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Mart. Luther.

That I May Be His Own

AN OVERVIEW OF LUTHER'S CATECHISMS

Charles P. Arand

CONCORDIA PUBLISHING HOUSE • SAINT LOUIS

To My Children
Becky and Benjamin

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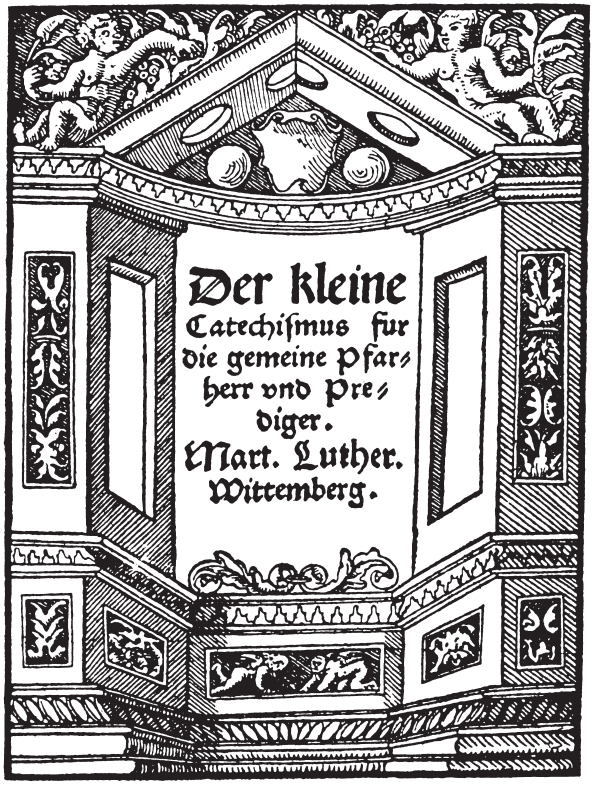
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Catechiſmus für
die gemeine Pfar-
herr vnd Pre-
diger.
Mart. Luther.
Wittemberg.

Abbreviations

Brecht, *Luther*	Martin Brecht, *Martin Luther*, 3 vols., tr. James L. Schaaf (Philadelphia, Minneapolis: Fortress Press, 1985–1993).
BSELK	*Die Bekenntnisschriften der evangelisch-lutherischen Kirche*, ed. Hans Lietzmann et al. (2nd ed. Rev. Göttingen: Verlag Vandenhoeck and Ruprecht, 1952).
Geffcken	Johannes Geffcken, *Der Bildercatechismus des fünfzehnten Jahrhunderts und die catechetischen Hauptstücke in dieser Zeit bis auf Luther* (Leipzig, T. O. Weigel, 1855).
Kolde-Dewell	Dietrich Kolde, *A Fruitful Mirror or Small Handbook for Christians*, tr. Robert B. Dewell, in *Three Reformation Catechisms. Catholic, Anabaptist, Lutheran*, ed. Denis Janz (Lewiston: The Edwin Mellen Press, 1982), 29–130.
LC	Large Catechism. Quotations from the Large Catechism are from *The Book of Concord*, ed. Theodore Tappert (Philadelphia: Fortress Press, 1959).
LPB	*Little Prayerbook*. *LW* 43.
LW	*Luther's Works*. American Edition, Jaroslav Pelikan and Helmut T. Lehmann, gen. eds., 55 vols. (Philadelphia: Muhlenberg and Fortress Press, St. Louis: Concordia Publishing House, 1955–86).
Meyer	Johannes Meyer, *Historischer Kommentar zu Luthers Kleinem Katechismus* (Gütersloh: Bertelsmann Verlag, 1929).
NCE	*New Catholic Encyclopedia*, ed. The Catholic University of America, 15 vols., 3 supplement vols. (New York: McGraw-Hill Book Company, 1967–1988).
PE 2	*Works of Martin Luther*. The Philadelphia Edition, 2 (Philadelphia: Muhlenberg Press, 1943).
PL	*Patrologia latina*. ed. J. P. Migne. 217 vols. Paris, 1844–64.
Peters	Albrecht Peters, *Kommentar zu Luthers Katechismen*, 5 vols., ed. Gottfried Seebaß (Göttingen: Verlag Vandenhoeck and Ruprecht, 1990–1994).
SC	Small Catechism. Quotations from the Small Catechism are from *The Small Catechism: 1986 Translation* (St. Louis: Concordia, 1986).
SF	Short Form of the Ten Commandments, Creed, and Lord's Prayer — *Works of Martin Luther*. The Philadelphia Edition, 2 (Philadelphia: Muhlenberg Press, 1943).
Tappert	*The Book of Concord: The Confessions of the Evangelical Lutheran Church*, edited by Theodore Tappert (Philadelphia: Fortress Press, 1959).
WA	*Dr. Martin Luthers Werke*. Kritische Gesamtausgabe. Schriften (Weimar: Böhlau Verlag, 1883).

WABr	*Dr. Martin Luthers Werke*. Kritische Gesamtausgabe. Briefwechsel, 18 vols. (Weimar: Verlag Hermann Böhlaus Nachfolger, 1930–85).
WATr	*Dr. Martin Luthers Werke Tischreden*. Kritische Gesamtausgabe. Briefwechsel, 18 vols. (Weimar: Verlag Hermann Böhlaus Nachfolger, 1930–85).
Weidenhiller	P. Egino Weidenhiller, *Untersuchungen zur deutschsprachigen katechetischen Literatur des späten Mittelalters nach den Handschriften der Bayerischen Staatsbibliothek* (München: Beck'sche Verlagsbuchhandlung, 1965).

Foreword

Like every other confession of faith penned by human hand, Luther's "here I stand" before the children of Germany, his Small Catechism, arose out of a specific historical context. It reflects that context in many ways. The dire spiritual situation of the Saxon peasants moved the reformer to write the sharp words of his preface and to give concrete suggestions for meeting their need to learn the biblical message and to incorporate it into their daily living. The world in which he grew up led Luther to be concerned about care for fields and livestock, and to divide political responsibilities among subjects and rulers instead of citizens and elected officials, to attack witchcraft, and to pray for good weather and good harvests.

Yet more than most texts which direct the biblical Word to specific groups of hearers, the Small Catechism rises easily out of its original historical context and gives voice to human concerns and to God's message for hearers and readers in other cultures. In cultures throughout the world, Christians have adapted it for use in leading children and adults to a deeper understanding of the Gospel of Jesus Christ and to a fuller exercise of life in him.

For Luther intended his Small Catechism as a handbook for Christian living, a primer for making God's children wise about salvation through faith in Christ Jesus and for equipping them for every good work. He designed the Catechism, as Professor Arand's study demonstrates, to begin by bringing its users to repentance through the proclamation of God's Law in the Ten Commandments. The reformer then, of course, turned to the Gospel, as the Creed summarizes God's love as Father, Son, and Holy Spirit, in his work of creation, redemption, and sanctification. Luther continued by treating the "first exercise of faith," prayer, in line with medieval catechetical custom, and then he provided instruction in how the Word of God works in believers' lives, in the means of grace. The design of the Catechism builds upon this sketch of biblical teaching by offering a framework for the practice of the Christian's daily life. That life includes meditation and prayer, so Luther offered suggestions for regular devotional reflection on the Catechism as a summary of biblical passages which contain instruc-

tion for the conduct of the callings of the Christian life, in home, at work, in the community, and in the congregation.

At the beginning of the twenty-first century, Lutheran churches throughout the world need to refresh and repeat Luther's insights for their neighbors. For everywhere in the world churches of the Lutheran confession are learning to express anew their own identity as confessors of the Gospel of Jesus Christ. In western and northern Europe, the traditional heartland of Luther's teaching, the churches have lost the trust of their people. In longstanding Lutheran communities in central and eastern Europe, the faithful are learning to reformulate the faith for life in a society that is not only post-Marxist but also imitates the post-modern features of Western neighbors. In North America, the identity of churches no longer shaped by immigrant dreams and defenses must find new expressions. In Lutheran mission churches in Africa, Asia, and Latin America, the confession of the faith of the Augsburg Confession and Luther's catechisms has an important role to play in the life of rapidly growing congregations. Everywhere in the world Lutherans are searching for ways to make their voices heard and to exercise the ecumenical responsibility of bringing our distinctive contributions to the whole church. In this process, the catechisms of Luther will continue to serve as a most helpful tool.

For the structure of the Small Catechism, leading from repentance to faith, from Law to Gospel, and then to the practice of the faith in daily life, commends itself for shaping Christian instruction not only in Lutheran churches but also in the whole household of faith. The contents of the pages of the Catechism present a crisp and living summary of the biblical faith without parallel. The sprightly expressions of Luther's text provide formulations of the biblical message easily learned by heart and repeated in conversation and in prayer.

This volume acquaints its readers with the historical setting in which Luther composed his catechisms. Professor Arand's carefully crafted survey of the context of medieval instruction and piety bring to life the habits of mind which Luther inherited as a member of the church and a student of theology as well as the concerns for the spiritual welfare of his people which moved him to prepare a course of instruction for them. Arand's own investigations of medieval and sixteenth century approaches to instruction in the biblical message and to the cultivation of piety stand here as an enrichment of the research of the last century. This research itself has added much to the ability of our contemporaries to understand and use Luther's handbook for Christian living, and Arand's digest of the research

is helpful for applying its insight to our time. In addition, Arand's theological analysis sharpens the reader's skills in such application, with its deep appreciation of the Law/Gospel rhythm that sets the life of repentance in place for those who are introduced to the Christian faith by Luther's Catechism. Like that handbook, this volume will reach beyond the context of its author to assist pastors, parishes, and parents in all corners of the world to bring the Word of God to young children and new believers entrusted to their care.

The Small Catechism is an instrument of the Gospel of Jesus Christ for just such a time as ours. Arand provides significant help for all who wish to use it as a handbook for introducing God's children to the proper understanding and practice of their faith.

— Robert A. Kolb
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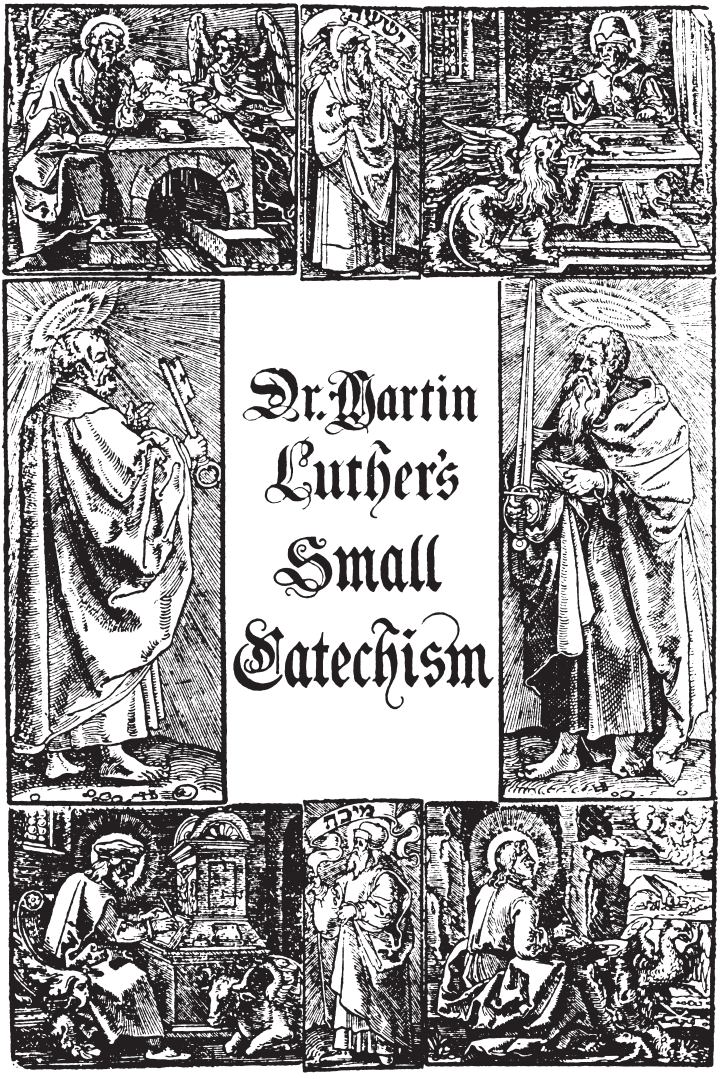

Dr. Martin Luther's Small Catechism

Acknowledgements

Upon arriving at the seminary, my teaching responsibilities included courses on the Lutheran Confessions. At that time, I wanted to acquaint myself thoroughly with the documents themselves, to which end I decided to embark upon a systematic study of them. I planned to take five years in order to familiarize myself with both the primary sources and secondary literature of each document.

I chose to begin with Luther's catechisms, partly because I had thoroughly enjoyed teaching them in the parish. Moreover, having just arrived from the parish, these texts would keep me in touch with an important component of pastoral work. I also chose them partly because they were among the briefer of the Lutheran confessional documents. That was ten years ago. It took two years simply to work through all of the material available on the First Commandment alone. If that were not enough, the appearance in print of Albrecht Peters's masterwork served as a further stimulus to my work, particularly in picking up certain points that Peters had not.

Along the way, I have received much encouragement and assistance in order to bring this work to print. My colleague Robert Kolb, in particular, has been very supportive, especially when I felt overwhelmed with the magnitude of the task. Another colleague, Paul Robinson, has been especially helpful in pointing out resources for identifying the continuity (and hence catholicity) of Luther's catechism with the church's catechetical work throughout the Middle Ages. Many of my other colleagues, James Voelz, Paul Raabe, Robert Rosin, J. A. O. Preus, and Andy Bartelt have shown remarkable patience with my obsession for and endless discussion of the catechism. I thank them all for not only their forbearance, but also their encouragement.

There were also a number of student assistants without whom I could not have completed this work. Early in the task, John Karle performed a yeoman's task in tracking down many of the original sources and doing much of the basic bibliographical work. More recently, graduate students Tom Eggers and Jaim Gann have greatly assisted me through their edito-

rial work, especially the tedious task of making sure that all of the footnotes were in order. Similarly, Al Collver has given much assistance in obtaining good copies of woodcuts from the catechism for this book.

Finally, I want to thank my wife Betty and my children, Benjamin and Becky, for their patience as I labored to bring this project to conclusion. At times, no doubt they were convinced that I was in another world, especially when I was seemingly unresponsive to their questions and conversations. As is probably the case in most such projects, this book took longer than expected to write. Thus, I also thank them for the time that they ungrudgingly granted me.

Introduction

A Book for the Ages

The Reformation began as a debate among theologians, academicians, and churchmen when Luther posted his 95 Theses for discussion in 1517. But by the mid-1520s, and especially following a visitation of the churches in 1528, it became painfully evident that the Reformation had not taken hold at the grassroots of the population as once hoped. If it was to succeed, it needed to develop evangelical institutional supports such as church orders, liturgies, hymnals, and catechisms to replace the old ones that had been cast aside in the early heady days of the Reformation. The latter half of the 1520s witnessed a flurry of activity on all these fronts, particularly in the production of catechisms that culminated in 1529 when Luther published his Small and Large Catechisms. More than any other document, the Small Catechism would secure Luther's revolution.[1] It would "immediately become and permanently remain the single most typical and influential statement of the Protestant faith."[2] Just as it is difficult to imagine the Anglican Reformation without the *Book of Common Prayer* or the Calvinistic Reformation without the *Institutes on the Christian Religion*, so it is impossible to imagine the Lutheran Reformation without Luther's Small Catechism.

Following its publication, the Small Catechism became the most widely used pedagogical, theological, and confessional text among Lutherans for the next 450 years.[3] Wherever Lutherans undertook the training of the young in the faith, they used this text. Whenever they shipped the message overseas, they equipped missionaries and catechists with this text. Already by the end of the sixteenth century Lutherans had translated it into nearly every language on the continent. By the end of the next century, it had found its way to nearly every continent of the world and had begun to take root in the New World.[4] Over the next 200 years, the Small Catechism provided a common text for linking Lutherans together despite the wide geographical dispersion of Lutherans and despite the subsequent history of Lutheran disunity.

Throughout these years, the catechism was the one theological text of the church, besides the Bible, that was read, learned, and prayed by rank-and-file church members. Its text has been read from the lectern and its contents preached from the pulpit. Its explanations were used in the school classroom or in *Kinderlehre* connected to the Sunday service. As a result, the Small Catechism cultivated a Lutheran pattern of thought, served as the basis for a common grammar, and provided a pattern of piety for countless people around the world down to the present day. Martin Marty, reflecting on the impact of his own catechization in the 1930s admitted, "I can testify that the little book was a constant companion, its every page subjected to memory.… Several decades of graduate theology have not succeeded in supplanting in my mind a view of the structure of the universe that the faith, which Luther's book with its 'Chief Parts' provided."[5] In other words, it has stamped the minds of children and parents with the deepest concepts of the faith itself. For that reason, it often became the day-to-day working theology of people and pastors alike.

It seems though, that in the waning days of the twentieth century, the catechism is losing the role that it has played during the past four centuries. Increasingly, the adults who enter the church today have little to no Christian memory—even from childhood.[6] If they as parents have not been trained in the catechisms, the church cannot expect that the children of these adults will be formed in the faith at home. In the church, pastors themselves are using the catechism less and less as the primary text for catechetical instruction—especially for adults. Outlines of Christian doctrine or surveys of biblical theology have supplanted the catechism. James Nestingen has described our situation on the eve of a new millennium well: "It [the Small Catechism] is no longer the working paradigm, encompassing the witness of Scripture in the language of daily experience to serve preaching and reflection on the church's faith and mission."[7]

At the same time, however, there are small signs that the climate may be ripe for recovering and rediscovering the catechism's value for the church. In the wider culture one hears the cry "to teach the basics—simply, directly, consistently, energetically."[8] This applies also to the church, for those who are entering through its doors are not only biblically illiterate, but they live in a universe of religious options. As a result, many have become eclectic and syncretistic in their spiritual lives. They regard religion primarily as a subjective internal experience rather than a faith that has anything to do with the objective content of doctrine. But this is precisely where the catechism becomes important. It integrates theology and life. It fastens

people's attention on the basics of both so that they are not distracted by peripheral concerns. Thus by getting back to basics, as it were, the church has the opportunity to rediscover and recover something of the original purpose of the catechism.

Literature on the Catechism

Given the nature of the catechism along with its history of use, one can expect there to be an equally rich body of literature on the catechism. In general, the literature can be divided into several categories: popular introductions, instructional manuals, doctrinal compendiums, historiographical works, and theological commentaries.

The type of commentary on the Small Catechism that has the longest pedigree, reaching back to the days of the Reformation itself, are those instructional manuals that provided explanations (in the form of questions and answers) on Luther's own words. They would also provide many Scriptural passages to deepen, illumine, and support Luther's texts. Some of these began to appear already during Luther's lifetime as, for example, the Catechism of Justus Menius (1532) and the Small and Large Catechisms by Johannes Spannenberg (1549).[9] One of the most influential of this genre was written by Johann Conrad Dietrich: *Institutiones Catecheticae* (1613) and its *Epitome* (1616). The latter became the basis for the catechism prepared by C. F. W. Walther and used in The Lutheran Church—Missouri Synod for several generations.

Often these works not only provided comments on Luther's text but amplified it with discussions of other topics not covered by Luther, until they expanded to become compendiums or manuals of Christian doctrine suitable for university training.[10] At times then, their length and complexity lost sight of the simplicity of Luther's text and became difficult for children. By the nineteenth century, Wilhelm Loehe encouraged instead that:

> One should rather make the catechism itself the object of instruction. It is a true reflection of the Word of God, a Bible for the laity, and a delight to theologians. It is the periphery which the teacher, surrounded by his pupils, should learn to point to, repeat, and understand. It is no small thing to have an understanding of the words of the Small Catechism.… We should not add anything to it or take anything from it but hold to its words.[11]

This view recognizes that the Small Catechism does not address all of the theological topics of dogmatics. Instead, it sounds certain key themes that

1

What Makes a Catechism?

The Classic Texts of the Small Catechism

The term "catechism" conjures up memories for many adults of a little question and answer textbook once used in seventh and eighth grade in order to prepare for the rite of passage known as confirmation.[1] Such an understanding of the Small Catechism is too constrictive. For Luther, a catechism was both more basic and more far-reaching. In the catechism, the church has gathered the fundamental components of Scripture that go to the heart of defining what it means to be a Christian. It identifies those elements that constitute the very identity of a Christian. This is who we are. Thus, near the end of his life Luther could write Katie to quell her fears and say, "You, dear Katie, read John and the *Small Catechism*, about which you once said: Everything in this book has been said about me" (*LW* 50: 302). And so on its title page Luther describes the Small Catechism as an *Enchiridion*, that is, a handbook, manual, or guide on being a Christian.[2] Put another way, one might describe it as a *Vademecum*, that is, "a spiritual companion on a man's journey from cradle to grave; the Christian's book of daily prayer and meditation."[3]

The reason for Luther's deeper and more penetrating view of the catechism's formative function lies in his understanding of what constitutes a catechism.[4] In the preface to the Large Catechism, he states that a catechism's "contents represent the minimum of knowledge required of a Christian. Whoever does not possess it should not be reckoned among Christians nor admitted to the sacrament, just as a craftsman who does not know the rules and practices of his craft is rejected and considered incompetent" (LC Short Preface, 2). This suggests that "just as a craftsman's knowledge is not merely intellectual but defines his very existence, so too knowledge of the catechism defines the life of the Christian. It gives substance and direction to the faith."[5] It changes the way people think and act. Put another way, the catechism deals with the formation of a Christian *habitus* of the mind and heart, which

"look[s] at life and live[s] not from our perspective—that's philosophy—but from God's perspective—that's theology."[6]

Ordinarily, but not always, the church conveyed the basic knowledge of what it means to be a Christian at the point of a person's entrance into the church, namely, Baptism. In his Foreword to the *German Mass*, Luther writes:

> Catechism means the instruction in which the heathen who want to be Christians are taught and guided in what they should believe, know, do, and leave undone, according to the Christian faith. That is why the candidates who had been admitted for such instruction and learned the Creed before their Baptism used to be called *catechumenos*. (*LW* 53:64)[7]

Luther recognized that catechesis provided the counterpart to Baptism for the making of disciples. If Baptism carries us into the church by transferring us from the kingdom of Satan into Christ's kingdom,[8] catechesis imparts the mind of Christ so that we put to death the old ways of thinking and bring to life new patterns of thought.[9] Taken together, both sides of the Great Commission, "baptize and teach," were carried out by the church. In the early church, the catechetical instruction preceded Baptism (when adult Baptism was still common), and during the Middle Ages through the Reformation it took place after Baptism (since infant Baptism had become the norm). In both cases, to receive instruction was to confess oneself a Christian.

Luther's view of the catechism as changing the way we think, as well as its tie to Baptism, is rooted in the Scriptures. The New Testament is replete with examples that our new status brought by Christ must lead to new patterns of thought and with it to new forms of living. So Jesus exhorted Peter to turn his back on Satan and learn to "think the things of God" (Matthew 16:22). In the preceding verses, this involves the confession of the Gospel, namely, that Jesus is the Christ (v. 16). In the subsequent verses, it means living out the ramifications of this confession, namely, "pick up your cross and follow me" (v. 23).

Elsewhere, Paul stresses the same thing when he says, "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind" (Romans 12:2). Drawing on the imagery of Baptism, in Colossians 3:2, Paul makes the connection directly to Baptism: "raised with Christ, set your minds on the things that are above, not on earth, for you have died, and your life is hid with Christ in God." Philippians 2 exhorts people to have the same mind of Christ, who "did not hang onto divinity, but took the form of a servant." Here Paul stresses that we must first think and believe like Christians before we act and live like Christians. Thinking the things of God and living from God's perspective ultimately means that

we learn how God relates to us in order to cultivate a habit of the mind and heart that is lived from faith to faith.

The Heart and Core of a Catechism

The term "catechism"[10] cannot be defined simply as any elementary instruction in the faith without resulting in a uselessly broad definition in which everything in the church potentially becomes catechetical. So what is it that a Christian needs to know? From very early in its history, the church identified certain topics as essential.[11] By the late Middle Ages when those topics had multiplied extensively, authors distinguished between kinds of knowledge: those parts that are perennially necessary to know for salvation, and those that belong to particular needs and situations.[12] With regard to the former, every Christian needed to know the triad of Creed, Lord's Prayer, and some kind of moral norm like the Ten Commandments.

The faith expressed in the Creed laid the foundation for the Christian life. It outlined the central acts of God upon which the Christian life is based. As the second section of the catechism, the Lord's Prayer was ranked equal in importance with the Creed. It contained everything that a Christian should seek from God. Finally, the Ten Commandments served as the moral norm for the Christian life. Because these three parts defined the core of a catechism, Luther could state that the papal church had the true catechism (WA 26:147, 15–38; *LW* 40:23f.). Also, when Luther speaks about preaching on the catechism (LC Short Preface 25) this is what he means. Thus the publication of his December 1528 sermons is simply titled, "Ten Sermons on the Catechism" (*LW* 51:137–93; WA 30:I, 57–122).

Those basic texts have proven to be perennially relevant and contemporary expressions of Christian existence. They define what it is that makes a catechism a catechism more than any particular mode of presentation or setting. In fact, by identifying the catechism with this syllabus (Decalogue, Creed, Lord's Prayer) one may consider under the genre of "catechism" all the various methods of catechizing (preaching, teaching, question and answer), modes of presenting the catechism (posters, pictures, booklets), settings for teaching the catechism, (church, school, home), texts of varied lengths (small and large catechisms), different audiences (clergy, parents, children), multiple uses (preparation for Baptism, confession, and the Lord's Supper, basis for meditation), and different ends (reformation, evangelism, assimilation). Even, in Luther's works we can apply the term

"catechism" to writings as diverse as Luther's Short Form (1520), his *Little Prayer Book* (1522), the Small Catechism, and the Large Catechism.[13]

From his earliest thinking on the subject, Luther regarded the Ten Commandments, Creed, and Lord's Prayer as the heart of a catechism. In connection with his *German Mass*, Luther proposed that the church also needs, in addition to a worship service in the vernacular, "a short catechism on the Creed, the Ten Commandments, and the Our Father" (*LW* 53:64). He then explains why: "These three plainly, briefly, contain exactly everything that a Christian needs to know" (*LW* 53:64–65). In his December 1528 sermons, he calls these texts the "elements and fundamentals of Christian knowledge and life" (*LW* 51:135). He notes also in the Large Catechism that these three parts "constitute the heritage of Christendom from ancient times" (LC Short Preface 6).

Several years later, Luther elaborated on what he meant. "And all of this we have received from the beginning of Christendom. For there we see and grasp the way in which the Creed, the Our Father, and the Ten Commandments were put together as a short summary and doctrine for the young and for those in need of instruction. From early on this is what was called a 'catechism.'"[14] At the same time, Luther recognized that the church gave these chief parts different emphases during different periods of its history and used them for different purposes.

Creed and Lord's Prayer

In the third and fourth centuries, the Creed and Lord's Prayer played important roles in the pre-Baptismal instruction of catechumens.[15] Within the context of the Baptismal vow, the Creed and Lord's Prayer served as the texts that expressed the new spiritual existence of the convert. The Creed, as it unfolded the Baptismal formula, was part of the *traditio* and *redditio symboli*—the formal presentation of the Creed to the catechumen and its subsequent recitation by the Baptismal candidate just prior to Easter.

The imparting of the Creed in Rome also included the *traditio orationis dominicae* (formal presentation of the Lord's Prayer).[16] In Augustine's day, the Creed would be given to the catechumens two weeks before Easter and would be accompanied with exhortations to learn and assimilate it, along with a phrase by phrase explanation of its content. A week later, eight days before Easter, the catechumen would recite it back to the bishop at which time Augustine provided another sermon on it.[17] That same day, he would present them with another of the church's treasures, the Lord's Prayer, along with an explanation. The catechumen would recite it then on Easter Eve.[18]

For the early church fathers, the Creed provided a brief compendium of Scripture. The Creed would illuminate the Scriptures while the Scriptures would prove the truth of the Creed.[19] They used a number of metaphors to bring out this relationship. In the case of Cyril, the phrases of the Creed charted out the main lines of the catechetical edifice while the biblical stories shaped its interior. Caesarius of Arles also used the analogy of a structure: "The Creed is like an exceedingly beautiful building which is well begun; it has a very firm foundation, and an immortal summit, for it has God as its beginning and eternal life at the end."[20] Augustine saw the Creed as a compendium of the core elements of the biblical faith[21] that allowed catechumens to step back and scan the horizon of Scripture in a single glimpse. In a sense, it provided a map to read the biblical terrain.[22] As such, the creed linked the catechumen to a community of fellow searchers and travelers. Peter Chrysologus told his catechumens how the Creed opens up the wealth of faith to them. "As a spring gushes out of a small opening and broadens out with its copious flowing waters, just so does the doctrine in the compressed language of the Creed open up the widest paths of belief. And just as a root set deep into the earth sends its shoots far into the air, so does faith rooted deep in the heart spring up to the utmost height of belief."[23]

If the Creed provided a summary of the heart of Scripture, the Lord's Prayer was an appropriate companion. The Lord's Prayer provided access to common participation in the liturgical service for participation also meant learning how to pray. Augustine explains that the proximity of the Creed and Lord's Prayer links *orthodoxia* ("right belief") with *eusebeia* ("right worship"). "You have been taught the creed first, so that you may know what to believe, and afterwards the prayer, so that you may know whom to call upon. The creed contains what you are to believe; the prayer, what you are to ask for."[24]

In general, many of the fathers focused on the Lord's Prayer as the best of prayers and as an incentive to pray because it was given by Christ himself. Peter of Chrysologus brings this out nicely. "Christ taught us to pray briefly. Why will he not give himself to those who entreat him, since he gave himself to those who did not ask him? Or what delay in answering will he show who by formulating prayers has thus anticipated his suppliants' desire?"[25] Others, such as Gregory of Nyssa went on to speak of the Lord's Prayer as part of the spiritual equipment of the Christian. In particular, as prayer unites us with God himself, so it separates us from the devil. "For the effect of prayer is union with God, and if someone is with God, he is