, 1851

[wikipedia](https://en.wikipedia.org/wiki/Light_of_the_World)



Jesus as *God*

1 Corinthians: 5-6

“For even if there are so-called gods, whether in heaven or on earth (as indeed there are many ‘gods’ and many ‘lords’), yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live.”

Image: “Christo Redentor”, designed by Heitor da Silva Costa and sculpted by French sculptor Paul Landowski. [wikipedia](https://en.wikipedia.org/wiki/Christ_the_Redeemer)

Background information



The Evangelist Luke
catholic-resources.org



Gospel of Luke (First page)
ogimages.bl.uk

Lindisfarne Gospels

Holy Island (Northumberland) has a very special place in history as the birthplace of the Lindisfarne Gospels, among the most celebrated illuminated books in the world. According to an inscription added in the 10th century at the end of the original text, the manuscript was made in honour of God and of St. Cuthbert by Eadfrith, Bishop of Lindisfarne, who died in 721. Eadfrith played a major part in establishing Cuthbert's cult after his relics had been raised to the altar of the monastery church on 20th March, 698, the eleventh anniversary of his death. The Gospels may have been made in honour of that event.

The Lindisfarne Gospels is now part of a collection in the British Library in London, where it is seen by visitors from all over the world. Made up of more than 250 leaves of high quality vellum (calf skin) the manuscript contains the texts of the four gospels in Latin. A translation into Old English (Anglo-Saxon) was added between the lines during the third quarter of the 10th century by a priest named Aldred, the earliest surviving version of the gospels in any form of the English language.

The rich decoration of the book is carried out in a wide range of colours drawn from animal, vegetable and mineral sources, some of which were imported over vast distances. Fifteen elaborate fully decorated pages are supplemented by a series of lesser decorated initials. Each Gospel is distinguished by an image of the appropriate evangelist, followed by a 'cross carpet' page of pure decoration and a major initial page.

Late classical influence from the Mediterranean is blended with Celtic motifs and Germanic animal ornament to produce a distinctive and satisfying whole, characterising Eadfrith as an accomplished and imaginative craftsman who exercised the full range of his talents in celebration of his Christian faith. One very distinctive form of ornament is used to striking effect: the technique of applying tiny drops of red lead to form backgrounds, outlines or patterns.

Eadfrith had one small idiosyncrasy which is apparent on several of the major decorated pages which has not been satisfactorily explained. Apparently several times he deliberately either left a small part of the design unfinished or introduced into it a detail at odds with the remainder of the page. There are some schools of thought that believe he died leaving the work unfinished, but some of these imperfections are at the beginning of the book and are so small that it seems unlikely that they were the results of major interruptions to the work. It seems more feasible to suppose that Eadfrith was practising the humility of avoiding absolute perfection in the mammoth task which he had undertaken.

(Extracts from: <http://www.lindisfarne.org.uk/gospels/>)

(Left: illustrations from the Gospel of Luke)



Baptism of Christ
Verrocchio, c1472

www.lairweb.org.nz

Today, **baptism** is most readily identified with Christianity, where it symbolizes the cleansing (remission) of sins, and the union of the believer with Christ in his/her death, burial and resurrection so that he/she may be called 'saved' or 'born again'; it is the ritual act, with the use of water, by which one is admitted to membership of the Christian Church and, in the view of some, as a member of the particular church in which the baptism is administered.

The usual form of baptism among the earliest Christians was for the candidate to be totally or partially immersed. While John the Baptist's use of a deep river for his baptism suggests immersion, pictorial and archaeological evidence of Christian baptism from the 3rd century onwards indicates that the normal form was to have the candidate stand in water while water was poured over the upper body. Other common forms of baptism now in use include pouring water three times on the forehead.

Baptism was seen as in some sense necessary for salvation, until Huldrych Zwingli in the sixteenth century denied its necessity. In general, baptism is seen in the Catholic church as necessary for salvation, whereas most Protestants believe that Christ's sacrifice on the cross was in itself sufficient to ensure the salvation of humankind.

Martyrdom was identified early in church history as baptism by blood, enabling martyrs who had not been baptized by water to be saved. Later, the Catholic Church identified a baptism of desire, by which those preparing for baptism who die before actually receiving the sacrament are considered saved.

Some Christians, particularly Quakers and the Salvation Army, do not see baptism as necessary. Among those that do, differences can be found in the manner and mode of baptizing and in the understanding of the significance of the rite. Most Christians baptize "in the name of the Father, and of the Son, and of the Holy Spirit," but some baptize in Jesus' name only. Most Christians baptize infants, many others do not. Some insist on submersion or at least partial immersion of the person who is baptized, others consider that any form of washing by water is sufficient.

Most Christian groups use water to baptize and agree that it is important, yet may strongly disagree with other groups regarding aspects of the rite such as: 1) manner or method of baptism; 2) recipients of baptism; 3) meaning and effects. The English word 'baptism' has been used in reference to any ceremony, trial, or experience by which one is initiated, purified, or given a name, e.g. the Sikh Amrit Sanskar ceremony.



Confirmation
Stained glass window,
St John's Episcopal Church,
Charlotte, NC

www.saintjohns-charlotte.org

For many Christians, **confirmation** is one of the three rites of initiation that incorporate an individual into the Body of Christ—i.e. membership in the Church. The other two are baptism and communion. The purpose of confirmation is to welcome the presence of the Holy Spirit into the life of the child or adult. Instruction into the faith—or catechism—is part of the preparation before confirmation and first communion.

Catholics, Eastern Orthodox, Oriental Orthodox Churches, and Anglicans view confirmation as a sacrament. In the East it is conferred on infants immediately after baptism, but in the West it is usually administered later at the age of reason or in early adolescence. In Protestant Churches, the rite tends to be seen rather as a mature statement of faith by an already baptised person. It is also required by most Protestant denominations for membership in the respective church. In traditional Protestant faiths (Presbyterian, Methodist, Lutheran, Evangelical etc.) it is recognized by a coming of age ceremony. Confirmation is not practised in Baptist churches, and other groups which teach believer's baptism.

The First Communion (First Holy Communion) is a Catholic ceremony. It is the colloquial name for a person's first reception of the sacrament of the Eucharist. Roman Catholics believe this event to be very important, as the Eucharist is one of the central focuses of the Catholic Church. First Communion is not practiced in most Eastern Catholic Churches, which practice Infant Communion. First Communion is also celebrated by some Protestant denominations, particularly Lutherans. Celebration of this ceremony is typically less elaborate in Protestant churches that practice it. First Communion typically takes place at age seven or eight, depending on the country. Adults who have not received their First Communion can go through a separate program called the Rite of Christian Initiation of Adults (RCIA) to receive this sacrament.

First Communion is traditionally an important festive occasion for Catholic families. Traditions usually include large family gatherings and parties to celebrate the event. Special clothing is usually worn, often white to symbolize purity. Girls often wear fancy dresses and a veil attached to a headdress, as well as either long or short white gloves. In other communities girls commonly wear dresses passed down to them from sisters or mothers, or even simply their school uniforms plus the veiled headdress and gloves. Gifts of a religious nature are usually given, such as rosaries, prayer books, in addition to religious statues and icons.



First communion
Kilkenny, Ireland
kilkennylibrary.kilkenny.ie



The Pentecost (1596-1600)
El Greco

[wikimedia](https://www.wikimedia.org/)

Christian Church and **church** (Greek *kyriakon*, 'thing belonging to the Lord'; also *ekklesia* (Latinized as *ecclesia*), 'assembly') are used to denote both a Christian association of people and a place of worship. In the phenomenological sense there are many associations of people that call themselves Christian churches; in the New Testament the term translated as church (or assembly) is used for local communities and in a universal sense to mean all believers.

The festival of Pentecost, celebrated on the Sunday 50 days after Easter, is regarded as the birthday of the Christian Church, and the start of the Church's mission to the world. It is the festival when Christians celebrate the gift of the Holy Spirit, and the symbols associated with the festival include flames, wind, the breath of God and a dove.

The first Pentecost occurred when the apostles were celebrating the Jewish harvest festival of Shavuot, and they felt the presence of the Holy Spirit, which descended on them like a strong wind or tongues of fire. The apostles then found themselves speaking in foreign languages; passers-by at first thought that they must be drunk, but Peter told the crowd that the apostles were full of the Holy Spirit.

Body of Christ (cf. 1 Cor 12:27), also known as the *Bride of Christ*, is used to refer to the total community of Christians seen as interdependent in a single entity headed by Jesus Christ.

Visible and Invisible Church. These terms, distinctions made by Reformed Protestants, are used to describe the two aspects of the one church that Jesus founded. All genuine believers are members of the *invisible* church whether they are living in heaven or on earth. The *visible* church includes 'genuine' believers who are truly united to Christ and those that profess to be Christian but are not, and is designated 'visible' because it is discernable by the senses.

Communion of Saints expresses the idea of a shared faith which, through prayer, binds all Christians regardless of the physical separation or separation by death.



Icon showing Church Fathers and
Emperor Constantine holding the
Nicene Creed
[wikipedia](https://en.wikipedia.org/wiki/Nicene_Creed)

The **Nicene Creed** is the creed or profession of faith that is most widely used in Christian liturgy. It is called Nicene because, in its original form, it was adopted in the city of Nicaea by the first ecumenical council, which met there in 325.

Church of England Common Worship version (2000)

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made.

For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and was made man.

For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, who has spoken through the prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come.

Amen.



Gloria Patri
Rouen Book of Hours
www.dndgalleries.com

A **doxology** (from the Greek *doxa*, belief or opinion + *logos*, word or speaking) is a short hymn of praises to God in various Christian worship services. The tradition of saying the doxology derives from a similar practice in the Jewish synagogue, where some version of the Kaddish serves to terminate each section of the service.

The *Gloria Patri*, so named for its first two words in Latin, is commonly used as a doxology by Catholics, Orthodox and many Protestants including Anglicans, Presbyterians, Lutherans, Methodists, and Reformed Baptists. It is called the “Lesser Doxology”, thus distinguishing it from the “Great Doxology” *Gloria in Excelsis Deo*, and is often called simply “the doxology”. As well as praising God, it has been regarded as a short declaration of faith in the co-equality of the three Persons of the Holy Trinity.

The Latin text, *Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.* is literally translated, *Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, and now, and always, to the ages of ages. Amen.*

Yet another familiar doxology is the phrase at the end of the traditional Lord’s Prayer as recorded in Matthew 6:13: “*For thine is the kingdom, and the power, and the glory, forever and ever, Amen.*” (Extracted from Wikipedia)



Sacrament of anointing the sick
www.epiphanyparish.net

A **sacrament** is a religious rite which is believed to convey divine grace, blessing, or sanctity upon the participant. An example would be baptism in water, representing (and conveying) the grace of the gift of the Holy Spirit, the forgiveness of sins, and membership into the Church. Anointing with oil is another example which is often synonymous with receiving the Holy Spirit and salvation (as mentioned in James 5:14: "Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord.")

Throughout the history of Christianity views concerning which rites are sacramental and what it means for an external act to be sacramental have varied widely. In the majority of Western Christianity, the generally accepted definition of a sacrament is that it is an outward sign that conveys an inward, spiritual grace. Christian churches, denominations, and sects are divided regarding the number and operation of the sacraments, which are generally held to have been instituted by Jesus Christ, although in some cases this point is debated. They are usually administered by the clergy to a recipient or recipients, and are generally understood to involve visible and invisible components. The invisible component (manifested inwardly) is understood to be brought about by the action of the Holy Spirit, God's grace working in the participants, while the visible (or outward) component entails the use of such things as: water, oil, and bread and wine that is blessed or consecrated; the laying-on-of-hands; or a particularly significant covenant that is marked by a public benediction (such as with marriage or absolution of sin in the reconciliation of a penitent).

The two most widely accepted sacraments are Baptism and the Eucharist (Communion or Lord's Supper). However the traditional Seven Sacraments of the Catholic Church are: Baptism, Confirmation, Holy Orders (or Ordination), The Eucharist (Mass or Lord's Supper), Reconciliation of a Penitent (Confession), Anointing of the Sick, and Extreme Unction (last rites). (Wikipedia)



Holy Communion

www.leadglassworld.com

When the hour came, Jesus and his apostles reclined at the table. And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfilment in the kingdom of God." After taking the cup, he gave thanks and said, "Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes." And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me." In the same way, after the supper he took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you..." (Luke 22: 14-20)

Many Christian denominations classify **communion** as a sacrament. Some Protestants prefer to call it an ordinance, viewing it not as a specific channel of divine grace but as an expression of faith and of obedience to Christ. Most Christians, even those who deny that there is any real change in the bread and the wine, recognize a special presence of Christ in this rite, though they differ about exactly how, where, and when Christ is present. Catholicism and Eastern Orthodoxy teach that the consecrated elements in the sacrament of communion truly become the body and blood of Christ through a process known as transubstantiation. Some Christians reject the concept of the real presence, believing that the Eucharist is only a memorial of the death of Christ.

Symbolism of the Liturgical Colours

Purple

Purple signifies great solemnity, with connotations of both penance and royal dignity.

Gold

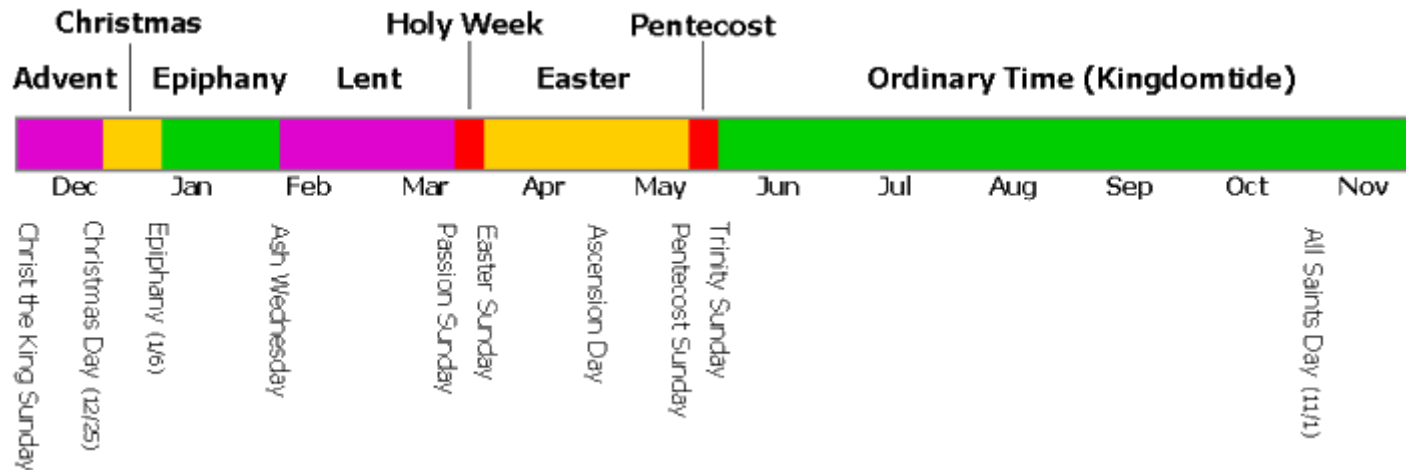
Gold may sometimes replace white. White is a symbol of purity, light, rejoicing, and of the Resurrection.

Green

Green signifies new growth, the flourishing of Christ's vineyard.

Red

Red symbolizes the blood of the martyrs, and also fire for Pentecost.



<http://www.acr-nh.org/churchyear.html>

The Seasons Explained

Advent

Advent is a time of preparation during the four weeks before Christmas. The word “Advent” means coming or arrival, and it is the arrival of the Christ child that Christians anticipate during this season. The first Sunday of Advent is the beginning of the church year.

Christmas

Christmas is the season that takes place during the twelve days between Christmas day and Epiphany. Christians celebrate the birth of Christ during Christmas.

Epiphany

Epiphany starts on January 6 and continues through to the beginning of Lent. January 6 is the day for remembering the arrival of the Magi to honour the infant Jesus.

Lent

Lent starts on Ash Wednesday and continues through to Easter. The 40 days of Lent remind Christians of Christ’s time in the wilderness when he fasted and was tempted. During Lent believers take particular care to examine themselves and repent. Some people add a spiritual discipline during the season of Lent, such as fasting.

Holy Week

The days between Palm Sunday and Easter make up Holy Week. These days observe the events in the life of Jesus from the entry into Jerusalem through the crucifixion and burial. Palm Sunday is sometimes called Passion Sunday because of the tragic events of the week to come. The primary observances of Holy Week are: Maundy Thursday (remembers the Last Supper and the institution of communion); Good Friday (the passion and death of Jesus); and Holy Saturday (the burial of Jesus).

Easter

The principal and most ancient festival of the Christian church year is Easter. At Easter Christians celebrate the resurrection of Christ, the final conquering of death. The season of Easter lasts 50 days until the Day of Pentecost.

Pentecost

Pentecost is a remembrance of the gift of the Holy Spirit. During Pentecost Christians celebrate God’s continued presence in their lives in the form of the Holy Spirit. Pentecost continues through to the Saturday before Trinity Sunday.

Ordinary Time

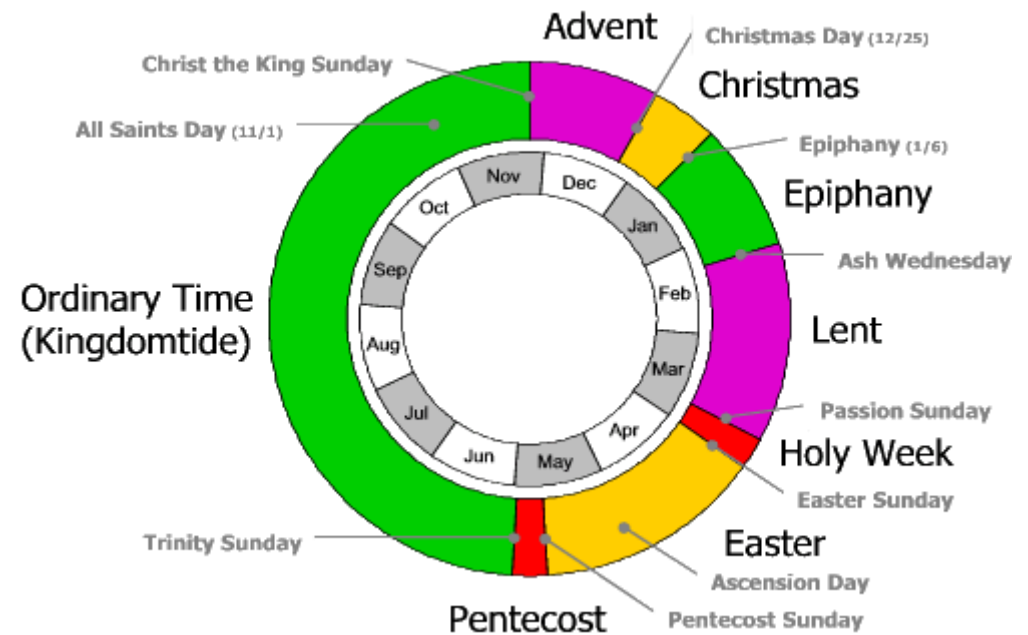
Also known as “Kingdomtide”, ordinary time begins on Trinity Sunday and continues through until the Saturday before Advent. Various events are remembered during ordinary time, including the Transfiguration of Jesus, World Communion Sunday, and All Hallows Eve.

The Christian church, following earlier Jewish tradition, has long used the seasons of the year as an opportunity for festivals and holidays. But while Jewish celebration revolves around the Exodus from Egypt, the Christian year focuses on the life and ministry of Jesus. The sequence of festivals from Advent to Resurrection Sunday becomes an annual spiritual journey for worshippers as they imaginatively kneel at the manger, listen on a hillside, walk the streets of Jerusalem, hear the roar of the mob, stand beneath the cross, and witness the resurrection. The rest of the church year provides opportunity to reflect on the meaning of the coming of Jesus.

Many churches in the Protestant tradition do not celebrate in any deliberate or sustained way the various seasons of the church year beyond Christmas and Easter. However, the observance of the seasons of the church year has a long history. When most of the people in the church were poor and had no access to education, the church festivals and the cycle of the church year provided a vehicle for teaching.

The calendar is organized around two major centres considered by Christians to be sacred time: Advent, Christmas, and Epiphany; and Lent, Holy Week, and Easter, concluding at Pentecost. The rest of the year following Pentecost is known as Ordinary Time (from the word 'ordinal,' which simply means counted time). Christians use Ordinary Time to focus on various aspects of their faith, especially the mission of the church in the world.

The changing colours of communion table and pulpit coverings or wall banners provide visual clues, but the exact time of the seasons—and even some of the seasons themselves—differ within various traditions, especially in the Eastern Orthodox tradition. This is due to various historical emphases and different ways of calculating the days, as well as using different calendars.





"Triumphant entry into Jerusalem"

He Qi

www.togethertocelbrate.com.au



"The Last Supper"

Hans Holbein the Younger (www.wga.hu)



"Praying at Gethsemane"

He Qi

carabiner.stpaulqc.org



"The Crucifixion"

Matthias Grünewald (www.wga.hu)



"Resurrection"

Eric Gill (www.tate.org.uk)



"Resurrection"

Matthias Grünewald (wikimedia)



"Christ entering Jerusalem"
Giotto, c 1305
[EGfL](#)

The week leading up to Easter is the most solemn week of the Christian year; known as Passion or Holy Week, it is a period of time during which believers recall the events of the last week of Jesus' life.

It begins on **Palm Sunday**, a name commemorating the manner of his arrival in Jerusalem:

The next day the great crowd that had come for the (Passover) Feast heard that Jesus was on his way to Jerusalem. They took palm branches and went out to meet him, shouting, "Hosanna!" "Blessed is he who comes in the name of the Lord!" "Blessed is the King of Israel!" (John 12: 12-13)

Jesus rode into Jerusalem on the back of a donkey, fulfilling, it was believed, an old testament prophecy:

Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey... (Zechariah 9: 9)

The people greeted him as though he were indeed an earthly king; shouting *Hosanna*, "save us," they were hoping he would end the Roman occupation and restore a Jewish theocracy (literally, "the rule of God," a form of political organisation in which the government is based on religious offices). But the events that subsequently unfolded led to an entirely different outcome; it would only be later, in the development of Christian belief, that Jesus would become regent of the spiritual realm, the cherished King of Heaven.

On Palm Sunday, in Anglican and Roman Catholic churches, members of the congregation hold small crosses made of palm, a memento of the palm leaves that the people of Jerusalem waved, and also the cross on which he died. The palm crosses are kept and burned at the start of Lent the following year to provide the ash for Ash Wednesday.

The story of Palm Sunday is told in Mark 11:1-11; Matthew 21: 1-11 and Luke 19: 28-38.



The Last Supper (detail)
Leonardo da Vinci

[EGfL](#)

Maundy Thursday falls during Holy Week on the Thursday before Easter, and commemorates the events that occurred during the meal Jesus shared with his followers before his arrest, trial, and crucifixion. Although Jesus and his disciples were participating in the Jewish observance of Passover, Christians remember it as the occasion of the “last supper”, when Jesus established the ceremony subsequently known as the Eucharist. During the meal, Jesus gave new meaning to the symbolic bread and wine of the Passover observance. Anticipating the events that would follow, he identified the bread with his own body “given for you”, referring to the wine as the “cup [of] the new covenant...” (Luke 22: 19-20).

Jesus demonstrated the kind of love and service he wanted of his disciples by bathing their feet. After the meal they retired to the Garden of Gethsemane on the Mount of Olives. There, while his followers slept, he asked God to take away the suffering that he was about to endure. In the end he relented: *yet not my will, but yours be done* (Luke 22: 42). Shortly thereafter he was arrested by armed men who had been led there in an act of betrayal by the disciple Judas.

The story of the last supper is told in Mark 14: 12-26 and John 13: 1-17.



“Cristo con la Cruz”
El Greco, 1590

[EGfL](#)

Christians throughout the world remember the crucifixion of Jesus on the Friday before Easter, a day traditionally known as ‘Good’ Friday. Some scholars believe that this is a corruption of “God’s Friday”, whereas others hold it as a reflection of the blessing to humanity that came from Jesus’ death and resurrection.

In the early years of the church, **Good Friday** was simply another day of fasting and penance, but during the late fourth century it came to be associated with the crucifixion. Many churches now have mourning services from noon until 3:00 pm to commemorate Jesus’ last hours. A plank of wood, representing the cross, is displayed in some churches for veneration; in others, believers wear black as a symbol of their mourning, and hold a procession with an image of Christ, which is ceremonially buried.

Some believers will meditate on the stations of the cross, a series of pictures or tableaux representing the events traditionally associated with the crucifixion. The use of these stations—also known as Via Dolorosa or the Way of the Cross—was not common before the end of the seventeenth century. Now, however they are to be found in almost every Catholic church. The object of this meditation is to help the faithful make a spiritual pilgrimage, and following the stations has now become one of the most popular of Catholic devotions.

Isaiah 9: 6-7 (prophecy)

For to us a child is born,
to us a son is given,
and the government will be on his shoulders.
And he will be called
Wonderful Counsellor, Mighty God,
Everlasting Father, Prince of Peace.
Of the increase of his government and peace
there will be no end.
He will reign on David's throne
and over his kingdom,
establishing and upholding it
with justice and righteousness
from that time on and forever.
The zeal of the LORD Almighty
will accomplish this.

Exodus 1: 1-14 (history)

The Israelites Oppressed

These are the names of the sons of Israel who went to Egypt with Jacob, each with his family: Reuben, Simeon, Levi and Judah; Issachar, Zebulun and Benjamin; Dan and Naphtali; Gad and Asher. The descendants of Jacob numbered seventy in all; Joseph was already in Egypt.

Now Joseph and all his brothers and all that generation died, but the Israelites were fruitful and multiplied greatly and became exceedingly numerous, so that the land was filled with them.

Then a new king, who did not know about Joseph, came to power in Egypt. "Look," he said to his people, "the Israelites have become much too numerous for us. Come, we must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies, fight against us and leave the country."

So they put slave masters over them to oppress them with forced labour, and they built Pithom and Rameses as store cities for Pharaoh. But the more they were oppressed, the more they multiplied and spread; so the Egyptians came to dread the Israelites and worked them ruthlessly. They made their lives bitter with hard labour in brick and mortar and with all kinds of work in the fields; in all their hard labour the Egyptians used them ruthlessly.

Leviticus 19: 33-36 (law)

When an alien lives with you in your land, do not mistreat him. The alien living with you must be treated as one of your native-born. Love him as yourself, for you were aliens in Egypt. I am the LORD your God.

Do not use dishonest standards when measuring length, weight or quantity. Use honest scales and honest weights, an honest ephah and an honest hin. I am the LORD your God, who brought you out of Egypt.

Proverbs 3: 13-18 (wisdom literature)

Blessed is the man who finds wisdom,
the man who gains understanding,
for she is more profitable than silver
and yields better returns than gold.
She is more precious than rubies;
nothing you desire can compare with her.
Long life is in her right hand;
in her left hand are riches and honour.
Her ways are pleasant ways,
and all her paths are peace.
She is a tree of life to those who embrace her;
those who lay hold of her will be blessed.

Luke 2: 41-51 (Gospel)

The Boy Jesus at the Temple

Every year his parents went to Jerusalem for the Feast of the Passover. When he was twelve years old, they went up to the Feast, according to the custom. After the Feast was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it. Thinking he was in their company, they travelled on for a day. Then they began looking for him among their relatives and friends. When they did not find him, they went back to Jerusalem to look for him. After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. Everyone who heard him was amazed at his understanding and his answers. When his parents saw him, they were astonished. His mother said to him, "Son, why have you treated us like this? Your father and I have been anxiously searching for you."

"Why were you searching for me?" he asked. "Didn't you know I had to be in my Father's house?" But they did not understand what he was saying to them.

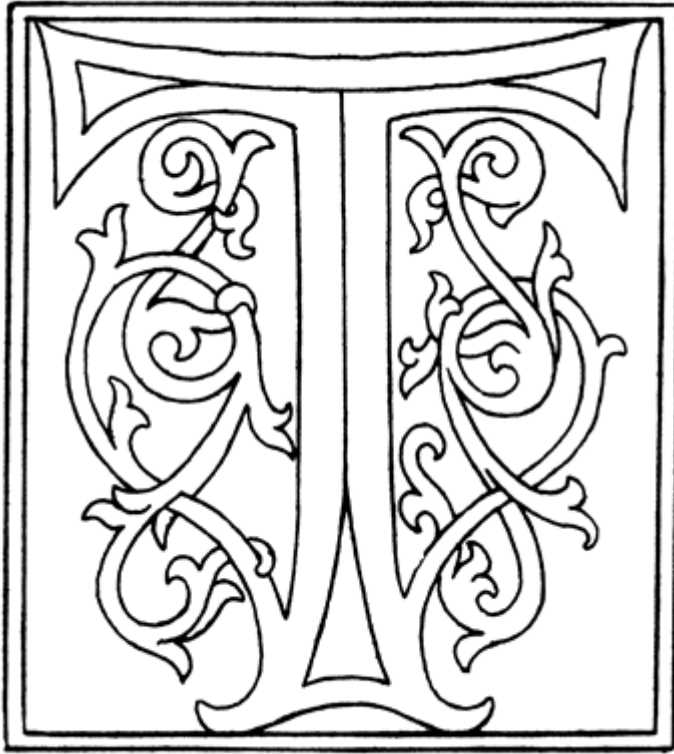
Then he went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart. And Jesus grew in wisdom and stature, and in favour with God and men.

Galatians 1: 11-24 (Letter from St Paul to the churches in Galatia)

I want you to know, brothers, that the gospel I preached is not something that man made up. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ. For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it. I was advancing in Judaism beyond many Jews of my own age and was extremely zealous for the traditions of my fathers. But when God, who set me apart from birth and called me by his grace, was pleased to reveal his Son in me so that I might preach him among the Gentiles, I did not consult any man, nor did I go up to Jerusalem to see those who were apostles before I was, but I went immediately into Arabia and later returned to Damascus.

Then after three years, I went up to Jerusalem to get acquainted with Peter and stayed with him fifteen days. I saw none of the other apostles — only James, the Lord's brother. I assure you before God that what I am writing you is no lie. Later I went to Syria and Cilicia. I was personally unknown to the churches of Judea that are in Christ. They only heard the report: "The man who formerly persecuted us is now preaching the faith he once tried to destroy." And they praised God because of me.

Psalm 23: King James version	Psalm 23: New International Version
<p>The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever</p>	<p>The LORD is my shepherd, I shall not be in want. He makes me lie down in green pastures, he leads me beside quiet waters, he restores my soul. He guides 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 love will follow me all the days of my life, and I will dwell in the house of the LORD forever.</p>



his
is my
special book