

The Larger Catechism

of The Interfaith Christian Church

Formal Print Edition

Prepared for clergy, catechists, confirmation candidates, advanced classes, and all the faithful who desire a fuller statement of the faith, worship, sacramental life, and moral discipline of the Church.

~ ~ ~

Imprimatur

I, Bishop Andrew, Presiding Bishop of The Interfaith Christian Church, do hereby grant my Imprimatur to this work for use within the Church, affirming that it may be published and used for instruction, worship, and ecclesial formation in accordance with the doctrine, discipline, and sacramental practice of The Interfaith Christian Church.

**Given under my hand this 6th day of March, in the Year of Our Lord
2026.**

**+ Bishop Andrew
Presiding Bishop
The Interfaith Christian Church**

Preface

This Larger Catechism is prepared for the fuller instruction of the faithful of The Interfaith Christian Church. It follows the orderly question-and-answer method of the older catechisms while conforming doctrine, discipline, and sacramental teaching to the settled faith and practice of this Church.

It is larger than the Short Catechism because it aims not only to define, but also to explain. It is intended for advanced catechesis, clergy formation, confirmation preparation, adult instruction, and the strengthening of parish teaching.

This catechism confesses one God in Trinity, the Lordship of Jesus Christ, the authority of Holy Scripture, the saving grace of God, the sacramental life of the Church, and the ordered ministry of the baptized, the confirmed, and the bishops. It teaches that Holy Baptism sacramentally ordains the faithful into the sacred diaconate, that Holy Confirmation sacramentally ordains the faithful into the full priesthood of the Church, and that bishops are ordained from among the priests by bishops.

It further teaches that the Bible is the normative and governing scripture of the Church, while acknowledging that divine light has not been absent from the nations and that the scriptures of the nations may be read reverently under the light of Christ.

The Holy Eucharist is here taught according to the discipline of this Church, in which bread and water are the normative elements of Holy Communion. The Church's worship is Christ-centered, Trinitarian, scriptural, sacramental, charitable, and reverent.

Contents

1. Lesson First: On the End of Man.....	
2. Lesson Second: On God and His Perfections.....	
3. Lesson Third: On the Unity and Trinity of God.....	
4. Lesson Fourth: On Revelation and Holy Scripture.....	
5. Lesson Fifth: On Creation.....	
6. Lesson Sixth: On Humanity, Sin, and Grace.....	
7. Lesson Seventh: On the Incarnation and Redemption.....	
8. Lesson Eighth: On the Resurrection, Ascension, and Last Things.....	
9. Lesson Ninth: On the Holy Spirit and the Church.....	
10. Lesson Tenth: On the Church, Her Order, and Her Mission.....	
11. Lesson Eleventh: On the Sacramental Life in General.....	
12. Lesson Twelfth: On Holy Baptism.....	
13. Lesson Thirteenth: On Holy Confirmation.....	
14. Lesson Fourteenth: On the Gifts and Fruits of the Holy Spirit.....	

The Larger Catechism of The Interfaith Christian Church

15. Lesson Fifteenth: On Holy Confession and Repentance.....

16. Lesson Sixteenth: On Holy Eucharist.....

17. Lesson Seventeenth: On the Eucharistic Sacrifice and the Mass.....

18. Lesson Eighteenth: On Anointing, Marriage, and Holy Orders.....

19. Lesson Nineteenth: On Prayer.....

20. Lesson Twentieth: On the Commandments of God.....

21. Lesson Twenty-First: On the Christian Moral Life.....

22. Lesson Twenty-Second: On the Discipline of the Church.....

23. Lesson Twenty-Third: On Death, Judgment, Heaven, and Hell.....

Appendix I. Daily Prayers for ICC Catechetical Use.....

Appendix II. Scripture Proofs.....

Appendix III. Teacher's and Advanced Notes.....

Lesson First: On the End of Man

1. **Q. Who made the world?** A. God made the world.
2. **Q. Who is God?** A. God is the eternal, living, and true Lord, Creator of heaven and earth and of all things visible and invisible.
3. **Q. What is man?** A. Man is a creature composed of body and soul, made in the image and likeness of God.
4. **Q. Why did God make us?** A. God made us to know Him, to love Him, to serve Him in this life, and to rejoice in Him forever in the life to come.
5. **Q. Why must we take more care of our soul than of our body?** A. We must take more care of our soul because the soul is immortal and is ordered to eternal communion with God.
6. **Q. What must we do to be saved?** A. We must repent of sin, believe in Jesus Christ, receive His grace, worship faithfully, and persevere in love and obedience.
7. **Q. By what chief virtues do we worship God rightly?** A. We worship God chiefly by faith, hope, and charity.

Scripture Proofs

Genesis 1:1; John 1:3; Genesis 1:26-27; Deuteronomy 6:5; Ecclesiastes 12:13; John 17:3

Teacher's and Advanced Notes

Teacher's Aim	Lead the learner to see that human life has a divine purpose and is not self-created or self-directed.
Doctrinal Emphasis	The end of man is communion with God; salvation is not mere moral improvement but restored fellowship in Christ.
Pastoral Use	Use this lesson at the beginning of catechesis, in funeral preparation, and whenever the Church must teach a Christian account of human dignity.
Common Error to Avoid	Avoid presenting God as useful only for solving problems. The catechumen should first learn who God is and why the human person exists.

Lesson Second: On God and His Perfections

8. **Q. What is God?** A. God is a pure Spirit, infinitely perfect, without beginning or end.
9. **Q. Is God everywhere?** A. God is everywhere, sustaining all things by His power and presence.

10. Q. Does God know all things? A. God knows all things, even our most secret thoughts, words, and deeds.

11. Q. Can God do all things? A. God can do all things consistent with His holy nature and truth.

12. Q. Is God just, holy, and merciful? A. God is perfectly just, perfectly holy, and perfectly merciful.

Scripture Proofs

John 4:24; Psalm 139:1-6; Luke 1:37; Isaiah 6:3; Psalm 103:8

Teacher's and Advanced Notes

Teacher's Aim

Teach the divine attributes in a way that inspires awe, trust, repentance, and worship.

Doctrinal Emphasis

God is not one powerful being among others; He is the holy and perfect Creator whose justice and mercy are never in conflict.

Pastoral Use

This lesson supports prayer, confession, and moral instruction by showing why God is worthy of fear, love, and confidence.

Common Error to Avoid

Do not reduce divine mercy to indulgence or divine justice to harshness. Both belong to the one holy God.

Lesson Third: On the Unity and Trinity of God

13. Q. Is there but one God? A. Yes; there is but one God.

14. Q. How many Persons are there in God? A. In God there are three divine Persons: the Father, the Son, and the Holy Spirit.

15. Q. Are the three divine Persons equal? A. The three divine Persons are equal in glory, majesty, eternity, and divinity.

16. Q. What do we mean by the Holy Trinity? A. By the Holy Trinity we mean one God in three divine Persons.

17. Q. Can we fully understand the Trinity? A. We cannot fully understand the Trinity, because it is a divine mystery.

Scripture Proofs

Deuteronomy 6:4; Matthew 28:19; 2 Corinthians 13:14

Teacher's and Advanced Notes

Teacher's Aim

Establish the Church's central confession of one God in three Persons as the heart of Christian faith and worship.

Doctrinal Emphasis	The Trinity is mystery, not contradiction. Christian baptism, prayer, and doxology are Trinitarian because God Himself is Triune.
Pastoral Use	Return to this lesson whenever the learner is introduced to liturgy, the Creed, or the language of Father, Son, and Holy Spirit.
Common Error to Avoid	Avoid analogies that collapse the distinctions of the Persons or suggest that God merely appears in three modes.

Lesson Fourth: On Revelation and Holy Scripture

- 18. Q. How does God make Himself known?** A. God makes Himself known by creation, conscience, providence, the witness of prophets and apostles, Holy Scripture, and above all by Jesus Christ.
- 19. Q. What is Holy Scripture?** A. Holy Scripture is the written word received by the Church as inspired and profitable for doctrine, correction, worship, and holy living.
- 20. Q. Which scripture is normative and governing in this Church?** A. The Bible is the normative and governing scripture of this Church.
- 21. Q. Does this Church teach that divine light has also been given among the nations?** A. Yes; this Church teaches that divine light has not been absent from the nations.
- 22. Q. How may the scriptures of the nations be regarded?** A. They may be read reverently as witnesses to truth, conscience, wisdom, and prayer, but not as equal to the Bible in governing authority within the Church.
- 23. Q. How must all such writings be judged?** A. All such writings must be judged in the light of Christ and under the discipline of the Church.

Scripture Proofs

Psalm 19:1; Romans 1:20; 2 Timothy 3:16-17; Hebrews 1:1-2; 1 Thessalonians 5:21

Teacher's and Advanced Notes

Teacher's Aim	Clarify the ICC distinction between respect for truth among the nations and the unique normativity of Holy Scripture in the Church.
Doctrinal Emphasis	Christ is the fullness of revelation, and the Bible governs preaching, doctrine, sacramental proclamation, and moral formation.
Pastoral Use	This lesson is essential for interfaith contexts, Bible study formation, and clergy teaching.

Common Error to Avoid

Do not teach interfaith respect as though all scriptures possess equal authority within the Church. Respect does not erase doctrinal order.

Lesson Fifth: On Creation

24. **Q. Who created heaven and earth and all things?** A. God created heaven and earth and all things from nothing by His almighty will.
25. **Q. Which are the chief creatures of God?** A. The chief creatures of God are angels and men.
26. **Q. What are angels?** A. Angels are pure spirits without bodies, created to adore God, serve His will, and assist in His providence.
27. **Q. Did all the angels remain faithful?** A. No; some rebelled against God and became evil spirits.

Scripture Proofs

Genesis 1; Colossians 1:16; Hebrews 1:14; Jude 6

Teacher's and Advanced Notes

Teacher's Aim

Teach creation as good, ordered, and dependent upon God rather than as self-originating or accidental.

Doctrinal Emphasis

Creation is ex nihilo and therefore all creaturely existence is gift. Angels and humanity both belong to the created order and remain answerable to God.

Pastoral Use

Useful for explaining providence, human dignity, temptation, and spiritual warfare in sober terms.

Common Error to Avoid

Avoid speculative curiosity about angels or demons that distracts from worship, holiness, and trust in God.

Lesson Sixth: On Humanity, Sin, and Grace

28. **Q. Who were our first parents?** A. Our first parents were Adam and Eve.
29. **Q. Did humanity remain faithful to God?** A. Humanity fell into sin through disobedience and thus became subject to corruption, suffering, and death.
30. **Q. What is sin?** A. Sin is any thought, word, deed, or neglect contrary to the will of God.

31. Q. What is original sin? A. Original sin is the fallen condition into which humanity is born, deprived of original righteousness and inclined to evil.

32. Q. What is actual sin? A. Actual sin is sin which we ourselves commit.

33. Q. What is grace? A. Grace is the free gift of God by which He forgives, heals, strengthens, sanctifies, and draws us into His life.

Scripture Proofs

Genesis 3; Romans 3:23; Romans 5:12; Ephesians 2:8-9

Teacher's and Advanced Notes

Teacher's Aim

Show both the seriousness of sin and the primacy of grace, so the learner neither despairs nor excuses evil.

Doctrinal Emphasis

Humanity is fallen and cannot heal itself. Grace is God's free and healing action in Christ.

Pastoral Use

Important for examination of conscience, baptismal teaching, and understanding the need for repentance.

Common Error to Avoid

Do not present sin only as rule-breaking. It is a disordering of love and a rupture in communion with God and neighbor.

Lesson Seventh: On the Incarnation and Redemption

34. Q. Who is Jesus Christ? A. Jesus Christ is the eternal Son of God made man for our salvation.

35. Q. Is Jesus Christ true God and true man? A. Yes; Jesus Christ is true God and true man in one divine Person.

36. Q. Why did the Son of God become man? A. The Son of God became man to reveal the Father, save us from sin, conquer death, and gather the Church into one body.

37. Q. What did Christ do for us? A. Christ taught the truth, suffered for our sins, died, rose again, ascended into heaven, and shall come again in glory.

Scripture Proofs

John 1:14; Philippians 2:6-8; 1 Corinthians 15:3; Matthew 1:21

Teacher's and Advanced Notes

Teacher's Aim

Place Christ at the center of all catechesis as the one in whom doctrine, worship, and salvation meet.

Doctrinal Emphasis

The Incarnation is real; redemption is accomplished through Christ's once-for-all saving work.

Pastoral Use

This lesson anchors preaching, Holy Week teaching, and the interpretation of every sacrament.

Common Error to Avoid

Avoid reducing Jesus to merely a moral teacher or social reformer. He is the eternal Son made flesh for our salvation.

Lesson Eighth: On the Resurrection, Ascension, and Last Things

38. Q. Did Christ truly rise from the dead? A. Yes; on the third day Christ truly rose from the dead.

39. Q. Why is the Resurrection important? A. The Resurrection manifests Christ's victory over death and is the pledge of our own resurrection.

40. Q. What is the Ascension? A. The Ascension is Christ's going into heaven in glory, where He reigns and intercedes for His people.

41. Q. Will Christ come again? A. Yes; Christ will come again to judge the living and the dead.

Scripture Proofs

Luke 24:1-7; Acts 1:9-11; Matthew 25:31-32

Teacher's and Advanced Notes

Teacher's Aim

Teach Christian hope as grounded in historical resurrection and living expectation, not vague optimism.

Doctrinal Emphasis

The risen and ascended Christ reigns now and will come again in glory.

Pastoral Use

Use this lesson in Eastertide, funeral catechesis, and to correct materialist or merely symbolic accounts of resurrection.

Common Error to Avoid

Do not treat resurrection as a metaphor for inner renewal only. The Church confesses the risen Lord and the future resurrection of the dead.

Lesson Ninth: On the Holy Spirit and the Church

42. Q. Who is the Holy Spirit? A. The Holy Spirit is the third Person of the Holy Trinity, true God with the Father and the Son.

43. Q. What does the Holy Spirit do in the Church? A. The Holy Spirit gives life to the Church, sanctifies the faithful, bestows gifts, guides the Church in truth, and empowers mission.

44. Q. What is the Church? A. The Church is the Body of Christ gathered by the Holy Spirit for worship, proclamation, sacraments, discipline, mercy, and mission.

45. Q. Who is the Head of the Church? A. Jesus Christ is the true and invisible Head of the Church.

Scripture Proofs

John 14:26; 1 Corinthians 12:4-11; 1 Corinthians 12:27

Teacher's and Advanced Notes

Teacher's Aim	Help the learner understand that the Church is not merely an organization but a Spirit-given communion in Christ.
Doctrinal Emphasis	The Holy Spirit animates and sanctifies the Church while Christ remains her Head.
Pastoral Use	Important for teaching charisms, unity, mission, and the meaning of membership in the Church.
Common Error to Avoid	Avoid opposing Spirit and Church, as though visible order quenched spiritual life. The Spirit gives life to ordered communion.

Lesson Tenth: On the Church, Her Order, and Her Mission

46. Q. Why is the Church visible as well as spiritual? A. The Church is visible as well as spiritual because Christ gathers a real people who confess the faith, receive the sacraments, live under pastoral order, and bear witness in the world.

47. Q. Who has final doctrinal authority in The Interfaith Christian Church? A. According to the constitutional order of this Church, final doctrinal authority rests in the Presiding Bishop.

48. Q. Does the Presiding Bishop create new truth? A. No; the Presiding Bishop serves as guardian, interpreter, judge, and pastor of doctrine within the Church's life.

49. Q. What is the mission of the Church? A. The mission of the Church is to worship God, preach the Gospel, make disciples, administer the sacraments, practice mercy, and bear witness to Christ among all peoples.

50. Q. Must the Church hate those of other religions? A. No; the Church must reject contempt, practice charity, speak truthfully, and bear witness to Christ without hatred or confusion.

Scripture Proofs

Matthew 28:19-20; Ephesians 4:11-13; 1 Peter 3:15

Teacher's and Advanced Notes

Teacher's Aim	Explain why the Church needs doctrine, order, mission, and visible shepherding.
Doctrinal Emphasis	The Presiding Bishop guards the apostolic faith within the constitutional order of ICC; authority is ministerial, not self-invented.
Pastoral Use	Essential in confirmation, membership classes, and clergy formation.
Common Error to Avoid	Do not confuse charity toward other religions with doctrinal indifference, nor visible order with authoritarianism.

Lesson Eleventh: On the Sacramental Life in General

- 51. Q. What is the sacramental life?** A. The sacramental life is the pattern by which God uses visible signs, spoken words, and enacted rites to communicate grace, strengthen faith, bind the community, and consecrate ordinary things to holy use.
- 52. Q. How many sacraments does this Church celebrate?** A. This Church celebrates Holy Baptism, Holy Confirmation, Holy Eucharist, Holy Confession, Anointing of the Sick, Marriage Blessing, and Holy Orders.
- 53. Q. Why did Christ give the sacraments to the Church?** A. Christ gave the sacraments to strengthen faith, communicate grace, and build up His Body in holiness and charity.

Scripture Proofs

Matthew 28:19; Luke 22:19; John 20:22-23; James 5:14-15

Teacher's and Advanced Notes

Teacher's Aim	Introduce the sacraments as the ordinary pattern of grace in the Church's life.
Doctrinal Emphasis	Sacraments are neither empty memorials nor magical mechanisms; they are Christ's gifts to His Body.
Pastoral Use	This lesson prepares for all the sacramental lessons that follow and should be revisited often.
Common Error to Avoid	Avoid treating sacraments as optional decorations added to faith. They belong to the Church's ordinary life of grace.

Lesson Twelfth: On Holy Baptism

54. Q. What is Holy Baptism? A. Holy Baptism is the sacrament of new birth, incorporation into Christ, and ordination into the sacred diaconate of this Church.

55. Q. What are the effects of Baptism? A. The effects of Baptism are union with Christ, forgiveness of sin, entrance into the Church, and sacramental ordination into the diaconal life of service.

56. Q. Why does this Church speak of Baptism as ordaining into the diaconate? A. Because the baptized are consecrated to serve Christ and His people in prayer, mercy, witness, and holy obedience.

Scripture Proofs

John 3:5; Romans 6:3-4; Ephesians 4:5

Teacher's and Advanced Notes

Teacher's Aim	Teach Baptism as both incorporation and vocation.
Doctrinal Emphasis	In ICC theology, Baptism initiates the Christian into Christ and into the sacred diaconal life of service.
Pastoral Use	Critical for baptismal preparation, sponsor formation, and parish instruction on ministry.
Common Error to Avoid	Do not reduce baptism to naming, dedication, or mere public welcome. It is sacramental new birth and consecration.

Lesson Thirteenth: On Holy Confirmation

57. Q. What is Holy Confirmation? A. Holy Confirmation is the sacrament by which baptismal grace is strengthened and the faithful are ordained into the full sacramental priesthood of the Church.

58. Q. What are the effects of Confirmation? A. The effects of Confirmation are strengthening by the Holy Spirit, fuller incorporation into the Church's mission, and sacramental ordination into the priestly life of offering, blessing, teaching, and pastoral service.

59. Q. Why does this Church teach that the confirmed are priests? A. Because the confirmed are called to offer prayer, thanksgiving, witness, and holy service in union with Christ, the great High Priest.

Scripture Proofs

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

Teacher's and Advanced Notes

Teacher's Aim	Explain Confirmation as an ecclesial and sacramental strengthening, not only a rite of maturity.
Doctrinal Emphasis	Confirmation perfects baptismal grace and ordains the faithful into the priesthood of the confirmed.
Pastoral Use	Use in bishop's classes, adult instruction, and teaching on the priesthood of all believers in ICC terms.
Common Error to Avoid	Avoid teaching Confirmation merely as graduation from catechism. It is sacramental strengthening and ecclesial vocation.

Lesson Fourteenth: On the Gifts and Fruits of the Holy Spirit

60. Q. What gifts does the Holy Spirit bestow? A. The Holy Spirit bestows wisdom, understanding, counsel, fortitude, knowledge, piety, and holy fear.

61. Q. What fruits does the Holy Spirit produce? A. The Holy Spirit produces love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

Scripture Proofs

Isaiah 11:2; Galatians 5:22-23

Teacher's and Advanced Notes

Teacher's Aim	Move the learner from abstract doctrine to visible holy living.
Doctrinal Emphasis	The Spirit's gifts equip; the Spirit's fruits mature. Both are ordered toward sanctification and service.
Pastoral Use	Helpful in self-examination, spiritual direction, and Confirmation preparation.
Common Error to Avoid	Do not separate spiritual gifts from moral fruit. Charisms without holiness can mislead the faithful.

Lesson Fifteenth: On Holy Confession and Repentance

62. Q. What is repentance? A. Repentance is sincere sorrow for sin, turning away from evil, and returning to God with faith and obedience.

63. Q. What is Holy Confession? A. Holy Confession is the sacramental or pastoral acknowledgment of sin before God in the presence of the Church's ministry, with absolution, counsel, and amendment of life.

64. Q. What is required for a good confession? A. A good confession requires examination of conscience, true contrition, honest confession, willingness to make restitution, and a firm purpose of amendment.

Scripture Proofs

Mark 1:15; James 5:16; 1 John 1:9

Teacher's and Advanced Notes

Teacher's Aim

Teach repentance as conversion of life and confession as a healing ministry of truth and mercy.

Doctrinal Emphasis

Confession is ordered toward absolution, counsel, amendment, and restored communion.

Pastoral Use

Use for penitential seasons, pastoral care, and preparation for Communion.

Common Error to Avoid

Avoid both extremes: treating confession as unnecessary on the one hand, or as a merely mechanical ritual on the other.

Lesson Sixteenth: On Holy Eucharist

65. Q. What is Holy Eucharist? A. Holy Eucharist is the Church's sacrament of thanksgiving, remembrance, communion, and participation in the mystery of Christ.

66. Q. What are the normative elements of Holy Communion in this Church? A. The normative elements of Holy Communion in this Church are bread and water.

67. Q. Why does the Church celebrate Holy Eucharist? A. The Church celebrates Holy Eucharist to obey Christ, proclaim His death and resurrection, give thanks, receive holy communion, and be strengthened in charity and unity.

68. Q. How should the faithful approach Holy Communion? A. The faithful should approach Holy Communion with repentance, faith, reverence, thanksgiving, and love.

Scripture Proofs

Luke 22:19-20; 1 Corinthians 10:16; 1 Corinthians 11:27-29

Teacher's and Advanced Notes

Teacher's Aim

Form Eucharistic reverence and clarity around the ICC bread-and-water discipline.

Doctrinal Emphasis

The Eucharist is Christ-centered, ecclesial, sacramental, and celebrated according to the Church's settled discipline.

Pastoral Use

Use with first-communion candidates, servers, choir members, and all who need liturgical catechesis.

Common Error to Avoid	Do not use vague language that obscures the Church's actual practice. Teach clearly and reverently what the Church does.
------------------------------	--

Lesson Seventeenth: On the Eucharistic Sacrifice and the Mass

- 69. Q. What is the Mass?** A. The Mass is the Church's solemn public celebration of the Holy Eucharist, in which the people of God assemble to hear the word, offer prayer and thanksgiving, and receive communion.
- 70. Q. Why is the Mass called a sacrifice of praise and thanksgiving?** A. It is called a sacrifice of praise and thanksgiving because the Church offers herself, her prayer, and her gifts to God in union with Christ's once-for-all saving self-offering.
- 71. Q. What is offered in the Eucharist?** A. Bread and water are set apart with thanksgiving according to Christ's institution, and the Church offers herself to God in union with Christ.
- 72. Q. Why must the Church's Eucharistic worship be reverent?** A. Because in the Eucharist the Church enters a holy mystery and gives public worship to Almighty God.

Scripture Proofs

Hebrews 13:15; Romans 12:1; 1 Corinthians 14:40

Teacher's and Advanced Notes

Teacher's Aim	Teach the language of sacrifice without confusion about Calvary.
Doctrinal Emphasis	The Mass does not repeat Christ's sacrifice; it is the Church's sacrifice of praise and thanksgiving in union with His once-for-all self-offering.
Pastoral Use	Vital for explaining traditional liturgical texts and ceremonial to parishioners and clergy.
Common Error to Avoid	Avoid language suggesting a second sacrifice of Christ or, conversely, reducing the Mass to mere commemoration without offering.

Lesson Eighteenth: On Anointing, Marriage, and Holy Orders

- 73. Q. What is Anointing of the Sick?** A. Anointing of the Sick is the sacramental ministry by which the sick are commended to God's mercy and strengthened in suffering.
- 74. Q. What is Marriage Blessing?** A. Marriage Blessing is the Church's sacramental solemnization and blessing of the covenant of husband and wife.

- 75. Q. What is Holy Orders in the strict episcopal sense of this Church?** A. Holy Orders, in the strict episcopal sense of this Church, is the ordination of bishops by bishops.
- 76. Q. From whom are bishops ordained?** A. Bishops are ordained from among the priests by bishops.
- 77. Q. Why does the Church need bishops?** A. The Church needs bishops to preserve visible unity, teach sound doctrine, sanctify the flock, and exercise pastoral oversight.

Scripture Proofs

James 5:14; Matthew 19:4-6; 1 Timothy 4:14; Titus 1:5

Teacher's and Advanced Notes

Teacher's Aim	Clarify the relationship between the Church's sacramental life and her ordered oversight.
Doctrinal Emphasis	ICC distinguishes the broader priesthood of the confirmed from Holy Orders in the strict episcopal sense.
Pastoral Use	Important for marriage preparation, hospital ministry, ordination teaching, and ecclesial identity.
Common Error to Avoid	Do not collapse all ministry into one undifferentiated category. The Church teaches distinct sacramental participations and offices.

Lesson Nineteenth: On Prayer

- 78. Q. What is prayer?** A. Prayer is the lifting up of the heart and mind to God in adoration, thanksgiving, repentance, supplication, and intercession.
- 79. Q. Why must we pray?** A. We must pray because God commands it, Christ teaches it, the Spirit helps us in it, and our souls are strengthened by it.
- 80. Q. May the Church pray for all peoples?** A. Yes; the Church should pray for all peoples, for rulers, for the suffering, for peace among nations, and for wisdom in relations with neighbors of other faiths.

Scripture Proofs

1 Thessalonians 5:17; Matthew 6:9-13; 1 Timothy 2:1-2

Teacher's and Advanced Notes

Teacher's Aim	Teach prayer as the ordinary breath of Christian life rather than an occasional aid in crisis.
Doctrinal	Prayer is personal and ecclesial, contemplative and practical,

Emphasis	Trinitarian and Christ-centered.
Pastoral Use	This lesson is useful in family devotion, confirmation preparation, and parish prayer groups.
Common Error to Avoid	Avoid reducing prayer to asking for things. Adoration, thanksgiving, repentance, and intercession all belong to mature prayer.

Lesson Twentieth: On the Commandments of God

- 81. Q. Why did God give His commandments?** A. God gave His commandments to teach us how to love Him and how to love our neighbor.
- 82. Q. What is the first great commandment?** A. The first great commandment is to love the Lord our God with all our heart, soul, mind, and strength.
- 83. Q. What is the second like unto it?** A. The second is to love our neighbor as ourselves.
- 84. Q. Are the commandments burdensome?** A. The commandments are not burdensome when kept in grace, for they are given for life, holiness, and freedom.

Scripture Proofs

Matthew 22:37-40; Exodus 20:1-17

Teacher's and Advanced Notes

Teacher's Aim	Show the moral law as a pattern of love rather than a merely punitive code.
Doctrinal Emphasis	Love of God and neighbor summarizes and orders the commandments.
Pastoral Use	Foundational for moral catechesis, examination of conscience, and Christian citizenship.
Common Error to Avoid	Do not oppose law and grace as enemies. Grace enables the life of obedient love.

Lesson Twenty-First: On the Christian Moral Life

- 85. Q. What is the Christian life?** A. The Christian life is a life of repentance, faith, worship, truthfulness, mercy, self-denial, forgiveness, and steadfast obedience to God.
- 86. Q. What rule of life does the Church commend?** A. The Church commends prayer, Scripture, sacraments, honest labor, chastity, almsgiving, truthfulness, peacemaking, and works of mercy.

87. Q. Are we bound to love only those who are like us? A. No; we are bound to love even our enemies and to show justice and mercy to all.

88. Q. What is required when we have harmed another? A. We must repent, confess the wrong, seek forgiveness, and make restitution where we are able.

Scripture Proofs

Ephesians 5:2; Matthew 25:35-40; Colossians 3:13

Teacher's and Advanced Notes

Teacher's Aim	Translate doctrine into habits of daily holiness.
Doctrinal Emphasis	Christian morality is not moralism but life in grace expressed through truth, mercy, chastity, justice, and reconciliation.
Pastoral Use	Use for ethics classes, pastoral counseling, and parish rules of life.
Common Error to Avoid	Avoid presenting Christian life as private spirituality divorced from conduct, restitution, and works of mercy.

Lesson Twenty-Second: On the Discipline of the Church

89. Q. What does the Church require of her faithful? A. The Church requires the faithful to gather for public worship on the Lord's Day and principal feasts, to pray faithfully, to receive the sacraments with due preparation, to support the Church's ministry, to live in repentance and charity, and to obey the lawful discipline of the Church.

90. Q. Why must worship be reverent and orderly? A. Worship must be reverent and orderly because the Church offers public praise to God and must do all things decently and in order.

91. Q. Why must the faithful support the Church? A. The faithful must support the Church so that worship, ministry, mercy, teaching, and mission may continue in good order.

Scripture Proofs

Hebrews 10:25; Galatians 6:6; Hebrews 13:17

Teacher's and Advanced Notes

Teacher's Aim	Teach that discipline protects communion, worship, and mission.
Doctrinal Emphasis	The Church's discipline is pastoral, ecclesial, and ordered toward holiness and common life.
Pastoral Use	Useful in membership preparation, stewardship teaching, and parish governance.

Common Error to Avoid	Do not portray discipline as arbitrary control. Its purpose is order, accountability, and fidelity.
------------------------------	---

Lesson Twenty-Third: On Death, Judgment, Heaven, and Hell

92. Q. What happens at death? A. At death the soul departs this life and comes under the judgment of God.

93. Q. What is heaven? A. Heaven is the state of everlasting joy in the presence of God.

94. Q. What is hell? A. Hell is the state of final separation from God through unrepented sin.

95. Q. Will the dead rise again? A. Yes; the dead shall rise again, and Christ shall judge the living and the dead.

96. Q. What should these truths teach us? A. These truths should teach us to live soberly, repent quickly, trust in Christ, and persevere in holiness.

Scripture Proofs

Hebrews 9:27; John 11:25; Revelation 20:12-15

Teacher's and Advanced Notes

Teacher's Aim	Teach the last things with sobriety, hope, and moral seriousness.
Doctrinal Emphasis	Judgment is real, heaven and hell are real, and Christian hope rests in the risen Christ.
Pastoral Use	Use in funeral teaching, penitential preaching, and moral formation.
Common Error to Avoid	Avoid speculation, sensationalism, or sentimental denial. The Church speaks plainly and hopefully because Christ has conquered death.

Appendix I. Daily Prayers for ICC Catechetical Use

The Sign of the Cross

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

The Lord's Prayer

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

The Angelic Salutation

Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us now and at the hour of our death. Amen.

The Gloria Patri

Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The Apostles' Creed

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 Spirit, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried. He descended to the dead; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Spirit; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

Prayer Before Study

O God, who art the source of wisdom and truth, illumine our minds by thy Holy Spirit, that we may learn faithfully, remember humbly, and live obediently the doctrine of Christ and the discipline of thy Church; through Jesus Christ our Lord. Amen.

Prayer After Study

We thank thee, O Lord, for the light of truth and the fellowship of thy Church. Grant that what we have learned with our minds we may keep in our hearts and practice in our lives; through Jesus Christ our Lord. Amen.

Prayer Before Holy Communion

Lord Jesus Christ, make me truly sorry for my sins, steadfast in faith, reverent in worship, and full of charity, that I may receive thy holy gifts with thanksgiving and live in thy peace. Amen.

Prayer for Peace Among Peoples

O God, who hast made of one blood all nations of men, grant peace among peoples, truth in speech, justice in judgment, and charity in all relations; through Jesus Christ our Lord. Amen.

Appendix II. Scripture Proofs

Lesson First: On the End of Man

Genesis 1:1; John 1:3; Genesis 1:26-27; Deuteronomy 6:5; Ecclesiastes 12:13; John 17:3

Lesson Second: On God and His Perfections

John 4:24; Psalm 139:1-6; Luke 1:37; Isaiah 6:3; Psalm 103:8

Lesson Third: On the Unity and Trinity of God

Deuteronomy 6:4; Matthew 28:19; 2 Corinthians 13:14

Lesson Fourth: On Revelation and Holy Scripture

Psalm 19:1; Romans 1:20; 2 Timothy 3:16-17; Hebrews 1:1-2; 1 Thessalonians 5:21

Lesson Fifth: On Creation

Genesis 1; Colossians 1:16; Hebrews 1:14; Jude 6

Lesson Sixth: On Humanity, Sin, and Grace

Genesis 3; Romans 3:23; Romans 5:12; Ephesians 2:8-9

Lesson Seventh: On the Incarnation and Redemption

John 1:14; Philippians 2:6-8; 1 Corinthians 15:3; Matthew 1:21

Lesson Eighth: On the Resurrection, Ascension, and Last Things

Luke 24:1-7; Acts 1:9-11; Matthew 25:31-32

Lesson Ninth: On the Holy Spirit and the Church

John 14:26; 1 Corinthians 12:4-11; 1 Corinthians 12:27

Lesson Tenth: On the Church, Her Order, and Her Mission

Matthew 28:19-20; Ephesians 4:11-13; 1 Peter 3:15

Lesson Eleventh: On the Sacramental Life in General

Matthew 28:19; Luke 22:19; John 20:22-23; James 5:14-15

Lesson Twelfth: On Holy Baptism

John 3:5; Romans 6:3-4; Ephesians 4:5

Lesson Thirteenth: On Holy Confirmation

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

Lesson Fourteenth: On the Gifts and Fruits of the Holy Spirit

Isaiah 11:2; Galatians 5:22-23

Lesson Fifteenth: On Holy Confession and Repentance

Mark 1:15; James 5:16; 1 John 1:9

Lesson Sixteenth: On Holy Eucharist

Luke 22:19-20; 1 Corinthians 10:16; 1 Corinthians 11:27-29

Lesson Seventeenth: On the Eucharistic Sacrifice and the Mass

Hebrews 13:15; Romans 12:1; 1 Corinthians 14:40

Lesson Eighteenth: On Anointing, Marriage, and Holy Orders

James 5:14; Matthew 19:4-6; 1 Timothy 4:14; Titus 1:5

Lesson Nineteenth: On Prayer

1 Thessalonians 5:17; Matthew 6:9-13; 1 Timothy 2:1-2

Lesson Twentieth: On the Commandments of God

Matthew 22:37-40; Exodus 20:1-17

Lesson Twenty-First: On the Christian Moral Life

Ephesians 5:2; Matthew 25:35-40; Colossians 3:13

Lesson Twenty-Second: On the Discipline of the Church

Hebrews 10:25; Galatians 6:6; Hebrews 13:17

Lesson Twenty-Third: On Death, Judgment, Heaven, and Hell

Hebrews 9:27; John 11:25; Revelation 20:12-15

Appendix III. Teacher's and Advanced Notes

The following notes enlarge the instructional purpose of each lesson and are intended for catechists, clergy, and advanced classes. They are not meant to replace the memorized answers, but to deepen understanding, guard doctrine, and aid pastoral application.

Lesson First: On the End of Man

Teacher's Aim: Lead the learner to see that human life has a divine purpose and is not self-created or self-directed.

Doctrinal Emphasis: The end of man is communion with God; salvation is not mere moral improvement but restored fellowship in Christ.

Pastoral Use: Use this lesson at the beginning of catechesis, in funeral preparation, and whenever the Church must teach a Christian account of human dignity.

Common Error to Avoid: Avoid presenting God as useful only for solving problems. The catechumen should first learn who God is and why the human person exists.

Lesson Second: On God and His Perfections

Teacher's Aim: Teach the divine attributes in a way that inspires awe, trust, repentance, and worship.

Doctrinal Emphasis: God is not one powerful being among others; He is the holy and perfect Creator whose justice and mercy are never in conflict.

Pastoral Use: This lesson supports prayer, confession, and moral instruction by showing why God is worthy of fear, love, and confidence.

Common Error to Avoid: Do not reduce divine mercy to indulgence or divine justice to harshness. Both belong to the one holy God.

Lesson Third: On the Unity and Trinity of God

Teacher's Aim: Establish the Church's central confession of one God in three Persons as the heart of Christian faith and worship.

Doctrinal Emphasis: The Trinity is mystery, not contradiction. Christian baptism, prayer, and doxology are Trinitarian because God Himself is Triune.

Pastoral Use: Return to this lesson whenever the learner is introduced to liturgy, the Creed, or the language of Father, Son, and Holy Spirit.

Common Error to Avoid: Avoid analogies that collapse the distinctions of the Persons or suggest that God merely appears in three modes.

Lesson Fourth: On Revelation and Holy Scripture

Teacher's Aim: Clarify the ICC distinction between respect for truth among the nations and the unique normativity of Holy Scripture in the Church.

Doctrinal Emphasis: Christ is the fullness of revelation, and the Bible governs preaching, doctrine, sacramental proclamation, and moral formation.

Pastoral Use: This lesson is essential for interfaith contexts, Bible study formation, and clergy teaching.

Common Error to Avoid: Do not teach interfaith respect as though all scriptures possess equal authority within the Church. Respect does not erase doctrinal order.

Lesson Fifth: On Creation

Teacher's Aim: Teach creation as good, ordered, and dependent upon God rather than as self-originating or accidental.

Doctrinal Emphasis: Creation is ex nihilo and therefore all creaturely existence is gift. Angels and humanity both belong to the created order and remain answerable to God.

Pastoral Use: Useful for explaining providence, human dignity, temptation, and spiritual warfare in sober terms.

Common Error to Avoid: Avoid speculative curiosity about angels or demons that distracts from worship, holiness, and trust in God.

Lesson Sixth: On Humanity, Sin, and Grace

Teacher's Aim: Show both the seriousness of sin and the primacy of grace, so the learner neither despairs nor excuses evil.

Doctrinal Emphasis: Humanity is fallen and cannot heal itself. Grace is God's free and healing action in Christ.

Pastoral Use: Important for examination of conscience, baptismal teaching, and understanding the need for repentance.

Common Error to Avoid: Do not present sin only as rule-breaking. It is a disordering of love and a rupture in communion with God and neighbor.

Lesson Seventh: On the Incarnation and Redemption

Teacher's Aim: Place Christ at the center of all catechesis as the one in whom doctrine, worship, and salvation meet.

Doctrinal Emphasis: The Incarnation is real; redemption is accomplished through Christ's once-for-all saving work.

Pastoral Use: This lesson anchors preaching, Holy Week teaching, and the interpretation of every sacrament.

Common Error to Avoid: Avoid reducing Jesus to merely a moral teacher or social reformer. He is the eternal Son made flesh for our salvation.

Lesson Eighth: On the Resurrection, Ascension, and Last Things

Teacher's Aim: Teach Christian hope as grounded in historical resurrection and living expectation, not vague optimism.

Doctrinal Emphasis: The risen and ascended Christ reigns now and will come again in glory.

Pastoral Use: Use this lesson in Eastertide, funeral catechesis, and to correct materialist or merely symbolic accounts of resurrection.

Common Error to Avoid: Do not treat resurrection as a metaphor for inner renewal only. The Church confesses the risen Lord and the future resurrection of the dead.

Lesson Ninth: On the Holy Spirit and the Church

Teacher's Aim: Help the learner understand that the Church is not merely an organization but a Spirit-given communion in Christ.

Doctrinal Emphasis: The Holy Spirit animates and sanctifies the Church while Christ remains her Head.

Pastoral Use: Important for teaching charisms, unity, mission, and the meaning of membership in the Church.

Common Error to Avoid: Avoid opposing Spirit and Church, as though visible order quenched spiritual life. The Spirit gives life to ordered communion.

Lesson Tenth: On the Church, Her Order, and Her Mission

Teacher's Aim: Explain why the Church needs doctrine, order, mission, and visible shepherding.

Doctrinal Emphasis: The Presiding Bishop guards the apostolic faith within the constitutional order of ICC; authority is ministerial, not self-invented.

Pastoral Use: Essential in confirmation, membership classes, and clergy formation.

Common Error to Avoid: Do not confuse charity toward other religions with doctrinal indifference, nor visible order with authoritarianism.

Lesson Eleventh: On the Sacramental Life in General

Teacher's Aim: Introduce the sacraments as the ordinary pattern of grace in the Church's life.

Doctrinal Emphasis: Sacraments are neither empty memorials nor magical mechanisms; they are Christ's gifts to His Body.

Pastoral Use: This lesson prepares for all the sacramental lessons that follow and should be revisited often.

Common Error to Avoid: Avoid treating sacraments as optional decorations added to faith. They belong to the Church's ordinary life of grace.

Lesson Twelfth: On Holy Baptism

Teacher's Aim: Teach Baptism as both incorporation and vocation.

Doctrinal Emphasis: In ICC theology, Baptism initiates the Christian into Christ and into the sacred diaconal life of service.

Pastoral Use: Critical for baptismal preparation, sponsor formation, and parish instruction on ministry.

Common Error to Avoid: Do not reduce baptism to naming, dedication, or mere public welcome. It is sacramental new birth and consecration.

Lesson Thirteenth: On Holy Confirmation

Teacher's Aim: Explain Confirmation as an ecclesial and sacramental strengthening, not only a rite of maturity.

Doctrinal Emphasis: Confirmation perfects baptismal grace and ordains the faithful into the priesthood of the confirmed.

Pastoral Use: Use in bishop's classes, adult instruction, and teaching on the priesthood of all believers in ICC terms.

Common Error to Avoid: Avoid teaching Confirmation merely as graduation from catechism. It is sacramental strengthening and ecclesial vocation.

Lesson Fourteenth: On the Gifts and Fruits of the Holy Spirit

Teacher's Aim: Move the learner from abstract doctrine to visible holy living.

Doctrinal Emphasis: The Spirit's gifts equip; the Spirit's fruits mature. Both are ordered toward sanctification and service.

Pastoral Use: Helpful in self-examination, spiritual direction, and Confirmation preparation.

Common Error to Avoid: Do not separate spiritual gifts from moral fruit. Charisms without holiness can mislead the faithful.

Lesson Fifteenth: On Holy Confession and Repentance

Teacher's Aim: Teach repentance as conversion of life and confession as a healing ministry of truth and mercy.

Doctrinal Emphasis: Confession is ordered toward absolution, counsel, amendment, and restored communion.

Pastoral Use: Use for penitential seasons, pastoral care, and preparation for Communion.

Common Error to Avoid: Avoid both extremes: treating confession as unnecessary on the one hand, or as a merely mechanical ritual on the other.

Lesson Sixteenth: On Holy Eucharist

Teacher's Aim: Form Eucharistic reverence and clarity around the ICC bread-and-water discipline.

Doctrinal Emphasis: The Eucharist is Christ-centered, ecclesial, sacramental, and celebrated according to the Church's settled discipline.

Pastoral Use: Use with first-communion candidates, servers, choir members, and all who need liturgical catechesis.

Common Error to Avoid: Do not use vague language that obscures the Church's actual practice. Teach clearly and reverently what the Church does.

Lesson Seventeenth: On the Eucharistic Sacrifice and the Mass

Teacher's Aim: Teach the language of sacrifice without confusion about Calvary.

Doctrinal Emphasis: The Mass does not repeat Christ's sacrifice; it is the Church's sacrifice of praise and thanksgiving in union with His once-for-all self-offering.

Pastoral Use: Vital for explaining traditional liturgical texts and ceremonial to parishioners and clergy.

Common Error to Avoid: Avoid language suggesting a second sacrifice of Christ or, conversely, reducing the Mass to mere commemoration without offering.

Lesson Eighteenth: On Anointing, Marriage, and Holy Orders

Teacher's Aim: Clarify the relationship between the Church's sacramental life and her ordered oversight.

Doctrinal Emphasis: ICC distinguishes the broader priesthood of the confirmed from Holy Orders in the strict episcopal sense.

Pastoral Use: Important for marriage preparation, hospital ministry, ordination teaching, and ecclesial identity.

Common Error to Avoid: Do not collapse all ministry into one undifferentiated category. The Church teaches distinct sacramental participations and offices.

Lesson Nineteenth: On Prayer

Teacher's Aim: Teach prayer as the ordinary breath of Christian life rather than an occasional aid in crisis.

Doctrinal Emphasis: Prayer is personal and ecclesial, contemplative and practical, Trinitarian and Christ-centered.

Pastoral Use: This lesson is useful in family devotion, confirmation preparation, and parish prayer groups.

Common Error to Avoid: Avoid reducing prayer to asking for things. Adoration, thanksgiving, repentance, and intercession all belong to mature prayer.

Lesson Twentieth: On the Commandments of God

Teacher's Aim: Show the moral law as a pattern of love rather than a merely punitive code.

Doctrinal Emphasis: Love of God and neighbor summarizes and orders the commandments.

Pastoral Use: Foundational for moral catechesis, examination of conscience, and Christian citizenship.

Common Error to Avoid: Do not oppose law and grace as enemies. Grace enables the life of obedient love.

Lesson Twenty-First: On the Christian Moral Life

Teacher's Aim: Translate doctrine into habits of daily holiness.

Doctrinal Emphasis: Christian morality is not moralism but life in grace expressed through truth, mercy, chastity, justice, and reconciliation.

Pastoral Use: Use for ethics classes, pastoral counseling, and parish rules of life.

Common Error to Avoid: Avoid presenting Christian life as private spirituality divorced from conduct, restitution, and works of mercy.

Lesson Twenty-Second: On the Discipline of the Church

Teacher's Aim: Teach that discipline protects communion, worship, and mission.

Doctrinal Emphasis: The Church's discipline is pastoral, ecclesial, and ordered toward holiness and common life.

Pastoral Use: Useful in membership preparation, stewardship teaching, and parish governance.

Common Error to Avoid: Do not portray discipline as arbitrary control. Its purpose is order, accountability, and fidelity.

Lesson Twenty-Third: On Death, Judgment, Heaven, and Hell

Teacher's Aim: Teach the last things with sobriety, hope, and moral seriousness.

Doctrinal Emphasis: Judgment is real, heaven and hell are real, and Christian hope rests in the risen Christ.

Pastoral Use: Use in funeral teaching, penitential preaching, and moral formation.

Common Error to Avoid: Avoid speculation, sensationalism, or sentimental denial. The Church speaks plainly and hopefully because Christ has conquered death.

Editorial Note

This formal print edition presents the larger catechism in a church-book format suitable for teaching, study, and review.

For official promulgation, the text should receive final episcopal, theological, and liturgical review, especially where terminology is distinctive to the settled doctrine and sacramental practice of The Interfaith Christian Church.