

The Catechism
of the
Reformed Anglican
Catholic
Church

Compiled & Edited
by
Wyatt Pruitt



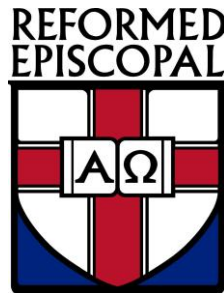
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PREFACE

The Church of America over the past 100 years has become anti-theological. To become anti-theological is to become Anti-Christian. This is because the right relationship with God requires the right knowledge of God. Yes, true religion requires faith and alms, but this all starts with a basic foundation on WHO God is. Even the Demons know who God is, yet American “Christians” do not seem to know him. This catechism is designed to take the Christian on a journey from the most basic theology of who God is to a more advanced understanding to give a foundation for the life long privilege of learning who God is. That is not to say that knowledge is the end of our religion. This is the foundation of knowing God. Truly knowing God starts with the foundation of theological truths and expands into the heart and soul of the individual which then, by faith, is enacted in the world. By the end of the first study of this catechism, along with a reading of the Bible, the

Christian should have the basic equipment for the battle of Christian life. It is dangerous in the world, the Devil is prancing, ready to attack at any moment, so take this book, and ready yourself with the knowledge of WHO God is, so that you may be able to defend yourself and others from the lies of the Devil as Jesus did in the wilderness.

“And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” - Matthew 4:3-4 KJV

The Christian Life

A General Rule of Life

The Fast

1. Fast on Fridays until 5pm
2. Fast on Ash Wednesday Good Friday, & Ember day
3. Fast from all food Saturday midnight until Sunday morning Eucharist
4. I will never consume an inordinate amount of Alcohol

The Feast

1. I will daily reflect on my life and apply the Law and the Gospel to it.
2. I will spend at least 15 minutes in meditation on scripture at least once per week.
3. I will pray a form of Morning & Evening Prayer everyday
4. If I cannot complete one of the offices at the closest opportunity I will read a psalm.
5. I will order my feasting to that of the Church Calendar
6. I will make Auricular confession to a presbyter at least once per year
7. If I am unable to make a weekly Eucharist I will commit an act of Spiritual Communion.

The Ten Commandments

God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

Thou shalt not make unto thee any idols

Thou shalt not take the name of the Lord thy God in vain

Remember the sabbath day, to keep it holy

Honour thy father and thy mother

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet

Summary of the Law

And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

The Nicene Creed

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of

God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father [and the Son]; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. 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 7 Deadly Sins

1. Pride
2. Greed
3. Wrath
4. Envy
5. Lust
6. Gluttony
7. Sloth

The 4 Cardinal Virtues

1. Wisdom
2. Moderation
3. Courage
4. Justice

The 3 Theological Virtues

1. Faith
2. Hope
3. Charity

The Beatitudes

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

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

The Shema

Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

Institution of Baptism

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Institution of the Lord's Supper

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped,

saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

Institution of the Christian Presbyterate

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

The Comfortable Words

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Matt. 11:28

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 3:16

Hear also what Saint Paul saith.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

1 Tim. 1:15

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the

propitiation for our sins: and not for ours only, but also for the sins of the whole world.

1 John 2:1-2

The Christian Hope

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

Rev. 22:1-7

Small Catechism

that is to say, an Instruction,
to be Learned by Every Person before he
be brought to be Confirmed
by the Bishop.

With Additions from the Offices of Instruction

1. **QUESTION.** What is your Name?

Answer. N. or N. N.

2. **Question.** Who gave you this Name?

Answer. My Sponsors in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

3. **Question.** What did your Sponsors then for you?

Answer. They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; Secondly, that I should believe all the Articles of the Christian Faith; And Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

4. **Question.** Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

5. **Catechist.** Rehearse the Articles of thy Belief.

Answer. I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

6. **Question.** What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world. Secondly, in God the Son, who hath redeemed me, and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God.

7. **Question.** You said that your Sponsors did promise for you, that you should keep God's Commandments. Tell me how many there are?

Answer. Ten.

8. **Question.** Which are they?

Answer. The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

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

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

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy

gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

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

9. **Question.** What dost thou chiefly learn by these Commandments?

Answer. I learn two things; my duty towards God, and my duty towards my Neighbour.

10. **Question.** What is thy duty towards God?

Answer. My duty towards God is To believe in him, to fear him, And to love him with all my heart, with all my mind, with all my soul, and with all my strength: To worship him, to give him thanks: To put my whole trust in him, to call upon him: To honour his holy Name and his Word: And to serve him truly all the days of my life.

11. Question. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour is To love him as myself, and to do to all men as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; But to learn and labour truly to get mine own living, And to do my duty in that state of life unto which it shall please God to call me.

12. Catechist. My good Child, know this; that thou art not able to do these things of thyself, nor to walk in the Com- mandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.

Answer. 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.

13. **Question.** What desirest thou of God in this Prayer?

Answer. I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that are needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers both of soul and body; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

14. **Question** WHEN were you made a member of the Church?

Answer. I was made a member of the Church when I was baptized.

15. **Question.** What is the Church?

Answer. The Church is the Body of which Jesus Christ is the Head, and all baptized people are the members.

16. **Question.** How is the Church described in the Apostles' and Nicene Creeds?

Answer. The Church is described in the Creeds as One, Holy, Catholic, and Apostolic.

17. **Question.** What do we mean by these words?

Answer. We mean that the Church is One; because it is one Body under one Head; Holy; because the Holy Spirit dwells in it, and sanctifies its members; Catholic; because it is universal, holding earnestly the Faith for all time, in all countries, and for all people; and is sent to preach the Gospel to the whole world; Apostolic; because it continues stedfastly in the Apostles' teaching and fellowship.

18. **Question.** What is your bounden duty as a member of the Church?

Answer. My bounden duty is to follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of his kingdom.

19. **Question.** What special means does the Church provide to help you to do all these things?

Answer. The Church provides the Laying on of Hands, or Confirmation, wherein, after renewing the promises and vows of my Baptism, and declaring my loyalty and devotion to Christ as my Master, I receive the strengthening gifts of the Holy Spirit.

20. **Question.** After you have been confirmed, what great privilege doth our Lord provide for you?

Answer. Our Lord provides the Sacrament of the Lord's Supper, or Holy Communion, for the continual strengthening and refreshing of my soul.

21. **Question.** How many Sacraments hath Christ ordained in his Church?

Answer. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

22. **Question.** What meanest thou by this word Sacrament?

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

23. **Question.** How many parts are there in a Sacrament?

Answer. Two; the outward visible sign, and the inward spiritual grace.

24. **Question.** What is the outward visible sign or form in Baptism?

Answer. Water; wherein the person is baptized, In the Name of the Father, and of the Son, and of the Holy Ghost.

25. **Question.** What is the inward and spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

26. Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

27. Question. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

28. Question. Why was the Sacrament of the Lord's Supper ordained?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

29. Question. What is the outward part or sign of the Lord's Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

30. Question. What is the inward part, or thing signified?

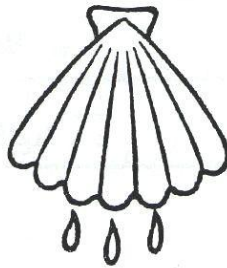
Answer. The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

31. Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

32. Question. What is required of those who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.



THE MIDDLE CATECHISM

God's Word & Testament.

Master. *Scholar.*

1. *Master.* Tell me, my Child, of what Religion thou art?

Scholar. Of the same Religion which our Saviour taught, whereof I am called and do trust that indeed I am a Christian.

2. *Ma.* What is the Christian Religion?

Sch. Christian Religion is the true worshiping of God, and keeping of his Commandments.

3. *Ma.* Of whom, or where is it to be learned?

Sch. Out of the Word of God, which is written in the Books of the old and new Testament.

4. *Ma.* Why is God's word named the Testament?

Sch. Because God's will, what he would have us to do, or flee, is there perfectly and unchangeably contained: from the which we out not to swerve on any side.

5. *Ma.* By what means shall we come to the knowledge of God's will written in his Word?

Sch. By diligent reading and studying of the same, or by hearing it read, and truly taught.

6. *Ma.* Is that sufficient?

Sch. Because no man can by his own wit or diligence attain to the knowledge of God's wisdom, in his Word contained, we must with continual and fervent prayer crave of God, that it would please him by his holy Spirit, to endue our hearts with understanding and belief of his holy Word, and with earnest desire to obey his will therein declared.

7. *Ma.* Which be the chiefest parts of the Word of God?

Sch. The Law and the Gospel.

8. *Ma.* How be these two known, the one from the other?

Sch. The Law teacheth us our duty towards God, and our Neighbour, and chargeth us straightly to do the same: promising everlasting life to such as do fulfill the Law,

and threatning eternal damnation to such as do break the same.

9. *Ma.* What doth the Gospel?

Sch. It promiseth that God, through faith in Christ, will be merciful to forgive the offenders of the Law, such as be sorry therefore, and purpose to amend.

10. *Ma.* How many parts be there of true Religion?

Sch. There be two principal parts of Religion, likewise as of the Word of God; out of the which, as it were the spring head, Religion doth flow.

11. *Ma.* Which be they?

Sch. Obedience, which the Law commandeth: and faith, or belief, which the Gospel requireth.

12. *Ma.* For more plainness, I would have thee to make more parts of Religion.

Sch. I may (I think) conveniently reckon these four as chief parts of true Religion: Obedience, Faith, Prayer, and the Sacraments.

I. Divine Law, Ten Commandments.

13. *Master.* Well then : I will enquire of those four in order, as you have rehearsed them. And for that true obedience which is the first part, it is to be tried by the rule of God's Law ; I think it necessary in beginning, to know what thou thinkest of God's Law.

Scholar. I think the Law of God written in two Tables, to be the most perfect rule of righteousness, commanding all good things that are to be done, and forbidding the contrary.

14. *Ma.* Whereof treateth the first Table?

Sch. Of godliness, or of our duty towards God ; and it containeth the four first Commandements.

15. *Ma.* The second, whereof treateth it?

Sch. Of Charity, or love among men, and of our duties one towards another : which Table containeth six Commandements : and so in the whole, the Law containeth ten Commandements.

16. *Ma.* Rehearse the first Commandement of the first Table.

Sch. God spake thus : **Hear, O Israel, I am the Lord thy God, which have brought thee out of the Land of Egypt,**

out of the house of bondage. Thou shalt have no other Gods before me.

17. *Ma.* Why doth he in the beginning tell us, that he is the Lord our God?

Sch. In those words, his infinite Majesty, power, and goodness are expressed, whereby we are most straightly charged with obedience: unless we will be both rebels against him that is most mighty, and unthankful towards him that is most good and gracious.

18. *Ma.* What meaneth it, that he chargeth us to have none other Gods before him?

Sch. He forbiddeth and condemneth all Idolatry.

19. *Ma.* What is Idolatry?

Sch. To reverence with Godly worship any creatures, or to put our trust or comfort in them as Gods; which to do, were most abominable. For we ought to give all Godly honor only to his Majesty, the greatest love to his goodness; to fly to him, and to crave his help in all fears and dangers: and with thankfulness to acknowledge that we owe ourselves, and all things that we have, unto his goodness.

20. **Ma.** What mean those last words, Before me, or In my sight?

Sch. That there is nothing so secret, that can be hid from him: and that therefore, not only with open life and outward show, but also with inward and pure godliness of the heart, we ought to honor him, and none but him only.

21. **Ma.** Make me a brief rehearsal of such as thou dost think chiefly to break this Commandment.

Sch. All Idolaters, as I have said, all Soothsayers, Conjurers, Sorcerers, Witches, Charmers, and all that seek unto them: all false Prophets that do teach Lies: all that abuse the Word of God, or do not give the chief credit unto it, neither be guided by it, but do follow their own fantasy: all that fear, love, or esteem any creatures above God, or equally with him. All these and such like, do break the first Commandment of God.

22. **Ma.** Rehearse now the Second Commandment.

Sch. *Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in heaven above, or in earth beneath, or in the waters under the earth: thou shalt not bow down to them, nor worship them. For I the Lord thy God, am a jealous GOD, and visit the sins of the Fathers upon the Children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me, and keep my Commandments.*

23. *Ma.* It may seem that this Law doth condemn the art of Painting and Graving; so that it is not lawful to have any images at all.

Sch. Not so: For in this first Table he speaketh not of any artificial thing civilly to be used, but only treateth of things which do appertain to the worshiping of God.

24. *Ma.* What is then the meaning of this Commandment?

Sch. In this second Commandment, God first forbiddeth us to make any Images to express or counterfeit him, or to seek him or to worship him in Images. And secondly, he chargeth us, not to worship the Images themselves or to abuse them in any wise by Idolatry or Superstition: but that we worship God alone in spirit and truth and as himself hath commanded us in his Word, to worship him, and not otherwise, after our own fantasies.

25. *Ma.* Why is it not lawful to express God with a bodily and visible form?

Sch. Because there can be no likeness or agreeing between God, who is a spirit, eternal, infinite, unmeasurable, incomprehensible, and a bodily, frail, dead, and vain shape or Image.

26. **Ma.** What manner of worshiping is it which is here condemned?

Sch. When we intending to pray turn our selves to Images, fall down, and kneel before them, with uncovering our heads: or by other signs do show any honor unto them, as if God were presented unto us by them.

27. **Ma.** Rehearse the addition at the end of this Law.

Sch. *For (saith he) I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the Children, unto the third and fourth generation of them that hate me.*

28. **Ma.** Wherefore saith God these words?

Sch. First, in naming himself our Lord and our God, he chargeth us to obey him in all things, both in respect of his authority and of his goodness, as was afore noted. And by the word jealous, he declareth that he can abide no partner or equal to be worshiped with him.

29. **Ma.** What more is said to forbid Idolatry?

Sch. To restrain us from offending him by Idolatry, which he so extremely hateth, he threateneth *that he will take vengeance, not only of them that shall offend, but also of their children and posterity.*

30. **Ma.** Proceed thou in the text.

Sch. As God by great threatenings scareth us from disobeying of him, so doth he with greater promises of his mercy and goodness assure us to obey him: promising that *he will show great mercifulness, both towards all those that love him, and also towards thousands of their posterity..*

31. **Ma.** Where, before speaking of revenging, he nameth but three or four generations at the most: why doth he here speaking of mercy name thousands?

Sch. To show that he is much more inclined to mercifulness, and to goodness, than to severity and sharpness.

32. **Ma.** Rehearse now the third Commandment.

Sch. *Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.*

33. **Ma.** Tell me what it is to take the Name of God in vain.

Sch. To abuse it in blasphemy, sorcery, or witchcraft, in cursing, forswearing, or with swearing rashly, unadvisedly, or without necessity; or with once naming it without a weighty case and great reverence.

34. *Ma.* Is there any lawful use of the Name of God in swearing?

Sch. Yea forsooth, when an oath is taken for a just cause, either to affirm a truth, especially if the magistrate require or command it; or of any other matter of great importance, wherein we are either to maintain inviolate the honor of God, and to set forth his glory; or to preserve mutual agreement and charity among men. In these cases we may take an oath, using therein with great reverence the fearful and glorious Name of our God only, and of none other creature.

35. *Ma.* What followeth next?

Sch. *For the Lord will not hold him guiltless, that taketh his name in vain.*

36. *Ma.* Why doth he here particularly threaten them that abuse his Name?

Sch. His meaning was, to show how highly he esteemeth the glory of his Name, to the end that seeing punishment ready for us, we should so much the more heedfully beware of abusing it.

37. *Ma.* May we not then swear by the name of Saints, or by the name of other men, or creatures?

Sch. No: For to swear, is nothing else but to call on him by whom we swear, to be a witness that we swear true: and to be a revenger of our lying, if we swear false. Which honour of knowing and punishing of all evil, being due

to God's wisdom and Majesty only, to give to any other person or creatures, were a most heinous sin.

38. *Ma.* Rehearse the next Commandment.

Sch. The fourth Commandment, which is the last of the first Table, is this: *Remember that thou keep holy the Sabbath day. Six days shalt thou labor, and do all that thou hast to do : But the Seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou and thy son, and thy daughter, thy man-servant, and thy maidservant, thy cattle and the stranger that is within thy gates. For in six days the Lord made Heaven and Earth, the sea, and all that in them is, and rested the Seventh day. Wherefore the Lord blessed the Seventh day, and hallowed it.*

39. *Ma.* What meaneth this word, Sabbath?

Sch. Sabbath by interpretation signifieth rest. And that day (for that it is appointed only for the worshiping of God) the godly must lay aside all worldly business, that they may the more diligently intent to Religion and Godliness.

40. *Ma.* Why hath God set herein before us an example of Himself, for us to follow.

Sch. Because notable an noble examples do more thoroughly stir up and sharpen men's minds. For Servants do willingly follow their Masters, and Children their Parents. And nothing is more to be desired of men,

than to frame themselves to the example and following of God.

41. *Ma.* After what manner is the Sabbath day to be kept holy?

Sch. The people must assemble together, to hear the doctrine of Christ, to yield confession of their faith, to make public prayers to God, to keep the memory of God's works, and to render thanks unto him for his benefits, and to celebrate the holy Sacraments which he hath left us.

42. *Ma.* Is there no more required of us for the keeping holy of the Sabbath day?

Sch. This is the outward rest and keeping holy of the Sabbath day; besides the which, there is a spiritual rest and sanctifying of it.

43. *Ma.* What is that?

Sch. That is, when resting from worldly business, and from our own works and studies, we yield our selves wholly to God's governance, that he may do his works in us; and when (as the Scripture termeth it) we crucify our flesh, we bridle the forward desires and motions of our heart, restraining our own nature, that we may obey the will of God, for thus doing, our Sabbath day here upon earth, shall most aptly express a figure and likeness of eternal & most holy Rest, which we shall forever enjoy in Heaven.

44. **Ma.** Shall it be enough to have done those things every seventh day?

Sch. These things indeed every man privately ought to record and think upon every day: But for our negligence and weakness sake, one certain special day is by public order appointed for this matter.

45. **Ma.** Hitherto thou hast rehearsed for me the laws of the first Table; wherein the true worshiping of God, which is the fountain of all good things, is briefly comprehended, and all evil things to God-ward be forbidden. Now therefore I would have thee tell me, What be the duties of our Charity and love towards men, which duties do spring and are drawn out of the same fountain, and which are contained in the second Table.

Sch. The second Table beginneth thus: *Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.*

46. **Ma.** What is meant in this place, by this word, Honour?

Sch. The honor of parents containeth love, fear, and reverence; and consisteth in obeying them, in serving, helping, and defending them; and also in feeding and relieving them, if ever they be in need.

47. *Ma.* Doth the law extend only to Parents by Nature?

Sch. All that be in authority, or worthy of reverence, are meant by the name of Parents: as Princes, Magistrates, Ministers of the Church, Schoolmasters, Learned men, wise men, aged men, men of worship, and such like.

48. *Ma.* Why are princes, magistrates, and other superiors, called by the name of Parents?

Sch. To teach us that they are given us of God, both for our own and the public benefit; and so by the name of Parents, given to princes, magistrates, and other superiors, we are charged not only to obey them, but also to honor, and love them.

49. *Ma.* What followeth?

Sch. That God will bless them who be obedient, and give due honor to their Parents, Princes, Magistrates, and other superiors, with long and happy life. And on the contrary part it followeth, that all such as do disobey or dishonor their Parents, Princes, Magistrates, or Superiors, shall come to a sudden, speedy, and shameful death: or else shall lead a life more wretched and vile than any death: and finally, for their disobedience and wickedness, shall suffer everlasting punishment in hell.

50. *Ma.* Rehearse the sixth Commandment?

Sch. *Thou shalt not kill.*

51. **Ma.** Shall we sufficiently fulfill this law, if we keep our hands clean from slaughter and blood?

Sch. All things tending towards blood-shedding are also forbidden, as mocks, reproaches, quarrellings, fighting and such like.

52. **Ma.** What more?

Sch. God made this Law not only for our outward works, but also and chiefly for the affections of the heart. For, anger and hatred and every desire to kill, to revenge or to hurt, is before God adjudged manslaughter. Therefore these also God by his Law forbiddeth us.

53. **Ma.** Shall we then fully satisfy the law, if we hate no man?

Sch. God in condemning hatred, requireth love toward all men, even our enemies, yea so far as to wish health, safety, and all good things to them that wish us evil, and do bear us a hateful and cruel mind: and as much as in us lieth to do them good, and to pray for them.

54. **Ma.** What is the seventh Commandment?

Sch. *Thou shalt not commit adultery.*

55. **Ma.** What dost thou think to be contained therein?

Sch. By this commandment is forbidden all kind of filthy lusts, all unchasteness of speech, all wantonness of

countenance, and gesture, and all outward show of unchastity, whatsoever it be. Idleness likewise, excess of meat, drink, apparel, wanton plays, and pastimes and whatsoever else may occasion any uncleanness, either of body or mind, are forbidden by this commandment. For by this commandment, we are charged to keep our minds also clean from unchaste thoughts and desires, because as well our souls as our bodies, are the temples of the holy Ghost.

56. *Ma.* Go on to the rest.

Sch. The eighth commandment is: **Thou shalt not steal.**

57. *Ma.* What is forbidden by this Commandment?

Sch. Not only those thefts which are punished by man's law, are forbidden: but also we are charged that we deceive no man in buying or selling, by untrue and uneven measures or weights, or with deceitful or naughty wares: or by perverting of judgment with Bribes or gifts, or by any deceitful means. Further, all withdrawing of other men's duties, as withholding of the labourer's hire, refusing by covetousness to relieve the poor, to succour widows, fatherless children, and strangers, to leave the ignorant untaught, the simple uncounselled, the wandering and erring undirected, the sorrowful uncomforted, and such like, are by this law condemned.

58. *Ma.* Is any more contained in this Commandment?

Sch. Yea forsooth. For all purpose and desire, to make our gain of others loss, is forbidden by this law. For that which is wrong before man to do, the same is evil before God once to will, or desire.

59. *Ma.* What is the ninth Commandment?

Sch. Thou shalt bear no false witness against thy neighbour.

60. *Ma.* What is the meaning of this Commandment?

Sch. In this Law we are forbidden, not only open and manifest perjury, and breaking of our oath: But also all lying, slanders, backbitings, and evil speakings, whereby our Neighbour may lose his good name; and all flattery and dissembling whereby he may take harm. And that neither our selves at any time speak any false or untrue thing; neither by words, writings, or silence, allow the same in other; but that we ever love, follow, maintain, and uphold the truth.

61. *Ma.* What dost thou think to be contained therein?

Sch. By this commandment is forbidden all kind of filthy lusts, all unchasteness of speech, all wantonness of countenance, and gesture, and all outward show of unchastity, whatsoever it be. Idleness likewise, excess of meat, drink, apparel, wanton plays, and pastimes and

whatsoever else may occasion any uncleanness, either of body or mind, are forbidden by this commandment. For by this commandment, we are charged to keep our minds also clean from unchaste thoughts and desires, because as well our souls as our bodies, are the temples of the holy Ghost.

62. *Ma.* Is there any more meant by this law?

Sch. God who knoweth the secrets of our hearts, when he forbiddeth evil speaking, doth therewith also forbid wrongful misdeeming, and evil thinking of our Neighbours. Yea, and he chargeth us as far as truth may suffer, to think well of them: And to our uttermost power to preserve their good name.

63. *Ma.* Now remaineth the last Commmandment?

Sch. **Thou shalt not cover thy Neighbour's house. Thou shalt not covet thy Neighbour's wife, nor his servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.**

64. *Ma.* What is more commanded here than was before?

Sch. God hath before forbidden evil doings & corrupt affectations of the mind; but now he requireth of us a more precise pureness, that we suffer not any desire, be it never so light, nor any thought, be it never so small, in any wise swerving from right, once to creep into our heart. For it is meet that even in our very hearts and

minds, should shine before God most perfect pureness and cleanness. For no innocency and righteousness, but that which is most perfect, can please him: whereof he hath also set before us this Law as a most perfect Rule.

Ma. Now thou hast briefly told me the meaning of the ten Commandments, tell me: Cannot all these things that thou hast severally and specially declared, be in few words gathered as it were into one sum?

Sch. Yes verily, seeing that Christ our heavenly schoolmaster hath comprised the whole pith and substance of the Law, in a sum and short abridgment, in this manner, saying: **Thou shalt love the Lord thy God; with all thy heart, with all thy soul, with all thy mind, and with all thy strength. And this is the greatest Commandment in the Law. And the second is like unto this: Thou shalt love thy neighbour as thy self; for in these two Commandments are contained the whole Law and the Prophets.**

65. *Ma.* What manner of love of God dost thou take here to be required?

Sch. Such as is meet for God: that is, that we acknowledge him, both for our most mighty Lord, and our most loving Father, and most merciful Saviour. Wherefore to his love, is to be adjoynd both reverence to his Majesty, and obedience to his will, and affiance in his goodness.

66. *Ma.* What is meant by, All thy heart, All thy soul, and All thy strength?

Sch. Such fervency, and such unfeignedness of love, that there be no room for any thoughts, for any desires, for any meanings or doings, that disagree from the love of God. For every godly man loveth God, not only more dearly than all his, but also more dearly than himself.

67. *Ma.* Now, what sayest thou of the love of our neighbour?

Sch. Christ's will was, that there should be most strict bonds of love amongst his Christians. And as we be by nature most inclined to the love of our selves, so can there not be devised a plainer, nor shorter, nor more pithy, nor more indifferent a rule of brotherly love, than that which the Lord hath gathered out of our own Nature, and set before us: that is, that every man should bear to his neighbour the same good will, that he beareth to himself. Whereof it followeth, that we should not do any thing to our neighbour, nor say nor think any thing of him, which we would not have others to do to our selves; or to say, or to think of our selves.

68. *Ma.* How far extendeth the name of Neighbour?

Sch. The name of neighbour containeth not only those that dwell near us, or be of our kin, and alliance, or friends, or such as be knit to us in any civil bond of love; but also those whom we know not, yea and our enemies.

69. *Ma.* Seeing then the Law doth show a perfect manner of worshiping God aright, and of neighbourly love, ought we not to love wholly according to the rule thereof?

Sch. Yea certainly; and so much that God promiseth life to them that live according to the rule of the Law: and on the other side, threatneth death to them that break his Law, as is aforesaid.

70. *Ma.* Dost thou then think them to be justified that do in all things obey the Law of God?

Sch. Yea truly; if any were able to perform it, they should be justified by the Law: but we are all by original corruption of our nature, of such blindness, wickedness, and frowardness that we can neither understand, nor are able or willing to do our duty required by the Law. And though there be some one found, that performeth some one or two outward points of the Law, yet doth he offend in diverse other: and the heart of man is ever swerving from the inward justice and innocency required by the Law. Wherefore none can be justified by the Law before God, for he pronounceth them all to be accursed and abominable, that do not fulfill all things that are contained in the Law.

71. *Ma.* Doth then the Law set all men in this remediless estate?

Sch. The unbelieving and the ungodly the Law doth both set, and leave in such cause as I have spoken : who as they are not able to fulfill the least jot of the Law, so have they no affiance at all in God's mercy through Christ. But among the godly, the Law hath other uses.

72. *Ma.* What uses?

Sch. First, the Law, setting the perfect rule of righteousness before our eyes, stirreth up our diligence to direct our lives thereafter.

73. *Ma.* What more?

Sch. Secondly, when we perceive that the Law requireth things far above man's power, and do find our selves too weak for so great a burden, the Law doth raise us up to crave strength at the Lord's hand.

74. *Ma.* Proceed.

Sch. Further, when we behold in the Law, as it were in a glass, the spots and uncleanness of our selves, it bridleth us that we trust not in our own innocency, and stayeth us for being proud in the sight of God.

75. *Ma.* Say on?

Sch. When we find in our consciences, that we be guilty of sin, which is the breach of God's law, and do know also

that by sin we do deserve the curse and most heavy wrath of God; and that the reward of sin is not only all worldly misery, bodily diseases, and death, but also eternal damnation, and death everlasting: the Law showing us to be in this most damnable estate, striketh our hearts with fear, and with wholesome sorrow, and driveth us to repentance, and to seek pardon of our sins, righteousness, and life everlasting (which we cannot have by the Law), by and through Christ our Saviour only.

76. *Ma.* Then as far as I perceive, thou sayest that the Law is as it were, a certain Schoolmaster to Christ, to lead us the right way to him, by knowing of our selves, and by repentance and faith.

Sch. Yea forsooth: and withal, it right well appeareth, that the Law is not given in vain, though men be far unable to do their duty required in the Law.

II. Gospel, as in Apostles Creed.

77. *Master.* Thou sayest true. Now my dear child, since thou hast, so much as it may be in a short abridgment, largely answered this matter of the Law and obedience: good order requireth that we speak next of the Gospel, which containeth the promises of mercy through Christ, to them that have broken God's Law, and be sorry therefore; to the which Gospel, faith hath especially respect. For this was the second point in our Division, and this also the very orderly course of those matters, that we have treated of, hath (as it were) by the hand brought us unto. Tell me therefore, what is the sum of the Gospel, and of our faith.

Scholar. Even the same wherein the chief articles of our Christian Faith, have been in old time briefly knit up and contained, and which is commonly called the Creed, that is, our belief.

78. *Ma.* Rehearse thy belief.

Sch. I believe in God the Father Almighty, maker of heaven and earth. And in Jesus Christ his only Son our Lord. Which was conceived by the holy Ghost, born of the virgin Mary. Suffered under Ponce Pilate, was crucified, dead, and buried. He descended into Hell. The third day he rose again from the dead. He ascended into Heaven, and sitteth at the right hand of God the Father Almighty. From thence shall he come to judge the quick and the dead. I believe in the holy Ghost. The

holy Catholic Church. The Communion of Saints. The forgiveness of sins. The resurrection of the body. And the life everlasting. Amen.

79. *Ma.* Into how many parts dost thou divide this whole Confession of faith?

Sch. Into four principal parts. In the first whereof, is treated of God the Father, and the creation of all things. In the second, of his Son Jesus Christ, which part containeth the whole sum of the Redemption of man. In the third, of the holy Ghost. In the fourth, of the Church, and of the benefits of God toward the Church.

80. *Ma.* Go forward then to declare me these four parts in order: And first, in the very beginning of the Creed, what meanest thou by this word, Belief?

Sch. I mean thereby that I have a true and alively faith, that is to say, a Christian man's faith in God the Father, God the Son, and God the holy Ghost: and that I do, by this form of confession, testify and approve the same faith.

81. *Ma.* Tell me as plainly as thou canst, What that same lively, true, and Christian faith is?

Sch. Faith is an assured knowledge of the Fatherly good will of God toward us through Christ, and an affiance in the same goodness, as it is witnessed in the Gospel: which Faith hath coupled with it an endeavour of Godly life, that is, to obey the will of God the Father.

82. *Ma.* Then thou hast learned, that no ungodly persons, which either despair of God's mercy, or fear not his justice, but lead a wicked life carelessly, can have the true Christian Faith, though they do rehearse the words thereof with their tongue.

Sch. So I have learned indeed.

83. *Ma.* Seeing there is but one God, tell me, Why in the confession of the Christian Faith, thou reheardest three, the Father, the Son, and the holy Ghost.

Sch. Those be not the names of sundry Gods, but of three distinct Persons in the Godhead. For God the Father, God the Son, and God the holy Ghost, being three persons, are one only God, as we are taught by the holy Scriptures; which we ought readily to believe, rather than curiously to search the infinite depth of so secret and hidden a mystery.

84. *Ma.* Thou sayest true. Go forward therefore, why callest thou God, Father?

Sch. First and principally, for that the is the natural Father of his only son Jesus Christ. Secondly, for that he is our Father, both for that he created us, and gave life unto us all, and also for that he hath heavenly begotten us again through the holy Ghost; and by faith in his true and natural Son Jesus Christ, he hath elected, and adopted us his children; and through the same Christ hath given us his Kingdom, and the inheritance of everlasting life.

85. *Ma.* Why dost thou name God, Almighty?

Sch. For that he made all things and hath all things under his power, to order them after his will.

86. *Ma.* Be wicked spirits and evil men also subject to God's power?

Sch. Else could we never be out of fear, if they might have any power over us without the will of God. But we are upholden by this comfort, that neither Devils, nor wicked men can once stir, but at God's will or sufferance: and that we are so under the protection of our Almighty Father, that not so much as one hair of our head can fall to the ground, but by his will, who beareth us so good will.

87. *Ma.* Why is it added, that God is the Creator of heaven and earth?

Sch. Because the greatness, wisdom, and goodness of God, which are of themselves incomprehensible, are to be seen in his works, as it were in a glass. For when we see that same unmeasurable greatness of the world, and all the parts thereof to be so framed, as they could not possibly in beauty be fairer nor for profit better; we forthwith thereby understand the infinite power, wisdom, and goodness of the Workman and Builder thereof.

88. *Ma.* How dost thou say that God created all things?

Sch. That God the most good and mighty Father, at the beginning and of nothing, by the power of his Word, that is of Jesus Christ his Son, framed and made this whole visible world, and all things whatsoever they be that are contained therein, and also the incorporeal Spirits, whom we call Angels.

89. *Ma.* But dost thou think it godly, to affirm that God created all spirits, even those wicked spirits whom we call Devils?

Sch. God did not create them such; but they by their own evilness fell from their first creation, without hope of recovery: and so are they become evil, not by creation and nature, but by corruption of nature.

90. *Ma.* Did God think it enough to have once created all things, and then to cast away all further care of all things from thence forth?

Sch. No: but as God hath created all, so he upholdeth and governeth all: else would all soon run to utter ruin.

91. *Ma.* To what end dost thou think that Almighty God hath created and doth govern all things?

Sch. The world it self was made for man, and all things that are therein were provided for the use and profit of man. And as God hath made all other things for man, so made he man himself for his glory.

92. *Ma.* What hast thou then to say of the first beginning and creation of man?

Sch. That which Moses wrote, that is: that God fashioned the first man of Clay, and breathed into him soul, and life: and afterwards out of the side of man, being cast in a sleep, he took out woman, and brought her into the world to join her to man, for an helper and companion of his life.

93. *Ma.* Whereat this day there is to be seen in both men and women so great corruption, wickedness, and perverseness: did God create them such from the beginning?

Sch. Nothing less. For God being most perfectly good, can make nothing but good. God therefore at the first made man according to his own Image and likeness.

94. *Ma.* What was that Image, according to the which thou sayest that man was fashioned?

Sch. It is most absolute righteousness, and most perfect holiness, which most properly belongeth to the very nature of God, the which Image was in man, until man by blots of sin marred the same.

95. *Ma.* Tell me how came this to pass.

Sch. The woman deceived by the devil, perswaded the man to take of the fruit which God hath forbidden them, whereby, the Image according to the which they were created, was defaced: and both they and their posterity

became disobedient to God, froward and unable to all goodness; and subject not only to all worldly miseries, bodily diseases, and temporal death, but also unto eternal death, and everlasting damnation.

96. *Ma.* But may it not seem that God did too rigorously punish the tasting of an Apple?

Sch. Let no man extenuate the most heinous offence of man as a small trespass, and weigh the deed by the Apple, and by the only excess of Gluttony. For he with his wife, caught and snared with the guileful allurements of Satan, by infidelity revolted from the truth of God to a lie: he gave credit to ye false suggestions of the Serpent, wherein he accused God of untruth, of envy, and of malicious withdrawing of some goodness. Having received so many benefits he became most unthankful towards God, the giver of them; he, the child of the earth, not contended that he was made according to the Image of God, with intolerable ambition and pride, sought to make himself equal with the Majesty of God: Finally, he withdrew himself from allegiance to his Creator, yea, and malepartly shook off his yoke. Vain therefore it is to extenuate the sin of *Adam*.

97. *Ma.* But why should all the posterity for the Parents fault lose all the felicity, and fall to all misery?

Sch. God endued *Adam* with those ornaments, to have them or lose them to him and his, that is to all mankind. And it could not otherwise be, but that as of an evil Tree, evil fruits do spring: so that *Adam*, being corrupted with

sin, all the issue that came of him must also be corrupted with that original sin. Howbeit we need not so much to complain upon our Father Adam, seeing our selves by our many and great sins are most deservedly fallen into all miseries, death and damnation: for delivery from which, there remaineth no help or remedy in our selves, or any other creature.

98. *Ma.* What hope or comfort then is left, and in whom remaineth it?

Sch. God promised that the seed of the woman, which is Jesus Christ the son of the *virgin Mary*, *should bruise the head of the Serpent*, that is of the Devil who deceived them; and so should deliver them and their posterity that believed the same. And this is it which now followeth in the second part of the Creed: I believe in Jesus Christ, & c.

99. *Ma.* What signifeth this name, Jesus?

Sch. Jesus in our tongue is, as much to say, as, the Saviour. For Jesus Christ, the son of God and ye son of the *Virgin*, hath delivered and saved us, which were held bound with wickedness and thrall in the foul bondage of the old Serpent the Devil, and were wrapped in the snares of eternal death.

100. *Ma.* Who gave him the name of Jesus?

Sch. The Angel, by the commandment of God himself.

101. *Ma.* Now tell me what meaneth this name of Christ?

Sch. It is as much to say, as Anointed : whereby is meant, that he by the holy Ghost is anointed the Sovereign King, Priest, and Prophet.

102. *Ma.* Is Christ's Kingdom a worldly Kingdom?

Sch. No, but a spiritual and eternal Kingdom, that is governed and ordered by the word and spirit of God, which bring with them righteousness and life.

103. *Ma.* What fruit take we of this Kingdom?

Sch. It furnisheth us with strength and spiritual armour, to vanquish the flesh, the world, sin, and the Devil, the outrageous deadly enemies of our souls; and to live virtuously and holily.

104. *Ma.* What manner of Priest is Christ?

Sch. The greatest and an everlasting Priest, which only is able to appear before God, only able to make the sacrifice that God will allow and accept, and only able to appease the wrath of God.

105. *Ma.* To what commodity of ours doth He thus?

Sch. For us he craveth and prayeth peace and pardon of God : for us he appeaseth the wrath of God : and us he reconcileth to his Father. For Christ alone is our mediator, by whom we are made at one with God. Yea,

he maketh us as it were fellow Priests with him in his Priesthood, giving us also an entry to his Father, that we may with assuredness come into his presence, and be bold by him to offer us and all ours to God the Father in sacrifice.

106. *Ma.* What manner of Prophet is Christ?

Sch. Whereas men despised all other Prophets and teachers, the servants of God ; Christ himself the Son of God and Lord of all Prophets came down from Heaven, his Father's ambassadour and messenger to men, fully to declare his Father's will, and to instruct men in the right knowledge of God, and of all truth. And so in the name of Christ are contained those three Offices which the Son of God received of his Father, and fulfilled, to make us partakers with him of all the fruit thereof. For the Son of God is not only called, and is indeed, Jesus Christ, that is, the Saviour, King, Priest, and Prophet ; but also he is so for us, and to our benefit and salvation.

107. *Ma.* How dost thou call Christ the only Son of God, seeing also the godly are also named the children of God?

Sch. For that Christ is the only natural Son of God: of one substance with the Father. And we being by nature the children of old Adam, are made the children of God by adoption, grace, and favour, through Christ our Saviour.

108. *Ma.* What meaneth it that thou dost call Christ our Lord?

Sch. For that the Father hath given him dominion over men, Angels and all things: and that he governeth the kingdom of God, both in heaven and in earth, with his own will and power.

109. *Ma.* What more?

Sch. Hereby are all the Godly put in mind, that they are not at their own liberty, but that both in their bodies and souls, and in their life and death, they are wholly subject to their Lord, to whom they ought to be obedient, and serviceable in all things as most faithful servants.

110. *Ma.* What followeth next?

Sch. Next is declared, how he took upon him man's Nature, and hath performed all things needful to our salvation.

111. *Ma.* Was it then necessary that the Son of God should be made Man?

Sch. Yea: for necessarily it was, that what man had offended against God, man should abide and satisfy it: which most heavy burden, none but Jesus Christ both God and man was able to bear. Neither could there be any other mediator to make peace between God & man, but Jesus Christ both God and man.

112. *Ma.* What followeth?

Sch. That, he was *conceived of the holy Ghost, born of the virgin Mary.*

113. *Ma.* And why was he not begotten after the usual and natural manner?

Sch. Because he who came to cleanse us from our sins, must needs be clean from sin himself. And therefore was most pure Lamb of God, Jesus Christ, by the marvelous working of the holy Ghost, conceived and born of the virgin Mary without sin.

114. *Ma.* Why is the virgin Mary by name expressed?

Sch. That Christ may be known to be that true seed of Abraham and David, of whom it was from God foretold, and foreshowed by the Prophecies of the Prophets: of ye which Abraham, David, and the Virgin Mary lineally descended.

115. *Ma.* Proceed in rehearsing thy belief.

Sch. *He suffered under Ponce Pilate, was crucified, dead, and buried.*

116. *Ma.* Why doth the Creed omit the story of his life, and passeth straight from his birth to his death.

Sch. Because in the Creed are rehearsed only the chief points of our redemption, and such things as so properly belong to it, that they contain as it were the substance thereof.

117. *Ma.* Rehearse the order of his death somewhat more plainly.

Sch. He was most wickedly betrayed by Judas his own Disciple. Who was with money corrupted, and hired thereunto: he was forsaken of all his disciples, denied and forsworn by Peter, falsely and maliciously accused by the Jews, condemned by *Pilate* the Roman President; he was buffeted, scourged, crowned with thorns, and clothed in purple, and otherwise abused and scourged, both most cruelly and spitefully: and finally with his Cross laid upon his neck, he was hailed out of the City into the place named Calvary; where between two Thieves they villainously nailed him upon the Cross, upon the which being extremely tormented, he suffered most painful and shameful death, sustaining withal torments of mind, more cruel than any bodily death.

118. *Ma.* Did Christ suffer all this willingly, or unwillingly?

Sch. Notwithstanding that this most vile & cruel death was most terrible to his human nature, yet did he submit his will unto his Father's will, who had appointed him unto the same, and so he suffered the said vile reproaches, torments and most cruel death, both willingly obeying his Father, and most patiently praying for those who crucified him.

119. *Ma.* Why would God have his most innocent Son to suffer such a shameful and painful death?

Sch. Christ became our surety & pledge unto his Father, to answer, pay, & suffer whatsoever we did owe, and had deserved. And therefore he (though himself most innocent) suffered for us most wicked sinners. And his Father laid our burden upon him, according to the rigour of the Law and Justice: that for his sake he might deal most mercifully with us.

120. *Ma.* Rehearse me then the sum of those benefits which we enjoy by Christ's death.

Sch. Christ, as I before touched, yielded himself in our stead & place, to satisfy for our sins before God his Father, to appease the wrath of God towards us for our disobedience, by the sweet sacrifice of his obedience, and to make us at one with God. And so Christ the most innocent Lamb of God was bound, to set us sinners at liberty who were in thrall unto Satan, death, and damnation. Christ most guiltless was accused and condemned by the sentence of a worldly Judge, that he might acquit us most guilty and most worthy to be condemned, before the heavenly judgment-seat. Christ by his precious blood shed for us, hath cleansed and washed away the spots and filth of our sins. And finally, Christ by his undeserved reproaches, most painful & shameful death, hath delivered us from eternal pain, shame, and death everlasting, which we had most justly deserved by our sins, which sins are buried with Christ, and clean removed from the sight of God. And so all Christ's suffering is a medicine and remedy to all our miseries, whereunto we are fallen either originally by

Adam, or afterwards by our own wickedness, so that we faithfully believe in him and embrace him.

121. *Ma.* Notwithstanding, we do suffer death of the body, which is a parcel of the punishment due to sin.

Sch. Death of the body which without Christ was the gate to Hell, is now by Christ made to all that believe in him the gate and passage into Heaven; even as he himself did by death enter into his Kingdom; so that death, which before was a punishment, is now by Christ become an advantage.

122. *Ma.* Cometh there any other profit unto us by the death of Christ?

Sch. Christ's sufferings and death is not only a medicine of our miseries, as I before noted, but also an example for us to follow.

123. *Ma.* Declare that more plainly.

Sch. We ought after his example to be obedient unto the will of God our heavenly Father, & patiently to take all injuries at man's hands, and to crucify the wicked lusts of the flesh, and to be as dead and buried unto sin: so that we sin no more hereafter, after the example of Christ our Saviour, who was crucified, dead, and buried for sin: and indeed naughty lusts (which otherwise are unbridled) are, in those who by faith do cleave unto Christ, by the vertue of his death, as it were crucified, and the burning heat of them so quenched by his blood, that they may

easily be brought to obey the Spirit. So that we are helped by the vertue of his death, to perform that which we are moved unto by the example of his life and death.

124. *Ma.* Are we not hereby put in mind of our duty also towards Christ?

Sch. We are indeed taught that we are not our own, to do what we wish ; but that we are wholly Christ's, who hath so dearly bought us, most bounden to obey him, and to do his will, most bounden to love him, who so dearly loved us first, being yet his enemies : most ready again to yield all that is ours, yea, and our selves wholly unto Christ, who hath given himself wholly unto us : most ready for his sake to forsake not only all worldly things and pleasures of this life, but also to lose our lives rather than we forsake Christ, and our love and duty toward him. For happy is the death that being due to nature, is chiefly yielded for Christ ; for Him (I say), who offered and yielded himself to willing death for us, and who being the author of life, both will and is able to deliver us (being dead) from death ; and to restore us to life everlasting.

125. *Ma.* Why dost thou also add, that he was buried?

Sch. His dead body was laid in grave, that his death should be most evident, and that all men might certainly know it. For if he by and by had revived, many would have brought his death in debate and question, and made it doubtful.

126. *Ma.* What meaneth his descending into Hell?

Sch. That as Christ in his body descended into the bowels of the earth, so in his soul severed from his body, he descended into hell; and that therewith also, the vertue of his death so pierced through to the dead, and the very Hell it self, that both the souls of the unbelieving felt their most painful and just damnation for infidelity, and Satan himself, the Prince of hell, felt that all the power of his tyranny and darkness was weakened, vanquished, and fallen to ruin; and on the other side, the dead who while they lived, believed in Christ, understood that the work of their redemption was now finished, and perceived the effect and strength thereof with most sweet and assured comfort.

127. *Ma.* Now let us go forward to the rest.

Sch. **The third day after he rose again**, and by the space of forty days oftentimes showed himself alive, and was conversant among the Disciples, eating and drinking with them.

128. *Ma.* Was it not enough that by his death we obtain deliverance from sin, and pardon?

Sch. That was not enough, if we consider either him or our selves. For if he had not risen again, he could not be thought to be the Son of God, nor could he have been our Saviour from death. But now rising from death to eternal life, he declareth the power of his Godhead, and hath

shewed himself the Conqueror of sin and death, ea of the Devil himself.

129. *Ma.* What profit bringeth it to us, that Christ rose again?

Sch. Manifold and diverse. For from thence commeth unto us an endeavour, vertue, and strength, to live well and holily: thereby Christ endueth us with righteousness which before we lacked. And Christ by his resurrection from death to life, is become to us the author of life, for from thence have we hope that our mortal bodies also shall one day be restored from death, and rise again, for that he hath made us partakers of his Resurrection and Life. For it cannot be, that Christ our Head rising again, should suffer us the members of his body to be consumed and utterly destroyed by death.

130. *Ma.* Proceed.

Sch. As the Scriptures do teach that Christ is risen for our Righteousness, so do they also teach, that we after his example should rise from the deadly works of sin, and live from henceforth into righteousness and holiness: for the performance whereof, Christ endueth us with strength, by the vertue and power of his glorious resurrection.

131. *Ma.* What followeth in the Creed?

Sch. He ascended into Heaven, and sitteth on the right hand of God the Father almighty.

132. *Ma.* Tell me how this is to be understood.

Sch. Plainly that Christ in his body ascended into heaven, where he had not afore been in his body: and left the earth where afore he had been in his body.

132. *Ma.* Is he then here in the earth no more with us?

Sch. He did himself foreshow unto his Apostles that they should not have him always with them, which is to be understood of his bodily presence. In the nature of his Godhead, which filleth all things, he ever was in Heaven and with the same: and with his Spirit, he is always present in earth with his Church, and shall be present till the end of the world..

133. *Ma.* Then are we not left without his help and protection, though we have not his bodily presence?

Sch. No, forsooth. For Christ sitting on the right hand of God, doth with his power, wisdom, and providence, rule and dispose the world, move, govern, and order all things: and as he promised, he sendeth down his holy Spirit from heaven into our hearts, as a most sure pledge of his good will. By which Spirit he bringeth us from darkness and mist into open light, he giveth sight to the blindness of our minds, he chaseth sorrow out of our hearts, and doth comfort and strengthen us: and the same will he do unto the world's end.

134. *Ma.* Now as touching Christ, what dost thou chiefly consider, in his ascending and sitting at the right hand of his Father?

Sch. It was meet that Christ which from the highest degree of honour and dignity had descended to the basest estate of a servant, and to the reproach of condemnation and shameful death: should on the other side, obtain most noble glory, and excellent estate, even the same which he had before, that his glory & majesty might in proportion answer to his baseness and shame.

135. *Ma.* What profit take we of his ascending into heaven, and sitting on the right hand of his Father?

First Christ, as he had descended to the earth, as into banishment for our sakes; so when he went up into heaven, his Father's inheritance, he entered in our name, making us a way and an entry thither, and opening us the gate of Heaven, which was before shut against us for sin. Moreover, he being present in the sight of God, as commending us unto him and making intercession for us, is the patron of our cause; who being our advocate, our matter cannot quail.

136. *Ma.* But how can we follow his example in his ascending up to Heaven?

Sch. We ought from henceforth to look up to Heaven, and to raise up our minds and hearts thither, where Christ is at the right hand of the Father; Bending all our thoughts and studies upon divine, eternal and heavenly

things, and not upon earthly, worldly, and transitory things.

137. *Ma.* What more?

Sch. We are furthermore taught, purely and sincerely to worship Christ the Lord, now reigning in Heaven, not with any earthly worship, traditions, or vain inventions of men, but with heavenly and very spiritual worship, such as may best beseem both us that give it, and him who receiveth it.

138. *Ma.* Now I would hear thee tell me shortly what thou hast learn'd of the last judgment, and of the end of the world.

Sch. Christ shall come in the clouds of heaven, with most high glory, and with most honourable and reverend Majesty, waited on, and beset with the company and multitude of holy Angels. And at the horrible sound & dreadful blast of Trumpet, all the dead that have lived from the creation of the world to that day, shall rise gain with their souls and bodies whole and perfect, and shall appear before his throne to be judged, every one for himself to give account of their life, which shall be examined by the righteous and severe Judge according to truth.

139. *Ma.* Seeing death is certainly appointed for all men, how dost thou in the Creed say, that some shall then be Quick, or Alive?

Sch. Saint Paul teacheth, that they which then shall remain alive, shall suddenly be changed, and made new, so that the corruption of their bodies being taken away, and mortality removed, they shall put on immortality. And this change shall be to them instead of a death, because the ending of corrupted nature shall be the beginning of a nature uncorrupted.

140. *Ma.* Ought the godly in thinking upon this judgment, to be stricken and abashed with fear, and to dread it, and shrink from it?

Sch. No, but rather to conceive great hope and comfort thereby. For he shall give the sentence, which was once by the Judge's sentence condemned for us: to the end that we coming under the grievous judgment of God, should not be condemned, but acquitted in Judgment.

141. *Ma.* Since then thou hast now spoken of God the Father the Creatour, and of his Son Jesus Christ the Saviour, and so hast ended two parts of the Christian confession: now I would hear thee speak of the third part, what thou believest of the holy Ghost. The third part.

Sch. I confess that the Holy Ghost is the third person of the most holy Trinity, proceeding from the Father and the Son before all beginning, equal with them both, and of the very same substance, and together with them both to be honored and called upon.

142. **Ma.** Why is he called Holy?

Sch. Not only for his own holiness: but also for that by him the elect of God and the members of Christ are made holy: for which cause, the holy Scriptures have called him *the Spirit of sanctification*.

143. **Ma.** In what things dost thou think that this Sanctification consisteth?

Sch. First we are by his divine inspiration newly begotten, and therefore Christ said that we must be born again of water and the Spirit. Also by his heavenly breathing on us, God the Father doth choose and adopt us to be his children, and therefore he is worthily called *the Spirit* of adoption, who is in our hearts as the Seal of our election, persuading and assuring us, that God's benefits through Christ are all ours.

144. **Ma.** Proceed.

Sch. The holy Ghost expoundeth and openeth the divine Mysteries unto our minds: and by his light the eyes of our Souls are made clear to understand them. By his judgement sins are either pardoned, or reserved. By his strength, sinful flesh is subdued and tamed, and corrupt desires are bridled and restrained. At his will, manifold gifts are distributed among the godly.

145. *Ma.* Hast thou any more to say hereof?

Sch. In thy manifold and diverse discommodities, molestations, and miseries of this life, the holy Ghost, with his secret consolation, and with good hope, doth assuage, ease and comfort the griefs and mourning of the godly, which commonly are in this world most afflicted, and whose sorrows do pass all human consolation: whereof he had the true and proper name of Paraclete, or the Comforter. And finally by his power, our mortal bodies shall rise and be alive again. Briefly, whatsoever benefits are given us in Christ, all these we understand, feel and receive the works of the holy Ghost. Not unworthily therefore, we put confidence and trust in the authour of so great gifts, and do worship and call upon him.

146. *Ma.* Now remaineth the fourth part, of the holy Catholic Church: of the which I would hear what thou hast to say.

Sch. I may briefly say, that the Church is the body of Christ.

147. *Ma.* Yea, but I would have it somewhat more plainly and at large.

Sch. The Church is the body of the Christian Commonwealth, that is the universal number and fellowship of all the Faithful, whom God through Christ hath before all beginning of time, appointed to everlasting life.

148. *Ma.* Why is this point put into the Creed?

Sch. Because if the Church were not, both Christ had died without cause, and all the things that have been hitherto spoken of, should be in vain and come to nothing.

149. *Ma.* How so?

Sch. Hitherto we have spoken of the causes of salvation, and have considered the foundations thereof, namely, how God by the deserving of Christ, loveth and dearly esteemeth us: how also by the work of the holy Ghost, we receive this grace of God, whereunto we are restored. But of these, this is the only effect, that there be a Church, that is, a company of the godly upon whom these benefits of God may be bestowed.

150. *Ma.* Why dost thou call this Church holy?

Sch. That by this mark it may be discerned from the wicked company of the ungodly. For all those whom God hath chosen, he hath restored unto holiness of life and innocency.

151. *Ma.* Is this holiness which thou dost attribute to the Church, already in all points perfect?

Sch. Not yet; for so long as we live a mortal life in this world (such is the frailty of mankind) we are of very weak strength wholly to shun all kind of vices. Therefore

the holiness of the Church is not yet fully and perfectly finisht, but yet very well begun. But when it shall be fully joynd to Christ, from whom it hath all cleanness and pureness, then it shall be cloathed with innocency & holiness, in all points fully and perfectly finished, as with a certain Snowy white and most pure garment.

152. *Ma.* To what purpose dost thou call this Church Catholic?

Sch. It is as much as if I called it universal. For this company or assembly of the godly is not pent up in a certain place or time, but it containeth the universal number of the Faithful that have lived, do live, and shall live in all places, and ages, since the beginning of the world: that there may be one body of the Church, as there is one Christ, the only head of that body.

153. *Ma.* Now I would have thee tell, why after the holy Church thou immediately addest, that we believe the communion of Saints.

Sch. Whereas God hath them that worship him purely and sincerely, in all Countries and places, and in all times and ages; all they, though severed in distant times and places, are yet members most nearly joynd and knit together, of one and the self-same body, whereof Christ is the head. Such is the Communion that the godly have with Christ, and among themselves. For they are most nearly knit together in community of spirit, of faith, of Sacraments, of Prayers, of forgiveness of sins, of eternal Felicity: and finally, of all the benefits that God giveth

his Church through Christ. And they are joyed together among themselves in sincere love, concord and unity. And because the communion of Saints cannot be perceived by our senses, nor by any natural kind of knowledge, or force of understanding, as other civil communities and fellowships of men may be; therefore it is here rightly placed among these things that are to be believed.

154. *Ma.* Is this Church which thou speakest of, a visible or invisible Church?

Sch. Here in the Creed is properly entreated of the congregation of those, whom God by his secret election hath adopted to himself through Christ: which Church can neither be seen with eyes, nor can continually be known by signs. Yet there is a Church of God visible, or that may be seen, the tokens and marks whereof he doth show and open unto us.

155. *Ma.* What be those tokens?

Sch. Wheresoever the Gospel of Christ our Saviour is sincerely taught, God by prayer truly called upon in the name of Christ, the holy Sacraments are rightly administered, the discipline duly used, there the company of Christian men and women assembled, is a visible Church of Christ.

156. *Ma.* Are not then all they that be in this visible Church, of the number of the elect to everlasting life?

Sch. Many by hypocrisy and counterfeiting of godliness, do join themselves to this fellowship which are nothing less than true members of the Church. But for as much as wheresoever the word of God is sincerely taught, and his Sacraments rightly ministered, there are ever some appointed to salvation by Christ: we count all the whole company to be the Church of God, seeing also that Christ promiseth, that himself will be present with two or three that he gathered together in his Name.

157. *Ma.* Why dost thou after the Church make mention also of the forgiveness of sins?

Sch. First, because the keys wherewith Heaven is to be opened & shut, that is, the power of binding and loosing, of reserving and forgiving of sins, which standeth in the ministry of the Word of God, is by Christ given and committed to the Church, and properly belongeth unto the Church. Secondarily, because no man obtaineth forgiveness of sins, that is not a true member of the Church which is the body of Christ: that is, such a one as doth not earnestly, godlily, holily, yea and continually, and to the end embrace and maintain the common fellowship of the Church.

158. *Ma.* Is there then no hope of Salvation out of the Church?

Sch. Out of it can be nothing but damnation, death, and destruction. For what hope of life can remain in the members when they are pluckt asunder, and cut off from the head and body?

159. *Ma.* What meanest thou by this word, Forgiveness?

Sch. That the faithful do obtain at God's hand pardon of their Offences. For God for Christ's sake, who hath satisfied or sin, freely forgiveth all that believe in him their sins: and delivereth them from judgement, damnation, and pain due for the same.

160. *Ma.* Cannot we then by godly works satisfy God, and by our selves merit pardon of our sins?

Sch. Christ alone by the suffering of his pains, and with his death wherewith he hath paid and performed the penalty of our sins, hath satisfied God. Therefore by Christ alone we have access to the grace of God. We receiving this benefit of his free liberality and goodness, have nothing at all to offer, or render again to him by way of recompence.

161. *Ma.* Is there nothing at all to be done on our behalf, that we may obtain forgiveness of sins?

Sch. The Lord promiseth that he will pardon sinners if they repent; if they amend, and turn their hearts from their naughty lives unto him. Wherefore repentance and amendment of life are necessary on our part, that we may obtain remission of our sins past.

162. *Ma.* How many parts be there of Repentance?

Sch. First, we ought to acknowledge and confess our sins before God, and to be heartily sorry, and ashamed that

we have offended his Majesty : and earnestly to hate and utterly to abhor sin. This sorrow some call contrition.

163. *Ma.* What more?

Sch. Lest the greatness of sorrow should bring us unto desperation, our minds are comforted by Faith, which doth put us in good and certain hope of obtaining pardon of our sins at God's hand, through Christ our Saviour. And this is that we profess, that we believe the forgiveness of sins.

164. *Ma.* Is man able in this fear, and these hard distresses, to deliver himself by his own strength.

Sch. Nothing less. For it is only God which strengtheneth man, despairing of his own estate, raiseth him in affliction, restoreth him being in utter misery, and by whole grace the sinner conceiveth this hope, mind, and will, that I speak of.

165. *Ma.* Now rehearse the rest of the Creed.

Sch. *I believe the resurrection of the body, and life everlasting.*

166. *Ma.* Because thou hast touched somewhat of this before, in speaking of the last judgement, I will ask thee but a few questions : whereto or why do we believe these things?

Sch. Although we believe that the souls of men are immortal and everlasting, yet if we should think, that our

bodies should by death be utterly destroyed for ever, then must we needs be wholly discouraged, for that wanting the one part of our selves, we should never entirely possess perfection and immortality. We do therefore certainly believe, not only that our souls, when we depart out of this life, being delivered from the fellowship of our bodies, do by and by fly up pure and whole into Heaven to Christ, but also that our bodies shall at length be delivered from all corruption, restored to a better state of life, and joyned again to their souls, being made glorious like to the body of Christ: and so we shall wholly be made perfectly & fully blessed, enjoying eternal life and endless felicity.

167. *Ma.* Then thou thinkest that the death of the body ought not to be feared of the godly.

Sch. Yeah forsooth. For we are thoroughly perswaded that death is not a destruction that endureth & consumeth all things, but a guide for us to heaven, that setteth us in the way of a quiet ease, blessed and everlasting life.

168. *Ma.* Now thou hast declared the Creed, that is the sum of the Christian faith, tell me what profit we get of this faith?

Sch. Righteousness before God, by which we are made heirs of eternal life.

169. *Ma.* Doth not then our own godliness towards God, and leading of our life honestly and holily among men, justify us before God?

Sch. Of this we have said somewhat already, after the declaring of the Law, and in another place to this effect. If any man were able to live uprightly, according to the precise rule of the Law of God, he should worthily be counted justified by his good works. But seeing we are all most far from that perfection of life, yea and be so oppressed with conscience of our sins, we must take another course, and find another way, how God may receive us into favour, than by our own deservings.

170. *Ma.* What way?

Sch. We must fly to the mercy of God, whereby he freely embraceth us with love and good will in Christ, without any of our deservings or respect of works, both forgiving us our sins, and so giving us the righteousness of Christ by faith in him, that for the same Christ's righteousness he so accepteth us, as if it were our own. To God's mercy therefore through Christ we ought to impute all our justification.

171. *Ma.* How do we know it to be thus?

Sch. By the Gospel, which containeth the promises of God by Christ, to the which when we adjoin Faith, that is to say, an assured perswasion of mind, and steadfast confidence of God's good will, such as hath been set out

in the whole Creed, we do as it were take state and possession of this Justification that I speak of.

172. *Ma.* Dost thou not then say, that faith is the principal cause of this Justification, so as by the means of faith we are counted righteous before God?

Sch. No, for that were to set faith in the place of Christ. But the spring-head of this Justification is the mercy of God, which is conveyed to us by Christ, and is offered to us by the Gospel, and received of us by faith, as with a hand. And so faith is not the cause, but the instrument of Justification, for that it embraceth Christ, which is our justification, coupling us with so strict a bond to him, that it maketh us partakers of all his good things.

173. *Ma.* But can he that hath this faith, lack good works?

Sch. No, for by faith we receive Christ unto us. And he doth not only set us at liberty from sin and death, and make us at one with God, but also (with the divine inspiration and vertue of the holy Ghost) doth regenerate and newly form us, to the endeavour of innocency and holiness, which we call newness of life.

174. *Ma.* Thou sayest then that justice, faith, and good works do naturally cleave together; and therefore ought no more to be severed than Christ the Author of them can be severed from himself.

Sch. It is true.

175. *Ma.* Then this doctrine of Faith doth not withdraw men's minds from godly works and duties.

Sch. Nothing less. For good works do stand upon Faith as upon their root. So far therefore is faith from withdrawing our hearts from living uprightly, that contrariwise it doth most vehemently stir up to the endeavour of a godly life; yea and so far that he is not truly faithful, that doth not also to his power both sun vices, and embrace vertues, for living alway as one that looketh to give an account.

176. *Ma.* Therefore tell me plainly how our works be acceptable to God, and what rewards be given to them.

Sch. In good works two things are principally required. First, that we do those works that are prescribed by the law of God. Secondly, that they be done with the mind and faith which God requireth. For no doings or thoughts, enterprised or conceived without faith, can please God.

177. *Ma.* Then if we both do such good works, and with such good mind & faith as God requireth, why should we not be righteous by our good works?

Sch. Righteousness that is to be allowed before God the Judge, ought to be thoroughly perfect, and in all points to agree with the rule of God's Law: But our works, even the best of them, do swerve far from God's Law and Justice, and are many ways to be blamed and

condemned; wherefore we can in no wise be justified before God by our works.

178. *Ma.* Doth not this doctrine withdraw men's minds from the duties of godliness, and make them slacker and slower to good works: at least less cheerful and ready to godly endeavours?

Sch. No: for we are taught by the holy Scriptures, that as our sins do dishonour God, so do our good works serve to the setting forth of his Glory. No dread of hell therefore, and of damnation: nor hope of heaven and all joys, ought to keep us from sin, or to move us to vertue, so much as the fear of dishonouring the Majesty of God, and the desire of his Glory; which ought above all things to be most precious unto us. For as it is the greatest horror and mischief of sin, that God and his holy Word are thereby dishonoured, so doth the honour and excellency of vertue stand herein, that God is thereby glorified. Further, good works do profit our Neighbour, both by deed, and by good example: and they do, as certain testimonies, assure us of God's good will towards us, and of our love and kindness again to God-ward, by keeping his Commandments: and they be witnesses of our Faith, and so consequently of our salvation. Wherefore we may not say, that good works are unprofitable, or done in vain, and without cause, if we obtain not Justification by them.

179. *Ma.* But how can our good works which thou sayest are unperfect, even the best of them, please God, whose Justice is perfectness itself?

Sch. It is faith that procureth God's favour to our works, while it is assured that he will not deal with us after extremity of law, nor call our doings to exact account, neither will use the severity of his Justice in weighing of them: but pardoning all their unperfectness, will for Christ's sake and his deservings, account them for fully perfect.

180. *Ma.* Whereas then God doth by faith both give us Justification, and by the same faith alloweth and accepteth our work; tell me, dost thou think that this Faith is a quality of nature, or the gift of God?

Sch. Faith is the gift of God, and a singular and excellent gift. For God instructing us with his word, and lightening our minds with his holy Spirit, maketh us apt to learn and believe those things that otherwise would be far from entering into the capacity of our dull wits, and weak faith. These things the Apostles understanding, do pray the Lord to increase their faith.

III. Praying, and the Lord's Prayer.

181. *Master.* Thou hast in good time made mention of Prayer. For, now thou hast ended the declaration of the Law of God, and of the Creed, that is to say, of our Christian confession of Faith; it followeth next to speak of Prayer and of Thanksgiving. In the declaring of Prayer therefore, what order shall we follow?

Scholar. This order, Master, if it so please you: first to show who is to be prayed unto; secondly, with what assistance; thirdly, with what affection of heart; And fourthly, what is to be prayed for.

182. *Ma.* First then tell me who (as thou thinkest) is to be called upon.

Sch. Surely none but God alone.

183. *Ma.* Why so?

Sch. Because our health, life, defence, salvation, and all good things do remain in God's hand and power, it is meet that we ask all needful things of him, and in all distresses fly unto his help.

184. *Ma.* Why may we not call upon Saints, and other holy persons, which are departed out of this life, or upon Angels?

Sch. For that God himself requireth our invocation upon him only, as being the peculiar and proper worship belonging to his Majesty, which we may not give to any other.

185. *Ma.* What more?

Sch. If we should in prayer call upon any other, saving God only, we should do it without the warrant of God's word, and consequently without faith, which resteth upon God's Word: And therefore so to do, were a sin against God, and no service to God.

186. *Ma.* Now followeth next to declare with what confidence we wretched mortal men, that are so many ways unworthy, ought to call upon the immortal and most glorious God?

Sch. We do not proudly come before God with our prayer, as though we of our selves were worthy to be heard: but knowing our own unworthiness, we come in the name of Christ our mediatur, by whose intercession we trust to have access to the Majesty of God, and to the obtaining of his favour.

187. *Ma.* By what means conceivest thou this trust, that thou speakest of?

Sch. I do believe the promises of God, made to us by Christ in the holy Scriptures, that whatsoever we ask with faith of God the Father in Christ's Name, we shall obtain so far as is expedient for us.

188. *Ma.* Now tell me, with what affection of heart we must pray unto God.

Sch. If we do feel in our minds the grief of our miseries, and sins, that do oppress us, as we ought to do, it can not be but that we shall have great desire of deliverance from that grief, and so with most fervent affection, shall we make suit to God for his help, with all prayers and supplications.

189. *Ma.* Is it not then enough to pray with tongue and voice alone?

Sch. God hath promised, that he will be near to help them only that call upon him truly, that is with their heart, and that their prayers do please him: wherefore it is also necessary that we do know that language wherein we make our prayers, that our tongue and mind may go together.

190. *Ma.* Is it lawful to ask of God, whatsoever cometh in our mind to desire?

Sch. God forbid that we Christians should ask of God, in Christ's name, any thing contrary to the will of God and

our Saviour Christ, and so unmeet for God to grant, and hurtful for us to receive. Wherefore lest we should in prayer be carried rashly by our own affections, Christ himself hath prescribed a Form and Rule, after the which our prayers ought wholly to be directed.

191. *Ma.* What Rule and Form is that?

Sch. Even the same form of Prayer, which the same heavenly Schoolmaster appointed to his Disciples, and by them to us all: wherein he hath touched in very few points all those things that are lawful to be asked of God, and proper for us to obtain: which Prayer is after the Author thereof called The Lord's Prayer. If therefore we will follow the heavenly teacher with his divine voice, saying before us, truly we shall never swerve from the right rule of praying.

192. *Ma.* Rehearse me then the Lord's Prayer.

Sch. When we shall pray (saith the Lord), say thus: **Our Father which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil. For thine is the kingdom, & the power, and the glory, for ever, amen.**

193. *Ma.* Dost thou think that we are bound ever so to render these very words, that it is not lawful in one word to vary from them.

Sch. It is no doubt, but that we may use other words in praying, so that we swerve not from the meaning of this Prayer, and do pray to God with such affiance and affection, as I have before spoken of.

194. *Ma.* How many parts hath the Lord's Prayer?

Sch. It containeth six: or as some divide it, seven petitions, but in the whole there are but two parts. Whereof the first belongeth only to the Glory of God, and containeth the three former Petitions: the second, which containeth the three or four latter Petitions, belongeth properly to our commodity and profit.

195. *Ma.* Why dost thou speak so directly unto God in thy prayer, saying, Our Father?

Sch. For that, I speak not as to one absent, or deaf: but I call upon God our Father, and pray to him as to one that is present, being surely perswaded that he heareth me when I pray; For else in vain should I crave his help.

196. *Ma.* Let us somewhat diligently examine every word. Why dost thou call God Father?

Sch. Since sure trust of obtaining is the foundation of right praying, as hath before been declared: it was God's

will that we should call on him by the sweetest name of Father: that we might have boldness to go unto him and in hope of his help, even as children do use to deal with their Father: yea, and with far better hope than any Children can have of their natural Father, how much God our Heavenly Father, in ability, goodness and readiness to help us exceedeth all earthly Fathers.

197. *Ma.* What else doth the name of Father teach us?

Sch. That we come to prayer with that love, reverence, and obedience, which is due to the heavenly father from his children, and that we have such mind, as becometh the children of God.

198. *Ma.* Why dost thou call God our Father in common, rather than severally as thine own Father?

Sch. Every godly man may, (I grant) lawfully call God his own; But such ought the dear love among Christians to be, that every one should have regard to the common profit of all: For which cause in all this Prayer, nothing is privately asked, but all the petitions are made in the common name of all.

199. *Ma.* What more?

Sch. The rich and great men are taught not to disdain men of poor and simple state, but to regard them as their Brethren, whom God accepteth to the honor of his Children. And again, the poor and silly persons, which are most despised in this world, may yet in the mean time

relieve themselves with this comfort, that in Heaven they have all one most mighty and most loving Father.

200. *Ma.* Why dost thou say that God is in Heaven?

Sch. For that I believe that God reigning in eternal and highest felicity, possesseth the power of Heaven, and therewith also holdeth the governance of all things, and is each-where present, seeth, heareth, and ruleth all things.

201. *Ma.* What more?

Sch. We are withal admonished, not to ask any thing meet for God, but as speaking to our heavenly Father, to have our hearts raised from the earth, and despising earthly things, and thinking upon things above and heavenly, continually to aspire to that most blessed felicity of our father, and to heaven, as our inheritance by our heavenly Father, through Christ our Saviour.

202. *Ma.* This then so happy a beginning, and entry of Prayer being now opened unto us, go to, rehearse me the first Petition.

Sch. First, we pray that God's name be hallowed.

203. *Ma.* What meaneth that?

Sch. Nothing else, but that the name of God be made known to mortal men, and that his praise and glory be every where magnified here in earth, as it is meet to be. And that the names of all feigned gods being utterly

abolished, the only divine name and Majesty of God, the heavenly father be had in honour, and called upon with pure minds by men of all ages, Countries, and parts of the World.

204. *Ma.* What more?

Sch. We pray that the holy name of God be not evil spoken of, for our faults, and as it were dishonoured thereby: but rather that his Glory be by our own godliness towards God, and goodness towards men, every where magnified.

205. *Ma.* Go forward.

Sch. Secondly, we pray that God's kingdom come, that is, that he suffer not the divine truth of his word (and Gospel of Christ) whereby he reigneth in good and godly men's hearts, to lie hidden in darkness; but that it daily more and more be made manifest and well known to all men, being instructed with the heavenly doctrine of the same. And that he would resist and overthrow the craft and violence of Satan, and wicked men, that labour to darken the truth with lies, or to oppress and root it out by cruelty.

206. *Ma.* Say on.

Sch. We pray that God by his holy Spirit would illuminate, and govern the hearts of all such as be of his Church, wherein he reigneth specially as in his Kingdom; and that he would strengthen them with his

aid and Power as his Soldiers, that they may earnestly fight against, and subdue the Devil, the World, and the lusts of the flesh, to the enlarging of his Kingdom here upon the earth. And that lastly, all his, and our enemies being utterly trodden down, God may gloriously reign and triumph over all, and we by Christ may finally, as his Children and Heirs, be made partakers of his everlasting Kingdom.

207. *Ma.* What followeth?

Sch. That God's will be done. For it is the duty of children to frame their life according to the will of their fathers, and not contrarywise the parents to conform themselves to the will of their children.

208. *Ma.* Whereto dost thou add, that God's will may be done in Earth as it is in Heaven?

Sch. Whereas the minds of earthly men, burning with lusts are commonly carried to desire and do those things that most displease God: we pray that he will with the moving of his holy Spirit, so change and fashion all the wills of us, all to the will of his Majesty: that we may will or wish nothing that his divine will misliketh.

209. *Ma.* Proceed.

Sch. We pray also that whatsoever we perceive to betide us by his will, we may receive and suffer it, not only with contented, but also with gladsome hearts. And that after the examples of his Angels, those heavenly spirits, and of

his excellent creatures the Sun, Moon, and Stars, set before our eyes in Heaven, for like example of obedience to God's will, we in earth may be in all things likewise serviceable, and obedient unto his Majesty; that as in Heaven so in Earth, there be no rebellion nor repining against God's holy will.

210. *Ma.* What more?

Sch. Seeing that God hath in his holy Scriptures expressly declared his Will, which he hath plainly notified, by giving them the name of his Testament, or last Will : they that vary from the meaning of the Scriptures, surely do manifestly depart from the will of God.

211. *Ma.* Now thou hast well answered touching the first part of the Lord's Prayer, which part containeth these three points that belong only to the glory of God. I think it good for us to go forward to the second part, which properly concerneth things profitable for our selves.

Sch. The first point of the second part is, *Give us this day our daily bread.*

212. *Ma.* What dost thou mean by the name of bread?

Sch. Not only those things that minister us food and apparel, but also all other things universally, that are needful to the maintaining and preserving of our life, and the leading of it in quietness without fear.

213. *Ma.* Is there any thing else, whereof this word bread doth admonish us?

Sch. That we seek not and gather together curiously dainty things for Banqueting, or precious Apparel, or sumptuous Household stuff, for pleasure: but that we despising delicacies and excess, be contented and satisfied with little, temperate, and healthful diet, and with mean and necessary apparel.

214. *Ma.* How dost thou call bread thine, which thou prayest to be given thee of God?

Sch. By God's gift it becometh ours, when he liberally giveth it us for our daily uses, though by right it be not due to us.

215. *Ma.* Is there any other cause why thou callest it thy Bread?

Sch. By this word we are put in mind that we ought to get our living with our labour, or by other lawful means, and that being therewith contented, we do never by covetousness or fraud seek any thing of other men's.

216. *Ma.* Seeing God biddeth us to get our living by our own labour, why dost thou ask bread of him?

Sch. Because that in vain shall we waste all the course of our life in toil of body, and travail of mind, unless it please God to prosper our endeavours.

217. *Ma.* Thinkest thou that rich men also, which have flowing plenty, and store of all things, must daily crave bread of God?

Sch. In vain shall we have plenty of all things, unless God by his grace do make the use of them healthful to us for the maintenance of our life. For which cause, even after Supper, we pray to have the daily meat, which we have already received, to be given us of God : that is to say, to be made lifeful & healthful to us.

218. *Ma.* Why be added these words Daily, and this Day?

Sch. That we avoiding all careful covetousness, and doing diligently our duty, should daily crave of our most liberal Father that, which he is ready daily to give us.

219. *Ma.* Go forward to the rest.

Sch. Now followeth the fifth Petition, wherein we pray our Father **to forgive us our trespasses.**

220. *Ma.* Is this asking forgiveness necessary for all men?

Sch. Yea, for so much as there liveth no mortal man that doth not oft slip in doing of his duty, and that doth not oft and grievously offend God. They therefore that do not confess that they have sinned, nor do crave pardon of their defaults, but with that Pharisee do glory in their innocency and righteousness, before God or rather against God: they exclude themselves from the

fellowship of the faithful, to whom this form of prayer is appointed for them to follow, and from the hope of forgiveness of sins, which onely remaineth in the mercy and goodness of God through Christ: For this is that which Christ saith, That he came into this world not to call the righteous, but sinners, to repentance.

221. *Ma.* Why is there a contrition added?

Sch. It is most reasonable that we should pray that God would so forgive us, **as we forgive them that trespass against us.** For unless others do find us ready to forgive them, and unless we in following the mercifulness of God our father do show our selves to be his children, he plainly warneth us to look for nothing else at his hand, but extreme severity and punishment. For according to the same rule of rigour, and after the same example, shall justice without mercy be done upon him, that can not find in his heart to show mercy to other.

222. *Ma.* May it not seem then, that our forgiving of men should deserve pardon of God: or be as a certain recompense made unto God?

Sch. Not so. For then should not God's forgiveness be freely given: neither had Christ alone upon the Cross fully paid the pains of our sin due to us, for the which no man else could, or can, make any recompense or amends unto God.

223. *Ma.* Now go forward to the sixth Petition, which some do make two Petitions.

Sch. Therein we pray, that he lead us not into temptation: **but deliver us from evil.**

224. *Ma.* Why so?

Sch. As we before do ask forgiveness of sins past, so now we pray that we sin no more. For we by nature are so unwary to foresee, and so weak to resist the manifold Snares, temptations and enticements of the Devil, the World, and the concupiscence of the flesh, that we cannot but be overcome, unless God do assist us with his grace, and arm us with his strength: and therefore we fly by prayer unto the protection, of our almighty most loving Father, that he will not suffer us to be overcome with any wicked temptation, but that he will deliver and save us from all evil.

225. *Ma.* There remaineth yet the conclusion of the Lord's prayer?

Sch. **For thine is the Kingdom, and the power, and the glory, for ever. Amen.**

226. *Ma.* Why would Christ have this conclusion added?

Sch. To make us understand that God's power and goodness is infinitely great, that there is nothing which he either cannot, or will not give us praying for it and asking it rightly. Which also this word Amen, which is to say, So be it, being added in the end of the Prayer, doth confirm unto us.

227. *Ma.* Why is there in the latter end mention made of the glory of God?

Sch. To teach us to conclude all our Prayers with praises of God: for that is the end whereunto all that we desire to obtain in our Prayer, and all our thoughts, words, and works, and all things universally ought to be preferred and applied. For to this end he hath created us, and placed us in this World.

228. *Ma.* Go forward.

Sch. Moreover, to praise and magnify God's goodness, justice, wisdom, and power, and to give him thanks in our own name, and in the name of all mankind, is parcel of the worshiping of God, belonging as properly to his Majesty as prayer; wherewith if we do not rightly worship him, surely we shall not only be unworthy of his so many and so great benefits as unthankful persons, but also shall be most worthy of eternal punishments, as wicked offenders against God's majesty.

229. *Ma.* Since we also receive benefits of men, shall it not be lawful to give them thanks?

Sch. Whatsoever benefits men do to us, we ought to account them received from God, because he alone indeed doth give us them by the ministry of men, so that our thankfulness to men, redoundeth to the glory of God, the true and last end of all things.

IV. The Holy Sacraments.

230. *Master.* Now we have ended our treating of the law of God, of the Creed or Christian confession, and also of prayer and of thanksgiving. Shall we not lastly of all conveniently speak of the Sacraments?

Scholar. Most conveniently Master, for they have always prayers and thanksgiving joined to them.

231. *Ma.* Tell me therefore, how many Sacraments hath Christ ordained in his Church?

Sch. Two: Baptism and the Lord's Supper.

232. *Ma.* What meanest thou by this word, Sacrament?

Sch. A Sacrament is an outward testifying of God's good will and bountifulness towards us through Christ, by a visible sign, representing an invisible and spiritual grace, by which the Promises of God touching the forgiveness of sins, and eternal Salvation given through Christ, are as it were sealed, and the truth of them is more certainly confirmed in our hearts.

233. *Ma.* Of how many parts consisteth a Sacrament?

Sch. Of two parts: of the outward element or creature, being a visible sign, and of that invisible grace.

234. *Ma.* What is the outward sign in Baptism?

Sch. Water, wherein the person baptised is dipped, or sprinkled with it, *in the name of the Father, the Son, and the holy Ghost.*

235. *Ma.* What is the secret and spiritual grace?

Sch. Forgiveness of sins and regeneration: both which we have by the death and resurrection of Christ; and thereof we have this Sacrament as a Seal and Pledge.

236. *Ma.* Show me the effect of Baptism yet more plainly.

Sch. Where by nature we are the children of wrath, and none of God's Church or household, we are by baptism received into the Church, and assured, that we are now children of God, and joined and grafted into the body of Christ, and become his members, and do grow into one body with him.

237. *Ma.* What is required of persons to be baptized?

Sch. Repentance and faith.

238. *Ma.* Declare the meaning of these more largely.

Sch. First we must truly repent us of our former life, and believe assuredly that we are cleansed from our sins by the blood of Christ, and so made acceptable to God, and that his spirit dwelleth in us. And then according to this belief and promise made in Baptism, we must endeavour our selves to mortify our flesh, and by our good life to

show that we have put on Christ, and have his Spirit given us.

239. *Ma.* Why then are Infants baptised, which by age cannot perform these things?

Sch. Because they be of God's Church; and God's blessing and promise made to the Church by Christ (in whose Faith they are baptised) pertaineth unto them. Which, when they come of age, they must themselves learn, believe, and acknowledge, and endeavour in their lives to express the duty at their Baptism promised and professed.

240. *Ma.* What is the order of the Lord's Supper?

Sch. The same which the Lord Christ did institute: **Who in the same night that he was betrayed took bread, and when he had given thanks, he brake it, and gave it to his Disciples, saying: Take, eat, this is my Body which is given for you. Do this in remembrance of me. Likewise after Supper he took the Cup, and when he had given thanks, he gave it to them, saying: Drink ye all of this, for this is my blood of the new Testament, which is shed for you and for many, for remission of sins. Do this as oft as ye shall drink it, in remembrance of me.** This form and order we ought to hold, and truly to keep, and to celebrate devoutly till he come again.

241. *Ma.* To what use?

Sch. For a continual thankful remembrance of his death, and the benefits that we receive thereby; and that as in Baptism we are born again, so with the Lord's Supper we may be always fed, and sustained, to spiritual and everlasting life. And therefore it is enough to be once baptised, as to be once born: But as we need oft to be fed, so is the Lord's Supper oft to be received.

242. *Ma.* Which are the parts of this Sacrament?

Sch. The parts hereof, even as of baptism, are of two sorts; the one is earthly and sensible: the other is heavenly, and removed from all outward senses.

243. *Ma.* What is the earthly and sensible part?

Sch. Bread and Wine, both which matters the Lord hath expressly commanded all to receive.

244. *Ma.* What is the heavenly part and matter removed from outward senses?

Sch. The body and blood of Christ, which are given, taken, eaten, and drunken of the faithful, in the Lord's Supper; only after a heavenly and spiritual manner, but yet verily, and indeed. In so much, that as the bread nourisheth our bodies, so Christ's body hath most singular force spiritually by faith to feed our souls. And as with Wine men's hearts are cheered, and their strengths confirmed, so with his blood our souls are relieved and refreshed through faith: which is the mean

whereby the body and blood of Christ are received in the Supper. For Christ as surely maketh them that believe in him, partakers of his body and blood, as they surely know that they have received the bread and wine with their mouths and stomachs. And it is also a gauge of our Immortality, and a pledge of our Resurrection.

245. *Ma.* Is then the bread and wine changed into the substance of the body and blood of Christ?

Sch. No; For that were to destroy the nature of a Sacrament, which must consist both of heavenly and earthly matter: and to make a doubt of the truth of Christ's body: and to give occasion of grudging unto ye minds of the receivers.

246. *Ma.* Was this Supper ordained of Christ to be offered as a sacrifice to God the Father, for remission of sins?

Sch. No: For when Christ died upon the Cross, he once fully made that only everlasting Sacrifice for our salvation for ever; and hath left nothing for us to do, but thankfully to take the use and benefit of that eternal Sacrifice, which we chiefly do in the Lord's Supper.

247. *Ma.* What is our duty to do, that we may come rightly to the Lord's Supper?

Sch. To examine our selves, whether we be the true members of Christ.

248. *Ma.* By what tokens shall we know this?

Sch. First, if we heartily repent us of our sins. Next, if we stay our selves and rest in a sure hope of God's mercy through Christ, with a thankful remembrance of our Redemption purchased by his death. Moreover, if we conceive an earnest mind, and determinate purpose to lead our life godly hereafter. Finally, seeing in the Lord's Supper is contained a token of friendship and love among men, if we bear brotherly love to our neighbours, that is to all men, without any evil or hatred.

249. *Ma.* Having sufficiently, as I think, examined thee concerning the chief points of Christian Religion ; I would see now, how briefly and sufficiently thou canst rehearse the whole sum of all that hath hitherto been said.

Sch. First the Law of God contained in the ten Commandments, setteth before my eyes, a perfect rule of godly life, which I am bound to obey upon pain of eternal damnation : wherefore by the same Law, I do know my sin, and the wrath of God against me for the same, and that everlasting Death by God's Justice is therefore due unto me : which breedeth in me a horrible fear of mind, and trouble of conscience, from the which it being impossible for me to be delivered by mine own wisdom, power, or vertue, or by any help or means of man, or Angel, I am taught by the Gospel, that Christ the Son of God, being made man without sin, hath by his death suffered the punishment due for my sins, pacified

the wrath of God his Father towards me, and reconciled me unto his favour again, and made me partaker of his own Justice, and Heir with him of everlasting life; of all which benefits of Christ I am made partaker by faith in him. Which faith the holy Ghost, by the preaching of the Gospel, hath wrought in my heart: confirming the same also by his holy Sacraments, being visible and most sure tokens and pledges of God's goodness towards me, through Christ. The which Faith as a lively and fruitful Tree, should bring forth in the fruits of good works, holiness, and righteousness all the days of my life, to the honour of God, who hath bestowed so many benefits upon me: and to the profit & good example of my neighbours. For the increase of the which faith, and grace to please God, and for the accomplishing all these things, I being of my self most weak and unable thereunto, ought to make continual and most earnest suit by hearty prayer unto God the father, the giver of all good things, in the name of his son our saviour Jesus Christ: yielding always unto him most hearty thanks for all his benefits.

250. *Ma.* I do see, my good child, that thou well understandest the sum of Christian godliness. Now it resteth, that thou so direct thy life by the rule of this godly knowledge, that though seem not to have learned these things in vain.

Sch. I will do my diligence, with God's help, worshipful Master, and omit nothing, so much as I am able to do, that I may answer the name and profession of a true

Christian. And also I will humbly with all prayers and desires, alway crave of Almighty God, that he suffer not the seed of his Doctrine to perish in my heart, as sown in a dry and barren soil, but that he will with the divine dew of his heavenly grace so water, & make fruitful the dryness & barrenness of my heart, that I may bring forth plentiful fruits of godliness, to be bestowed and laid up in the barn and garner of the Kingdom of Heaven.

Ma. Do so my good child; and doubt not, but as thou hast by God's guiding first conceived this in mind and will, so shalt thou by his grace attain to an happy and blessed end, of this thy godly study and endeavour, to thy eternal salvation; and to the glory of God, to whom be all honour, and glory, world without end.



A Comprehensive Anglican Catechism

This catechism is arranged in six sections—Holy Scripture, The Church, The Commandments, The Gospel / Creed, Prayer, and The Sacraments—reflecting the pattern of classic catechisms. Each question is answered four ways: (1) Scripture (KJV), (2) the Deuterocanon or Apocrypha (KJV), (3) a Patristic or Conciliar witness (drawn from the first five centuries or one of the first seven ecumenical councils), and (4) an Anglican Divine (from the Caroline divines, Anglo-Catholics, or the Reformed tradition). Quotations are kept succinct and use only public-domain texts. Footnotes point to the source for each patristic or conciliar citation.

I. Holy Scripture (Source of Revelation)

Q1. What is Holy Scripture?

Scripture (KJV) – “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the

man of God may be perfect, thoroughly furnished unto all good works.” (2 Tim. 3:16-17)

Deuterocanon (KJV Apoc.) – “This is the book of the commandments of God, and the law that endureth for ever: all they that keep it shall come to life; but such as leave it shall die.” (Baruch 4:1) Ezra was told to publish some books openly but reserve others for the wise (2 Esdras 14:45-46).

Patristic/ Conciliar – St Augustine of Hippo testified that he would not believe the Gospel save for the authority of the Catholic Church; this shows that Scripture is divine in origin but recognised and received within the Church.

Anglican Divine – John Henry Newman summarised the Anglican Articles: “Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man... The Church hath authority in controversies of faith; yet it is not lawful for the Church to ordain any thing that is contrary to God’s written word”.

Q2. How did Scripture come to us?

Scripture (KJV) – “Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” (2 Pet. 1:20-21)

Deuterocanon – Ezra recorded that the Lord dictated many sacred writings; some were made public while others were kept for the wise (2 Esdras 14:44-46). Sirach praises the law as “perfect, converting the soul” (Sirach 24:23).

Patristic / Conciliar – St Ignatius of Antioch warned that no Christian should act apart from his bishop and presbyters; the apostolic and conciliar discernment of what is Scripture reflects this corporate reception. The Council of Jerusalem (Acts 15) set the pattern for bishops and elders deciding matters together.

Anglican Divine – Article VI of the Thirty-Nine Articles affirms that “Holy Scripture containeth all things necessary to salvation.” The Reformed divine Richard Hooker taught that Scripture’s authority is received through the testimony of the ancient Church and the witness of the Holy Spirit.

Q3. What is Scripture’s authority and truth?

Scripture (KJV) – “Sanctify them through thy truth: thy word is truth.” (John 17:17) “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” (Isa. 8:20)

Deuterocanon – Wisdom declares that “sheweth them that are foolish the way of truth” (Wisdom 7:21-22). Sirach praises God’s word as “a lamp that never goeth out” (Sirach 24:23).

Patristic / Conciliar – St Basil the Great explained that the honour given to an image passes to its prototype. This principle, adopted by the Second Council of Nicaea, illustrates how external signs bear witness to divine truth; Scripture’s authority is not diminished by the Church’s liturgy but safeguarded through it.

Anglican Divine – The Caroline divine Lancelot Andrewes described the Bible as the rule of faith and said that the Church reads Scripture publicly in the liturgy so that the people may hear and obey. Article XX declares that the Church “may not ordain any thing that is contrary to God’s Word written.”

Q4. What does Scripture accomplish?

Scripture (KJV) – “The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.” (Ps. 19:7-8) “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.” (Rev. 1:3)

Deuterocanon – Wisdom proclaims that God’s word “reacheth from one end to another mightily” (Wisdom 8:1). Baruch calls the law “that endureth for ever” (Baruch 4:1).

Patristic / Conciliar – St Cyril of Jerusalem taught catechumens: “Consider the Bread and Wine not as bare elements; for they are, according to the Lord’s declaration, the Body and Blood of Christ”. The divine word, when joined with faith and the Spirit, accomplishes what it signifies.

Anglican Divine – Archbishop Thomas Cranmer wrote that the Scriptures contain all that is “needful for our salvation” and that their promises, when read and heard, work in the hearts of believers by the Holy Ghost. The Homilies exhort Christians to read the Bible daily to grow in faith and virtue.

Q5. To whom does Scripture chiefly testify?

Scripture (KJV) – Jesus said: “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” (John 5:39) On the road to Emmaus He “expounded unto them in all the scriptures the things concerning himself” (Luke 24:27).

Deuterocanon – Wisdom foretells the coming of the Saviour: “Thine Almighty word leaped down from heaven out of thy royal throne” (Wisdom 18:15-16).

Baruch proclaims that God will “bring them again into the light of his majesty” (Baruch 4:2).

Patristic/ Conciliar – St Irenaeus wrote that the prophets announced Christ, the apostles preached Him, and the Church hands on this faith unbroken (Against Heresies 3.3). The Nicene Creed summarises Scripture’s witness: Jesus Christ is “God of God, Light of Light ... who for us men and for our salvation came down from heaven.”

Anglican Divine – The Caroline divine Lancelot Andrewes preached that all of Scripture “is of Him and about Him: of Christ, and of none but Christ” and that “the four evangelists are four horns of the altar.” The Reformed Article II affirms that Christ is both God and Man, who truly suffered, was crucified, died, and rose again.

Q6. What of things not revealed?

Scripture (KJV) – “The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever.” (Deut. 29:29) “It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.” (Prov. 25:2)

Deuterocanon – Wisdom admits that human reasoning is weak without divine aid: “Hardly do we guess aright... who hath known thy counsel, except thou give wisdom?” (Wisdom 9:14-17). Sirach warns against needless curiosity in matters beyond us (Sirach 3:21).

Patristic / Conciliar – St John Chrysostom reminded penitents that the priest has authority to forgive sins and to heal spiritual sickness according to James 5:14-15; yet many mysteries of God remain hidden until the last day. The fathers counselled humility before God’s secret will.

Anglican Divine – Article XVII acknowledges that predestination is a “most high mystery” not to be probed curiously, but to be received with modesty and reverence. The Caroline divine Jeremy Taylor advised Christians to adore the divine wisdom and rest in God’s revealed will without prying into hidden decrees.

Q7. Why must Scripture be interpreted within the Church?

Scripture (KJV) – “No prophecy of the scripture is of any private interpretation.” (2 Pet. 1:20) “The church of the living God [is] the pillar and ground of the truth.” (1Tim. 3:15)

Deuterocanon – Ezra hid certain books “to deliver them only to such as be wise” (2Esdras 14:45-46). Sirach

counsels: “Miss not the discourse of the elders” (Sirach 8:8-9 [14†L1-L2]).

Patristic/ Conciliar – Ignatius admonished: “Do nothing without the bishop and presbyters”. Augustine confessed that he would not believe the Gospel except as moved by the Church’s authority. The ecumenical councils therefore define orthodox interpretation, rejecting private novelties.

Anglican Divine – The Tractarian movement (e.g., Newman and Pusey) argued that Scripture must be read with the fathers and the undivided Church. Article XX affirms that the Church “hath authority in controversies of faith” but may decree nothing contrary to the written Word. The Reformed divine William Laud taught that Scripture and antiquity together are the rule of faith.

II. The Church (Nature, Order, Gifts, Authority, Councils)

Q1. What is the Church?

Scripture (KJV) – “The church of the living God, the pillar and ground of the truth.” (1 Tim. 3:15) “Ye are come unto Mount Sion ... to the general assembly and church of the firstborn.” (Heb. 12:22-23)

Deuterocanon – Sirach portrays the people gathered around the high priest: Simon “bowed down upon the altar, and blessed the congregation of Israel” and the people fell down and worshipped the Lord (Sirach 50:20-21 [2†L17-L20]).

Patristic / Conciliar – Ignatius declared: “Wherever the bishop shall appear, there let the people be; even as wherever Jesus Christ is, there is the Catholic Church”. The Nicene Creed professes “one, holy, catholic and apostolic Church.”

Anglican Divine – Richard Hooker taught that the visible Church of Christ is “a society and fellowship of men, first called, next justified, then sanctified, and hereafter glorified” and that it subsists in all places where the Word and Sacraments are duly ministered.

Q2. Who is the Head of the Church?

Scripture (KJV) – “He is the head of the body, the church.” (Col. 1:18) Christ “loved the church, and gave himself for it” (Eph. 5:25).

Deuterocanon – Wisdom personifies God’s providence guiding His people (Wisdom 10). Baruch proclaims: “He that brought these plagues upon you will deliver you from the hand of your enemies” (Baruch 4:18).

Patristic / Conciliar – Ignatius names Christ the “one physician, of flesh and of spirit” (Ignatius to the Ephesians 7). The Nicene Council confessed that Jesus Christ is true God, consubstantial with the Father, and the one Lord of the Church.

Anglican Divine – Article XIX affirms that the Church is “a congregation of faithful men, in which the pure Word of God is preached and the Sacraments be duly administered.” Lancelot Andrewes emphasised that Christ alone is Head of the Church and that all authority flows from Him.

Q3. Upon what foundation is the Church built?

Scripture (KJV) – “Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.” (Eph. 2:20) The heavenly city has “twelve foundations ... the names of the twelve apostles of the Lamb” (Rev. 21:14).

Deuterocanon – Ezra and Nehemiah rebuilt Jerusalem’s walls under God’s command (1 Esdras 5-6). Sirach extols the patriarchs and prophets who laid the spiritual foundations (Sirach 44–50).

Patristic / Conciliar – St Irenaeus recounted the succession of bishops from the apostles to his own day to prove the Church’s unbroken foundation (3.3). The Nicene Creed declares the Church “apostolic,” resting on the apostles’ teaching.

Anglican Divine – The Homily on the Holy Scripture teaches that the apostles founded churches and left pastors to succeed them. The Reformed leader Bishop John Jewell defended this apostolic succession while rejecting any additions contrary to Scripture.

Q4. How is the Church ordered locally?

Scripture (KJV) – St Paul addresses “the saints ... with the bishops and deacons” (Phil. 1:1). Titus was instructed to “ordain elders in every city” (Tit. 1:5).

Deuterocanon – Sirach distinguishes between high priest, priests, Levites, and laity, urging each to fulfil his office (Sirach 45:6-17). Moses appointed helpers to assist him (Num. 11:16-17).

Patristic / Conciliar – St Ignatius exhorts believers to be subject to the bishop, presbyters and deacons. The first Council of Nicaea confirmed the threefold ministry of bishops, presbyters, and deacons.

Anglican Divine – Article XXXVI of the Thirty-Nine Articles upholds the historic episcopate. The Caroline divine George Herbert praised the parish system, in which bishops oversee priests and deacons who serve the flock.

Q5. What are the three offices of ministry?

Scripture (KJV) – Bishops/overseers: “A bishop then must be blameless” (1Tim. 3:1-2). Elders/presbyters: “The elders ... feed the flock of God” (1Pet. 5:1-3). Deacons: “Likewise must the deacons be grave ... let these also first be proved” (1 Tim. 3:8-10, 13).

Deuterocanon – Sirach emphasises distinct orders: Aaron and his sons for the priesthood, the Levites for sacred service, and the layman for his proper duties (Sirach 45:6-17). The author warns against intruding into offices not one’s own.

Patristic / Conciliar – The Didache directs the churches to appoint bishops and deacons “worthy of the Lord ... for they also minister unto you the service of prophets and teachers”. 1 Clement explains that the apostles appointed bishops and deacons as their successors.

Anglican Divine – Bishop Jeremy Taylor wrote that Christ instituted a “threefold ministry” of bishops, priests, and deacons; this structure, maintained from the apostles, is essential to good order. Article XXIII requires that ministers be lawfully called and sent by those who have authority.

Q6. How is the gift of ministry conveyed (ordination)?

Scripture (KJV) – Paul tells Timothy to “stir up the gift of God, which is in thee by the putting on of my hands” (2 Tim. 1:6) and to “neglect not the gift ... given ... by prophecy, with the laying on of the hands of the presbytery” (1 Tim. 4:14).

Deuterocanon – Moses consecrated Aaron by anointing and laying hands on him (Sirach 45:15-18). Judas Maccabeus and his brothers appointed priests and leaders to rebuild the temple (1 Macc. 3–4).

Patristic / Conciliar – 1 Clement states that the apostles “appointed the firstfruits of their labours... bishops and deacons” and made provision that other approved men should succeed them. The councils codified ordination by prayer and laying on of hands.

Anglican Divine – The Ordinal of 1550 (contained in the Book of Common Prayer) orders that bishops, priests, and deacons be ordained by prayer and the laying on of hands. Article XXIII insists that no man shall take upon

himself the office of public preaching or administration of the sacraments before he be lawfully called and sent.

Q7. What is the authority of bishops and the obedience of the faithful?

Scripture (KJV) – “Obey them that have the rule over you, and submit yourselves: for they watch for your souls.” (Heb. 13:17) “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers.” (Acts 20:28)

Deuterocanon – Sirach commands: “Fear the Lord, and honour the priest” (Sirach 7:29-31). He also warns against obeying those who lead into wickedness (Sirach 4:27).

Patristic / Conciliar – Ignatius exhorts: “Do nothing without the bishop and presbyters”. The ancient councils instructed that laymen should honour and obey their pastors in all lawful matters.

Anglican Divine – The 1603 Canon 18 directs that at the mention of Jesus’ holy name “due and lowly reverence shall be done”, illustrating the Church’s authority to order worship. Richard Hooker argues that Christian obedience is due to ecclesiastical rulers insofar as their commands accord with Scripture.

Q8. What various gifts and lay orders exist beyond bishops, priests and deacons?

Scripture (KJV) – God has set in the Church “first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues” (1Cor. 12:28). He gave “some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers” (Eph. 4:11). The New Testament honours widows and virgins (1Tim. 5:9-10; 1 Cor. 7:34).

Deuterocanon – Sirach advises: “Despise not the discourse of the wise... miss not the discourse of the elders” (Sirach 8:8-9 [14†L1-L2]). Judith, a widow, delivers Israel through prayer; Anna the prophetess lives in the temple (Judith 8; Tobit 13–14).

Patristic / Conciliar – The Didache speaks of travelling apostles and prophets who should be received “as the Lord”. The Shepherd of Hermas describes virgins representing virtues, and the early Church honoured widows and consecrated virgins.

Anglican Divine – Lancelot Andrewes upheld the ministry of catechists and teachers to instruct youth. The Caroline divine George Herbert encouraged parishioners to employ their gifts in music, charity, and teaching the ignorant. Anglo-Catholics emphasise the religious life of monks, nuns, and lay communities dedicated to prayer and service.

Q9. What is Apostolic Tradition and why is it authoritative?

Scripture (KJV) – “Hold fast the form of sound words, which thou hast heard of me.” (2 Tim. 1:13) “Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.” (2 Thess. 2:15)

Deuterocanon – Sirach urges his disciples to seek wisdom from the ancients and to adhere to the teachings handed down (Sirach 8:8-9). Ezra instructed the people according to the law and tradition (Nehemiah 8).

Patristic / Conciliar – 1 Clement explains that the apostles appointed bishops and deacons and then provided that other approved men should succeed them. The Council of Nicaea affirmed that the faith was once delivered to the saints and set forth in the Nicene Creed. Augustine said he believed the Gospel because of the Church’s authority

Anglican Divine – John Henry Newman (before his conversion to Rome) stressed that the Church of England inherited the Apostolic Tradition and that the faith must be interpreted according to the fathers. The Caroline divines insisted that Anglicanism is tied to the ancient Church and that tradition guides the interpretation of Scripture. The Reformed confessions

nevertheless subordinate all traditions to the written Word.

Q10. How does the Church resolve controversies?

Scripture (KJV) – In the apostolic age “the apostles and elders came together for to consider” disputed matters and then declared: “It seemed good to the Holy Ghost, and to us” (Acts 15:6,28). They sent the decrees to the churches, which were strengthened thereby (Acts 16:4-5).

Deuterocanon – Judas Maccabeus and the elders wrote circular letters to instruct Jews in Egypt about feasts and fasts (2 Macc. 1:1-10). Ezra and Nehemiah gathered the people to hear the law and to pledge obedience (Nehemiah 8-10).

Patristic / Conciliar – The seven ecumenical councils met to settle doctrinal disputes. Canon 29 of the Council of Laodicea forbade Christians to Judaize and commanded them to honour the Lord’s day. Nicaea, Constantinople, Ephesus, Chalcedon and later councils defined the orthodox faith.

Anglican Divine – Article XXI states that General Councils “may not be gathered together without the commandment and will of princes” and that they may err, yet they have authority when they declare matters of faith and are supported by Scripture. The Reformed

divine Bishop Jewel defended the decisions of the first four councils as binding on the Church.

III. The Commandments (God's Holy Law)

Q1. What is the summary of the Law?

Scripture (KJV) – “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind... and thou shalt love thy neighbour as thyself.” (Matt. 22:37-39) Jesus says that on these two commandments hang all the law and the prophets (Matt. 22:40).

Deuterocanon – Tobit exhorts his son: “What thou hatest, do no to any man” (Tobit 4:15). Sirach summarizes the law: “Love the Lord with all thy soul, and fear him; keep his commandments” (Sirach 2:15).

Patristic / Conciliar – The Didache opens with the “Two Ways”: “There are two ways, one of life and one of death, but there is a great difference between the two ways. The way of life, then, is this: first, thou shalt love the God that made thee; second, thy neighbour as thyself”. The Councils remind us that love fulfils the law.

Anglican Divine – In the Catechism of 1662 the people are taught to “love and serve God with all my heart, with all my mind, with all my soul, and with all my strength.” Bishop Andrewes preached that the Ten Commandments hang upon these two “hooks of love.”

Q2. What is the First Commandment?

Scripture (KJV) – “Thou shalt have no other gods before me.” (Exod. 20:3) “Hear, O Israel: The LORD our God is one LORD” (Deut. 6:4).

Deuterocanon – Wisdom teaches that idolatry is the beginning of spiritual fornication (Wisdom 14:12). Baruch calls idols “the work of men’s hands” that cannot speak or save (Baruch 6).

Patristic / Conciliar – The Didache warns believers: “Thou shalt not practice magic, thou shalt not use enchantments, thou shalt not worship idols”. The First Council of Constantinople (381) condemned the worship of any god but the Holy Trinity.

Anglican Divine – Article I affirms that there is but one living and true God, of infinite power and wisdom. The Reformed homily Against Peril of Idolatry warns against trusting in saints, images or any created thing instead of the one God.

Q3. What is the Second Commandment?

Scripture (KJV) – “Thou shalt not make unto thee any graven image... thou shalt not bow down thyself to them, nor serve them.” (Exod. 20:4-5)

Deuterocanon – Daniel refused to worship the golden image set up by the king (Song of the Three Children 1–65). Wisdom mocks those who shape idols from wood and then fall down before them (Wisdom 13–14).

Patristic / Conciliar – The Seventh Ecumenical Council (Nicaea II, 787) taught that holy images are to be venerated, not adored, declaring: “The honour paid to the image passes to the prototype”. St John of Damascus wrote: “I worship not matter but the Creator of matter,” defending icons against the charge of idolatry.

Anglican Divine – The Homily Against Peril of Idolatry rejects the adoration of images while allowing that pictures may teach. Article XXII condemns “the Romish doctrine concerning worshipping and adoration as well of images as of relics.” Anglo-Catholics follow the Nicene teaching that images may be reverently venerated as windows to heavenly realities.

Q4. What is the Third Commandment?

Scripture (KJV) – “Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.” (Exod. 20:7)

Deuterocanon – Sirach urges: “Accustom not thy mouth to swearing, neither use thyself to the naming of the Holy One” (Sirach 23:9-10). Tobit blesses God constantly (Tobit 12:6).

Patristic / Conciliar – The Didache warns: “Thou shalt not bear false witness... but speak truthfully”. The Council of Nicea forbade clergy from cursing or blaspheming.

Anglican Divine – The 1603 Canon 18 instructs worshippers to bow at the Name of Jesus, demonstrating reverence. The Reformed homilies condemn vain oaths and perjury and exhort believers to honour God’s name by word and deed.

Q5. What is the Fourth Commandment?

Scripture (KJV) – “Remember the sabbath day, to keep it holy... in it thou shalt not do any work... for in six days the LORD made heaven and earth... and rested the seventh day.” (Exod. 20:8-11) Christians met on the first day of the week to break bread (Acts 20:7).

Deuterocanon – The Maccabees refused to fight on the Sabbath, trusting in God (1Macc. 2:34-38). Judith and her maid kept the Sabbath while in the enemy camp (Judith 8-13).

Patristic / Conciliar – Canon 29 of the Council of Laodicea commands Christians not to Judaize by idly resting on Saturday but to work and honour the Lord’s day. Justin Martyr wrote that Christians gather on Sunday because it is the day of Christ’s resurrection.

Anglican Divine – The Homily Of the Time and Place of Prayer instructs Christians to sanctify the Lord's day by worship, hearing God's word, and works of mercy. Article XXXIV allows that the Church may change rites and ceremonies "so that all things may be done to edifying," justifying the Christian observance of Sunday.

Q6. What is the Fifth Commandment?

Scripture (KJV) – "Honour thy father and thy mother: that thy days may be long upon the land." (Exod. 20:12) St Paul repeats this commandment as the first with a promise (Eph. 6:2-3).

Deuterocanon – Tobit instructs his son to "honour thy mother in all her works" (Tobit 4:3). Sirach extols the honouring of parents as atonement for sins (Sirach 3:1-16).

Patristic / Conciliar – The Didache lists honouring parents among the duties of the way of life. Early councils urge children to obey their parents and bishops.

Anglican Divine – In the Anglican Catechism, the respondent pledges to "learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me" (respecting parents and magistrates). Bishop Thomas Spratt stressed filial duty as a foundation of civil order.

Q7. What is the Sixth Commandment?

Scripture (KJV) – “Thou shalt not kill.” (Exod. 20:13)
Jesus extends this commandment to forbid hatred and anger (Matt. 5:21-22).

Deuterocanon – Sirach condemns anger and vengeance (Sirach 27:30). Tobit teaches: “Do that to no man which thou hatest” (Tobit 4:15).

Patristic / Conciliar – The Didache commands: “Thou shalt not kill ... thou shalt not practice abortion, thou shalt not kill a child by abortion nor murder it when it is born”. The early councils punish murderers and forbid military killing except in just defence.

Anglican Divine – The Homily Against Contention and Brawling warns against anger, malice, and murder. The Reformed Anglican theologian John Jewel emphasised that the commandment prohibits hatred as well as outward killing.

Q8. What is the Seventh Commandment?

Scripture (KJV) – “Thou shalt not commit adultery.” (Exod. 20:14) Jesus teaches: “Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Matt. 5:27-28).

Deuterocanon – Tobit prays with Sarah: “I take not this my sister for lust, but uprightly” (Tobit 8:7). Sirach warns against lust and adultery (Sirach 23:16–27).

Patristic / Conciliar – The Didache forbids adultery, fornication, pederasty, and all uncleanness. The Council of Elvira (306) and later councils laid severe penalties on adulterers.

Anglican Divine – The Marriage service of 1662 declares that marriage was ordained “for the procreation of children ... for a remedy against sin ... and for the mutual society, help, and comfort”. Caroline divines like George Herbert and Jeremy Taylor extolled marital fidelity and chastity.

Q9. What is the Eighth Commandment?

Scripture (KJV) – “Thou shalt not steal.” (Exod. 20:15) “Let him that stole steal no more: but rather let him labour” (Eph. 4:28).

Deuterocanon – Sirach teaches: “He that stealeth something from his neighbour hath done wrong” (Sirach 4:1). Tobit counsels generosity and almsgiving (Tobit 4:7–11).

Patristic / Conciliar – The Didache commands: “Thou shalt not steal”. Early councils excommunicated thieves until they had made restitution.

Anglican Divine – The Homily Of Good Works urges Christians to be “diligent in their business, fervent in spirit, serving the Lord.” Article XXVIII notes that the Lord’s Supper is not meant for getting gain but spiritual nourishment.

Q10. What is the Ninth Commandment?

Scripture (KJV) – “Thou shalt not bear false witness against thy neighbour.” (Exod. 20:16) “Wherefore putting away lying, speak every man truth with his neighbour” (Eph. 4:25).

Deuterocanon – Sirach warns against a lying tongue (Sirach 19:5-10). Wisdom says that lying lips are an abomination (Wisdom 1:11).

Patristic / Conciliar – The Didache instructs: “Thou shalt not be double tongued; for a double tongue is a snare of death”. Councils forbade slander and false accusation among Christians.

Anglican Divine – The Homily Of the Right Use of the Church urges Christian truthfulness. Bishop George Abbot warned against perjury and slander in his sermons.

Q11. What is the Tenth Commandment?

Scripture (KJV) – “Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour’s.” (Exod. 20:17) Paul explains: “I had not known lust, except the law had said, Thou shalt not covet” (Rom. 7:7).

Deuterocanon – Sirach counsels: “Be content with what thou hast” (Sirach 29:21-23). Tobit tells Tobias to be mindful of God and to avoid covetousness (Tobit 4:21).

Patristic / Conciliar – The Didache forbids coveting “your neighbour’s wife” and other things. Early councils exhorted clergy and laity to live in simplicity and to avoid greed.

Anglican Divine – The Homily Of Christian Love cautions against envy and covetousness, urging believers to be content in God’s providence. Archbishop John Whitgift taught that covetous desires lead to many sins.

Q12. Can anyone be justified by keeping the Law?

Scripture (KJV) – “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.” (Rom. 3:20) “We conclude that a man is justified by faith without the deeds of the law.” (Rom. 3:28)

Deuterocanon – Sirach confesses that no one is righteous before God except by His mercy (Sirach 15:11; 17:29). Baruch urges Israel to plead for forgiveness (Baruch 4:27-29).

Patristic / Conciliar – St Augustine teaches that the law shows our need for grace and that we are justified by God’s free gift. The Council of Orange (529) anathematised those who asserted that good works precede grace.

Anglican Divine – Article XI declares: “We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings”. The Homily Of Justification affirms that faith alone lays hold of Christ’s righteousness, though faith is never without works.

IV. The Gospel / Creed (The Good News of Jesus Christ)

Q1. What is the Gospel?

Scripture (KJV) – “Christ died for our sins according to the scriptures; ... he was buried, and ... he rose again the third day according to the scriptures.” (1Cor. 15:3-4) The Gospel is “the power of God unto salvation to every one that believeth” (Rom. 1:16).

Deuterocanon – Wisdom describes how God’s word “descended from heaven out of thy royal throne” to deliver His people (Wisdom 18:15-16). Tobit foretells the redemption of Jerusalem (Tobit 13:16).

Patristic / Conciliar – The Didache announces: “If you are able to bear all the yoke of the Lord, you shall be perfect” and sets forth the way of life and the way of death. The Creed formulated at Nicaea and expanded at Constantinople is the Church’s summary of the Gospel.

Anglican Divine – The Reformed Article II states that Christ “truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.” The Caroline divine John Cosin emphasized that the Gospel is the proclamation of Christ’s death, resurrection and ascension for our salvation.

Q2. Who is Jesus Christ?

Scripture (KJV) – “In the beginning was the Word, and the Word was with God, and the Word was God... And the Word was made flesh.” (John 1:1,14) “For there is one God, and one mediator between God and men, the man Christ Jesus.” (1Tim. 2:5)

Deuterocanon – Wisdom personifies the Word and says that He is “the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness” (Wisdom 7:26). Baruch speaks of Wisdom appearing on earth (Baruch 3:36-38).

Patristic / Conciliar – St Ignatius hailed Jesus Christ as “our God” and “physician of body and spirit” (Ignatius to the Ephesians 7). The Council of Nicaea declared Christ to be “God of God, Light of Light, very God of very God.”

Anglican Divine – Article II affirms that the Son “very God and very man ... two whole and perfect natures, the Godhead and Manhood, were joined together in one person.” The Caroline divine Lancelot Andrewes preached that Christ is “God in our flesh, the Word made bone of our bone and flesh of our flesh.”

Q3. How is a sinner saved?

Scripture (KJV) – “Believe on the Lord Jesus Christ, and thou shalt be saved.” (Acts 16:31) “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine

heart that God hath raised him from the dead, thou shalt be saved.” (Rom. 10:9) “By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works.” (Eph. 2:8-9)

Deuterocanon – Sirach calls sinners to repentance: “Turn unto the Lord and forsake thy sins” (Sirach 17:24-26). Baruch urges Israel to seek God “with ten times more zeal” (Baruch 4:28).

Patristic / Conciliar – St Cyril of Jerusalem instructed catechumens that salvation comes through repentance and faith in Christ, sealed in Baptism and nourished by the Eucharist. The Council of Orange asserted that no one can turn to God without prevenient grace.

Anglican Divine – Article XI proclaims justification by faith alone. The evangelical Anglican preacher Charles Wesley wrote hymns reminding sinners to “come to Jesus” and trust in His blood. The Reformed homily Of Justification expounds that we are made righteous by God’s free mercy.

Q4. What life does the Gospel call us to?

Scripture (KJV) – “The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.”

(Tit. 2:11-12) Believers are God's workmanship, "created in Christ Jesus unto good works" (Eph. 2:10).

Deuterocanon – Sirach exhorts the righteous: "Leave off from sin, and order thy hands aright" (Sirach 4:26). Tobit instructs his son in almsgiving, chastity, and fidelity (Tobit 4:5-21).

Patristic / Conciliar – The Didache describes the Way of Life: love God, bless those who curse you, fast, pray, and share what you have. The Apostolic Constitutions call Christians to works of mercy, prayer, and fasting.

Anglican Divine – The Homily Of Good Works teaches that, although we cannot be saved by works, those who are justified will abound in works of charity. The Caroline divine Jeremy Taylor urged Christians to pursue holiness, prayer, and almsgiving as fruits of faith.

V. Prayer

Q1. What is prayer?

Scripture (KJV) – “This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.” (1John 5:14) “In every thing by prayer and supplication with thanksgiving let your requests be made known unto God.” (Phil. 4:6)

Deuterocanon – Tobit prays, “Blessed be God, who hath not turned away his mercy from me” (Tobit 13:6). Sirach teaches: “Before thou prayest, prepare thyself; and be not as one that tempteth the Lord” (Sirach 18:23).

Patristic / Conciliar – The Didache instructs Christians to pray three times a day and to give thanks after meals. The Fathers call prayer the raising of the mind and heart to God. The Second Council of Constantinople affirmed that Christ prays with us as our great High Priest.

Anglican Divine – In the preface to the 1662 Prayer Book, the Church of England commends the daily offices of Morning and Evening Prayer. The Caroline divine George Herbert described prayer as “God’s breath in man returning to his birth.” The evangelical Charles Wesley wrote hymns to teach and encourage personal and corporate prayer.

Q2. What pattern did our Lord give us?

Scripture (KJV) – Jesus taught His disciples to pray: “Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil.” (Matt. 6:9-13)

Deuterocanon – The prayer of Manasseh (an apocryphal addition) models contrition and petition. Judith’s prayer praises God’s might and asks for deliverance (Judith 9:2–14).

Patristic / Conciliar – St Cyprian wrote a treatise on the Lord’s Prayer explaining each petition. The Fathers and councils incorporated the Lord’s Prayer into the Divine Liturgy as the model of all Christian prayer.

Anglican Divine – The Prayer Book includes the Lord’s Prayer in every office and at the Eucharist. The Catechism instructs the faithful to say it daily. The Puritan divine Thomas Cranmer insisted on the intelligible recitation of the Lord’s Prayer in English.

Q3. Why do we end prayers with “Amen”?

Scripture (KJV) – “Amen” means “so be it.” St Paul writes: “All the promises of God in him are Yea, and in him Amen” (2 Cor. 1:20). The book of Revelation closes

with the prayer: “Amen. Even so, come, Lord Jesus” (Rev. 22:20).

Deuterocanon – The people responded “Amen, Amen” when Ezra read the law (Nehemiah 8:6). Tobit concludes his prayer with praise and Amen (Tobit 13:18).

Patristic / Conciliar – The Didache directs that after the Eucharistic prayer all the people say “Amen”. Councils require the congregation to assent to liturgical prayers with Amen.

Anglican Divine – The Prayer Book ends collects with “through Jesus Christ our Lord. Amen.” The Homily Of Common Prayer explains that Amen is “the people’s consent and assent” to the priest’s prayer. The Reformed tradition uses Amen to signify faith in God’s promises.

VI. The Sacraments (Two Sacraments of the Gospel and Five Sacramental Rites)

Q1. What is a sacrament?

Scripture (KJV) – St Paul calls circumcision “a seal of the righteousness of the faith” (Rom. 4:11), showing that a sacrament is a visible sign and seal of an invisible grace. Jesus commands Baptism and the Supper as outward signs of the new covenant (Matt. 28:19; Luke 22:19).

Deuterocanon – God gave Noah the rainbow as a sign of His covenant (Wisdom 14:4-7). Circumcision is described as an everlasting covenant sign (Jubilees 15:25-28—a text revered in some traditions). The Passover is commemorated yearly as a sign of deliverance (2 Esdras 1:6).

Patristic / Conciliar – Augustine defined a sacrament as a “visible sign of an invisible grace.” The Councils teach that sacraments both signify and effect grace when received in faith. Nicaea I recognised Baptism and Eucharist as essential rites.

Anglican Divine – Article XXV distinguishes between the two sacraments of the Gospel—Baptism and the Lord’s Supper—and the five commonly called sacraments, which are rites of the Church but not of the same nature.

Q2. How many sacraments of the Gospel are there?

Scripture (KJV) – Jesus instituted Baptism, commanding: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” (Matt. 28:19) He instituted the Supper: “This do in remembrance of me” (Luke 22:19; 1 Cor. 11:23-26).

Deuterocanon – None of the apocryphal books add new dominical sacraments but they foreshadow them. The Maccabees cleanse the temple and celebrate the dedication (2 Macc. 1:18); Judith’s prayer anticipates deliverance.

Patristic / Conciliar – The Didache describes Baptism in running water and the Eucharistic thanksgiving. The early fathers speak of only two general sacraments of the Gospel. Nicaea and later councils treat Baptism and Eucharist as of divine institution.

Anglican Divine – Article XXV states that there are two sacraments “ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord”. The Reformed stream emphasizes that these two alone have visible signs ordained by God.

Q3. What is Baptism?

Scripture (KJV) – Baptism is washing with water in the Name of the Trinity: “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins” (Acts 2:38). “We are buried with him by baptism into death” (Rom. 6:3-4).

Deuterocanon – Naaman washed in the Jordan and was cleansed (2 Kings 5—resonating with Sirach). The story of Judith foreshadows purification by water. Sirach commends washing after touching the dead (Sirach 34:25).

Patristic / Conciliar – The Didache prescribes baptism in the Name of the Father, Son, and Holy Spirit, preferably in “living water,” but where necessary by pouring water thrice. Councils require triple immersion or affusion and catechesis. Early fathers call baptism regeneration and illumination.

Anglican Divine – Article XXVII affirms that Baptism is “not only a sign of profession, and mark of difference; but a sign of regeneration or new birth”. The Book of Common Prayer assigns godparents and includes vows of renunciation, faith and obedience.

Q4. What does Baptism give and signify?

Scripture (KJV) – Baptism signifies union with Christ: “As many of us as were baptized into Jesus Christ were baptized into his death” (Rom. 6:3). It washes away sins (Acts 22:16) and admits believers into the one body (1Cor. 12:13).

Deuterocanon – Sirach links water with cleansing from sin (Sirach 34:25). Ezekiel promises that God will sprinkle clean water and give a new heart (Ezek. 36:25–27).

Patristic / Conciliar – Baptism is called “illumination” and “washing of regeneration”; it pardons sins and bestows the Spirit. The Councils of Constantinople I and II condemn rebaptism and affirm one baptism for remission of sins.

Anglican Divine – The Homily Of Common Prayer and Sacraments teaches that Baptism conveys forgiveness and adoption when received in faith. The Reformed divine John Owen calls it “the answer of a good conscience toward God.”

Q5. Who should be baptized?

Scripture (KJV) – Peter declares: “The promise is unto you, and to your children” (Acts 2:39). Lydia and her household, and the jailer and all his house, were baptized

(Acts 16:15,33). Jesus welcomed little children (Mark 10:14).

Deuterocanon – Circumcision was given to Abraham's household including infants (Gen. 17). Passover lambs were eaten by whole families. Sirach admonishes parents to instruct their children (Sirach 7:23).

Patristic / Conciliar – St Irenaeus speaks of "the rebirth unto God" given to infants and little children. The Council of Carthage (418) anathematised those who denied infant baptism. The Apostolic Tradition instructs that children may be baptized if their parents or sponsors confess the faith.

Anglican Divine – Article XXVII defends the baptism of young children. The 1662 Prayer Book includes services for the baptism of infants and of such as are of riper years. John Wesley preached that the covenant extends to believers and their offspring.

Q6. What is the Lord's Supper (Holy Communion)?

Scripture (KJV) – The Lord Jesus, on the night He was betrayed, took bread and said, "Take, eat: this is my body"; likewise the cup, saying, "This cup is the new testament in my blood: this do ye ... in remembrance of me" (1 Cor. 11:23-25). St Paul calls it "the communion of the body and blood of Christ" (1 Cor. 10:16).

Deuterocanon – Melchizedek brought forth bread and wine and blessed Abraham (Genesis 14—revered in Hebrews). Wisdom describes heavenly bread that strengthens man’s heart (Wisdom 16:20-21). The Passover meal foreshadows the Eucharist.

Patristic / Conciliar – St Cyril of Jerusalem taught that the Bread and Wine become the Body and Blood of Christ. The Second Council of Nicaea declared that the Eucharist is a true and life-giving sacrifice, not a mere memorial. Justin Martyr described how Christians gather on Sunday, read the Scriptures, pray, and then receive the Eucharist.

Anglican Divine – Lancelot Andrewes wrote: “As for the Real Presence, we all agree; our controversy is about the manner”. Article XXVIII states that “the Bread which we break is a partaking of the Body of Christ” and that the wicked do not partake of Christ by eating the sacrament. The Anglo-Catholic ritualists emphasise adoration of Christ in the Eucharist.

Q7. What benefits does Holy Communion confer?

Scripture (KJV) – Communion unites believers: “We being many are one bread, and one body: for we are all partakers of that one bread” (1 Cor. 10:17). Jesus promises that whoever eats His flesh and drinks His blood has eternal life (John 6:53–56). Yet unworthy reception brings judgment (1 Cor. 11:27-29).

Deuterocanon – Wisdom describes manna as “bread from heaven prepared without labour” that contained all sweetness (Wisdom 16:20-21). Baruch urges Israel to draw near to wisdom that feeds them (Baruch 4:1).

Patristic / Conciliar – Ignatius calls the Eucharist “the medicine of immortality.” Cyril of Jerusalem states that through Communion we become “of one body and one blood with Christ.” The Councils stress that the sacrament nourishes and strengthens the soul.

Anglican Divine – Article XXVIII affirms that the Body and Blood of Christ are verily and indeed taken and received by the faithful. The 1662 Prayer Book invites communicants to “feed on him in your hearts by faith, with thanksgiving.” The Caroline divine William Laud emphasised that Communion unites us to Christ and to each other.

Q8. How should we prepare and partake of the Lord’s Supper?

Scripture (KJV) – St Paul counsels: “Let a man examine himself, and so let him eat of that bread, and drink of that cup” (1Cor. 11:28). Christians should discern the Lord’s body lest they eat and drink unworthily (1Cor. 11:29). The early disciples continued “steadfastly in the apostles’

doctrine and fellowship, and in breaking of bread, and in prayers” (Acts 2:42).

Deuterocanon – Sirach urges: “Before thou prayest, prepare thy soul” (Sirach 18:23). Judith fasted before delivering Israel (Judith 8:5-6). Tobit gave alms before the wedding feast (Tobit 4:7).

Patristic / Conciliar – The Didache commands that only those baptized should partake and that believers must confess their transgressions before offering the sacrifice. St Chrysostom exhorts communicants to approach with fear and faith. The councils require fasting and reconciliation before Communion.

Anglican Divine – The Exhortations in the Prayer Book urge communicants to examine themselves, repent of sins, and be in charity with all men. Article XXIX denies that the wicked eat the Body of Christ in any sense. Anglo-Catholic ritual emphasises sacramental confession and fasting before receiving.

Q9. Why is the Divine Liturgy (Divine Service) biblical and binding?

Scripture (KJV) – The disciples met on the first day of the week to break bread (Acts 20:7). Hebrews urges Christians not to forsake assembling together (Heb. 10:25). Revelation depicts heavenly worship with incense, prayers, and hymns (Rev. 8:3-4; 5:8).

Deuterocanon – Sirach describes the people gathered for sacrifice under the high priest (Sirach 50:20-21 [2+L17-L20]). Maccabees recounts the purification of the temple and the institution of the Feast of Dedication (2 Macc. 1:18).

Patristic/ Conciliar – The Didache commands: “On every Lord’s day gather yourselves together, and break bread, and give thanks, having first confessed your transgressions”. Justin Martyr in his First Apology describes Christians assembling on Sunday to read the Scriptures, pray, and receive the Eucharist. Canon 29 of Laodicea forbids Judaizing and commands honor of the Lord’s day.

Anglican Divine – The 1603 Canons require that due and lowly reverence be made at the Name of Jesus and that the people kneel at Communion. The Caroline divines emphasized the beauty and order of the Divine Liturgy; Percy Dearmer and other Anglo-Catholics revived weekly Communion and the full rites of the Prayer Book. The Reformed stream stresses regular preaching and congregational worship on the Lord’s Day.

Q10. What is Confirmation (Chrismation)?

Scripture (KJV) – Peter and John laid their hands on the baptized Samaritans, “and they received the Holy Ghost” (Acts 8:17). Paul laid hands on disciples at Ephesus and they received the Spirit (Acts 19:6).

Deuterocanon – The anointing of priests and kings in the Old Testament prefigures confirmation (Sirach 45:15). The anointing of David by Samuel (1Sam. 16) is echoed in the anointing of the faithful with oil.

Patristic / Conciliar – Tertullian wrote that after Baptism “we are anointed with a blessed unction” and the bishop lays hands on us for the Holy Spirit. The Apostolic Tradition speaks of chrismation with perfumed oil. The Council of Constantinople I confirms the sealing of the Spirit.

Anglican Divine – The Prayer Book’s Order of Confirmation directs the bishop to lay hands on those who have been baptized, praying that they may daily increase in the Holy Spirit. The Caroline divine Jeremy Taylor said that Confirmation strengthens and confirms baptismal grace. Article XXV treats Confirmation as a “state of life allowed in the Scriptures” but not a Gospel sacrament.

Q11. What is Penance or Absolution?

Scripture (KJV) – Jesus breathed on His apostles and said: “Whose soever sins ye remit, they are remitted unto them” (John 20:22-23). James exhorts the sick to call for the elders to pray over them and to “confess your faults one to another” (James 5:14-16).

Deuterocanon – Sirach urges: “Be not ashamed to confess thy sins” (Sirach 4:26). Tobit instructs his son to give alms and confess before God (Tobit 4:11-18).

Patristic / Conciliar – The Didache commands believers to confess their transgressions in church before praying, and the pre-Nicene Penitential discipline required confession and reconciliation before Communion. St John Chrysostom taught that priests have authority not only to declare, but to cleanse spiritual uncleanness. The Fourth Lateran Council (1215) later mandated yearly confession.

Anglican Divine – The Prayer Book provides for the absolution of penitent sinners both publicly in the liturgy and privately with a priest. The Homily Of Repentance teaches that confession should be made to God, yet “if a man feel his conscience troubled,” he may open his grief to a learned minister who shall “give him the benefit of absolution.” Anglo-Catholics encourage sacramental confession; Reformed Anglicans insist on general confession in public worship.

Q12. What is Anointing of the Sick?

Scripture (KJV) – “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick” (James 5:14-15). Jesus’

disciples “anointed with oil many that were sick, and healed them” (Mark 6:13).

Deuterocanon – The healing of Tobit’s blindness by the angel Raphael with gall (Tobit 11:10-13) prefigures divine healing. Sirach advises giving medicine from God’s creation (Sirach 38:4–12).

Patristic / Conciliar – St John Chrysostom praised the priestly power to heal souls and bodies. The Council of Nicaea (325), canon 13, commanded that those who are dying should not be deprived of the Eucharist; later councils sanctioned anointing with oil for the sick.

Anglican Divine – The Book of Common Prayer includes a rite for the Visitation of the Sick and allows the use of anointing oil. The Anglo-Catholic tradition restores unction of the sick. The Reformed stream emphasises prayer and the reading of Scripture for those suffering.

Q13. What is Holy Orders?

Scripture (KJV) – St Paul tells Timothy: “Lay hands suddenly on no man” (1Tim. 5:22). He reminds Timothy that the gift in him was given “by prophecy, with the laying on of the hands of the presbytery” (1Tim. 4:14). In Acts the apostles ordained elders in every church (Acts 14:23).

Deuterocanon – Moses ordained Aaron and his sons for the priesthood (Sirach 45:15–17). Judas Maccabeus appointed priests to cleanse the temple (2 Macc. 10:1–3).

Patristic / Conciliar – 1 Clement records that the apostles appointed bishops and deacons to succeed them and made provision for their succession. The Councils of Nicaea, Ephesus and Chalcedon legislate ordination and episcopal jurisdiction.

Anglican Divine – Article XXIII declares that none shall preach or administer sacraments unless they be lawfully called and sent by those who have authority. The Ordinal prescribes consecration of bishops, ordination of priests and deacons by laying on of hands. The Caroline divines insisted on apostolic succession through the historic episcopate.

Q14. What is Holy Matrimony?

Scripture (KJV) – “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.” (Gen. 2:24) Jesus teaches: “What therefore God hath joined together, let not man put asunder” (Matt. 19:6). Marriage is honourable in all (Heb. 13:4).

Deuterocanon – Tobias prays on his wedding night with Sarah: “I take not this my sister for lust, but uprightly”

(Tobit 8:7 [7†L28-L29]). Sirach extols a faithful wife as a gift from the Lord (Sirach 26:1-4).

Patristic / Conciliar – Tertullian celebrates the beauty of Christian marriage: “How beautiful then the marriage of two Christians... they pray together, they fast together, teaching and strengthening one another”. Councils regulate marriages, forbidding incestuous unions and requiring public celebration.

Anglican Divine – The 1662 Marriage service declares that matrimony was ordained for procreation, a remedy against sin, and the mutual society of man and woman. Article XXXII allows clergy to marry. The Caroline divines emphasised the sacramental dignity of marriage and the sanctity of Christian family life.

Q15. What is the difference between sacraments and sacramental rites?

Scripture (KJV) – Only Baptism and the Lord’s Supper have explicit dominical institution (Matt. 28:19; 1Cor. 11:23-26). Other rites such as laying on of hands (Acts 8:17) and anointing the sick (James 5:14) are commended but not named sacraments by Christ.

Deuterocanon – Various rites, such as covenant meals and anointings, occur in the Old Testament and Apocrypha (Sirach 45; Tobit 8). They are signs of God’s

blessing but do not have the same universal institution as Baptism and Eucharist.

Patristic / Conciliar – The fathers enumerated different rites; Augustine sometimes listed seven sacraments yet distinguished Baptism and Eucharist as principal. The Scholastic enumeration of seven sacraments appears later. The ecumenical councils treat Baptism and Eucharist as essential and regulate the other rites.

Anglican Divine – Article XXV teaches that Confirmation, Penance, Orders, Matrimony, and Extreme Unction “are not to be counted for Sacraments of the Gospel” because they have not any visible sign commanded by Christ as necessary to salvation. They are, however, “states of life allowed in the Scriptures” and are esteemed by the Church.

The Didache

The Lord's Teaching Through the Twelve
Apostles to the Nations.

1st-2nd Century

(Included as a patristic witness to the
Reformed Catholic Faith)

Chapter 1. The Two Ways and the First Commandment.

There are two ways, one of life and one of death, but a great difference between the two ways. The way of life, then, is this: First, you shall love God who made you; second, love your neighbor as yourself, and do not do to another what you would not want done to you. And of these sayings the teaching is this: Bless those who curse you, and pray for your enemies, and fast for those who persecute you. For what reward is there for loving those who love you? Do not the Gentiles do the same? But love those who hate you, and you shall not have an enemy. Abstain from fleshly and worldly lusts. If someone strikes your right cheek, turn to him the other also, and you shall be perfect. If someone impresses you for one mile, go with him two. If someone takes your cloak, give him also your coat. If someone takes from you what is yours, ask it not back, for indeed you are not able. Give to every one who asks you, and ask it not back; for the Father wills that to all should be given of our own

blessings (free gifts). Happy is he who gives according to the commandment, for he is guiltless. Woe to him who receives; for if one receives who has need, he is guiltless; but he who receives not having need shall pay the penalty, why he received and for what. And coming into confinement, he shall be examined concerning the things which he has done, and he shall not escape from there until he pays back the last penny. And also concerning this, it has been said, Let your alms sweat in your hands, until you know to whom you should give.

Chapter 2. The Second Commandment:

Grave Sin Forbidden. And the second commandment of the Teaching; You shall not commit murder, you shall not commit adultery, you shall not commit pederasty, you shall not commit fornication, you shall not steal, you shall not practice magic, you shall not practice witchcraft, you shall not murder a child by abortion nor kill that which is born. You shall not covet the things of your neighbor, you shall not swear, you shall not bear false witness, you shall not speak evil, you shall bear no grudge. You shall not be double-minded nor double-tongued, for to be double-tongued is a snare of death. Your speech shall not be false, nor empty, but fulfilled by deed. You shall not be covetous, nor rapacious, nor a hypocrite, nor evil disposed, nor haughty. You shall not take evil counsel against your neighbor. You shall not hate any man; but some you shall reprove, and

concerning some you shall pray, and some you shall love more than your own life.

Chapter 3. Other Sins Forbidden.

My child, flee from every evil thing, and from every likeness of it. Be not prone to anger, for anger leads to murder. Be neither jealous, nor quarrelsome, nor of hot temper, for out of all these murders are engendered. My child, be not a lustful one. for lust leads to fornication. Be neither a filthy talker, nor of lofty eye, for out of all these adulteries are engendered. My child, be not an observer of omens, since it leads to idolatry. Be neither an enchanter, nor an astrologer, nor a purifier, nor be willing to look at these things, for out of all these idolatry is engendered. My child, be not a liar, since a lie leads to theft. Be neither money-loving, nor vainglorious, for out of all these thefts are engendered. My child, be not a murmurer, since it leads the way to blasphemy. Be neither self-willed nor evil-minded, for out of all these blasphemies are engendered.

Rather, be meek, since the meek shall inherit the earth. Be long-suffering and pitiful and guileless and gentle and good and always trembling at the words which you have heard. You shall not exalt yourself, nor give overconfidence to your soul. Your soul shall not be joined with lofty ones, but with just and lowly ones shall it have its intercourse. Accept whatever happens to you as good, knowing that apart from God nothing comes to pass.

Chapter 4. Various Precepts.

My child, remember night and day him who speaks the word of God to you, and honor him as you do the Lord. For wherever the lordly rule is uttered, there is the Lord. And seek out day by day the faces of the saints, in order that you may rest upon their words. Do not long for division, but rather bring those who contend to peace. Judge righteously, and do not respect persons in reproving for transgressions. You shall not be undecided whether or not it shall be. Be not a stretcher forth of the hands to receive and a drawer of them back to give. If you have anything, through your hands you shall give ransom for your sins. Do not hesitate to give, nor complain when you give; for you shall know who is the good repayer of the hire. Do not turn away from him who is in want; rather, share all things with your brother, and do not say that they are your own. For if you are partakers in that which is immortal, how much more in things which are mortal? Do not remove your hand from your son or daughter; rather, teach them the fear of God from their youth. Do not enjoin anything in your bitterness upon your bondman or maidservant, who hope in the same God, lest ever they shall fear not God who is over both; for he comes not to call according to the outward appearance, but to them whom the Spirit has prepared. And you bondmen shall be subject to your masters as to a type of God, in modesty and fear. You shall hate all hypocrisy and everything which is not

pleasing to the Lord. Do not in any way forsake the commandments of the Lord; but keep what you have received, neither adding thereto nor taking away therefrom. In the church you shall acknowledge your transgressions, and you shall not come near for your prayer with an evil conscience. This is the way of life.

Chapter 5. The Way of Death.

And the way of death is this: First of all it is evil and accursed: murders, adultery, lust, fornication, thefts, idolatries, magic arts, witchcrafts, rape, false witness, hypocrisy, double-heartedness, deceit, haughtiness, depravity, self-will, greediness, filthy talking, jealousy, over-confidence, loftiness, boastfulness; persecutors of the good, hating truth, loving a lie, not knowing a reward for righteousness, not cleaving to good nor to righteous judgment, watching not for that which is good, but for that which is evil; from whom meekness and endurance are far, loving vanities, pursuing revenge, not pitying a poor man, not laboring for the afflicted, not knowing Him Who made them, murderers of children, destroyers of the handiwork of God, turning away from him who is in want, afflicting him who is distressed, advocates of the rich, lawless judges of the poor, utter sinners. Be delivered, children, from all these.

Chapter 6. Against False Teachers, and Food Offered to Idols.

See that no one causes you to err from this way of the Teaching, since apart from God it teaches you. For if you are able to bear the entire yoke of the Lord, you will be perfect; but if you are not able to do this, do what you are able. And concerning food, bear what you are able; but against that which is sacrificed to idols be exceedingly careful; for it is the service of dead gods.

Chapter 7. Concerning Baptism.

And concerning baptism, baptize this way: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water. But if you have no living water, baptize into other water; and if you cannot do so in cold water, do so in warm. But if you have neither, pour out water three times upon the head into the name of Father and Son and Holy Spirit. But before the baptism let the baptizer fast, and the baptized, and whoever else can; but you shall order the baptized to fast one or two days before.

Chapter 8. Fasting and Prayer (the Lord's Prayer).

But let not your fasts be with the hypocrites, for they fast on the second and fifth day of the week. Rather, fast on the fourth day and the Preparation (Friday). Do not pray

like the hypocrites, but rather as the Lord commanded in His Gospel, like this:

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 today our daily (needful) bread, and forgive us our debt as we also forgive our debtors. And bring us not into temptation, but deliver us from the evil one (or, evil); for Thine is the power and the glory for ever..

Pray this three times each day.

Chapter 9. The Eucharist.

Now concerning the Eucharist, give thanks this way. First, concerning the cup:

We thank thee, our Father, for the holy vine of David Thy servant, which You madest known to us through Jesus Thy Servant; to Thee be the glory for ever..

And concerning the broken bread:

We thank Thee, our Father, for the life and knowledge which You madest known to us through Jesus Thy Servant; to Thee be the glory for ever. Even as this broken bread was scattered over the hills, and was gathered together and became one, so let Thy Church be gathered together from the ends of the earth into Thy

kingdom; for Thine is the glory and the power through Jesus Christ for ever..

But let no one eat or drink of your Eucharist, unless they have been baptized into the name of the Lord; for concerning this also the Lord has said, "Give not that which is holy to the dogs."

Chapter 10. Prayer after Communion.

But after you are filled, give thanks this way:

We thank Thee, holy Father, for Thy holy name which You didst cause to tabernacle in our hearts, and for the knowledge and faith and immortality, which You modest known to us through Jesus Thy Servant; to Thee be the glory for ever. Thou, Master almighty, didst create all things for Thy name's sake; You gavest food and drink to men for enjoyment, that they might give thanks to Thee; but to us You didst freely give spiritual food and drink and life eternal through Thy Servant. Before all things we thank Thee that You are mighty; to Thee be the glory for ever. Remember, Lord, Thy Church, to deliver it from all evil and to make it perfect in Thy love, and gather it from the four winds, sanctified for Thy kingdom which Thou have prepared for it; for Thine is the power and the glory for ever. Let grace come, and let this world pass away. Hosanna to the God (Son) of David! If any one is holy, let him come; if any one is not so, let him repent. Maranatha. Amen.

But permit the prophets to make Thanksgiving as much as they desire.

Chapter 11. Concerning Teachers, Apostles, and Prophets.

Whosoever, therefore, comes and teaches you all these things that have been said before, receive him. But if the teacher himself turns and teaches another doctrine to the destruction of this, hear him not. But if he teaches so as to increase righteousness and the knowledge of the Lord, receive him as the Lord. But concerning the apostles and prophets, act according to the decree of the Gospel. Let every apostle who comes to you be received as the Lord. But he shall not remain more than one day; or two days, if there's a need. But if he remains three days, he is a false prophet. And when the apostle goes away, let him take nothing but bread until he lodges. If he asks for money, he is a false prophet. And every prophet who speaks in the Spirit you shall neither try nor judge; for every sin shall be forgiven, but this sin shall not be forgiven. But not every one who speaks in the Spirit is a prophet; but only if he holds the ways of the Lord. Therefore from their ways shall the false prophet and the prophet be known. And every prophet who orders a meal in the Spirit does not eat it, unless he is indeed a false prophet. And every prophet who teaches the truth, but does not do what he teaches, is a false prophet. And every prophet, proved true, working unto the mystery of the

Church in the world, yet not teaching others to do what he himself does, shall not be judged among you, for with God he has his judgment; for so did also the ancient prophets. But whoever says in the Spirit, Give me money, or something else, you shall not listen to him. But if he tells you to give for others' sake who are in need, let no one judge him.

Chapter 12. Reception of Christians.

But receive everyone who comes in the name of the Lord, and prove and know him afterward; for you shall have understanding right and left. If he who comes is a wayfarer, assist him as far as you are able; but he shall not remain with you more than two or three days, if need be. But if he wants to stay with you, and is an artisan, let him work and eat. But if he has no trade, according to your understanding, see to it that, as a Christian, he shall not live with you idle. But if he wills not to do, he is a Christ-monger. Watch that you keep away from such.

Chapter 13. Support of Prophets.

But every true prophet who wants to live among you is worthy of his support. So also a true teacher is himself worthy, as the workman, of his support. Every first-fruit, therefore, of the products of wine-press and threshing-floor, of oxen and of sheep, you shall take and give to the prophets, for they are your high priests. But if you have no prophet, give it to the poor. If you make a batch of dough, take the first-fruit and give according to the commandment. So also when you open a jar of wine or

of oil, take the first-fruit and give it to the prophets; and of money (silver) and clothing and every possession, take the first-fruit, as it may seem good to you, and give according to the commandment.

Chapter 14. Christian Assembly on the Lord's Day.

But every Lord's day gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure. But let no one who is at odds with his fellow come together with you, until they be reconciled, that your sacrifice may not be profaned. For this is that which was spoken by the Lord: "In every place and time offer to me a pure sacrifice; for I am a great King, says the Lord, and my name is wonderful among the nations."

Chapter 15. Bishops and Deacons; Christian Reproof.

Appoint, therefore, for yourselves, bishops and deacons worthy of the Lord, men meek, and not lovers of money, and truthful and proved; for they also render to you the service of prophets and teachers. Therefore do not despise them, for they are your honored ones, together with the prophets and teachers. And reprove one another, not in anger, but in peace, as you have it in the Gospel. But to anyone that acts amiss against another, let no one speak, nor let him hear anything from you until

he repents. But your prayers and alms and all your deeds so do, as you have it in the Gospel of our Lord.

Chapter 16. Watchfulness; the Coming of the Lord.

Watch for your life's sake. Let not your lamps be quenched, nor your loins unloosed; but be ready, for you know not the hour in which our Lord will come. But come together often, seeking the things which are befitting to your souls: for the whole time of your faith will not profit you, if you are not made perfect in the last time. For in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; for when lawlessness increases, they shall hate and persecute and betray one another, and then shall appear the world-deceiver as Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands, and he shall do iniquitous things which have never yet come to pass since the beginning. Then shall the creation of men come into the fire of trial, and many shall be made to stumble and shall perish; but those who endure in their faith shall be saved from under the curse itself. And then shall appear the signs of the truth: first, the sign of an outspreading in heaven, then the sign of the sound of the trumpet. And third, the resurrection of the dead -- yet not of all, but as it is said: "The Lord shall come and all His saints with Him." Then shall the world see the Lord coming upon the clouds of heaven.

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 Ghost, Born of the Virgin Mary:
Suffered under Pontius Pilate,
Was crucified, dead, and buried:
He descended into hell;
The third day he rose again from the dead:
He ascended into heaven, And sitteth on the right hand of God the Father Almighty:
From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost:
The holy Catholic Church;
The Communion of Saints:
The Forgiveness of sins:
The Resurrection of the body:
And the Life everlasting.
Amen.

The Nicene Creed

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was .crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Holy Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

The Athanasian Creed

Quicumque Vult

Whoever wants to be saved should above all cling to the catholic faith.

Whoever does not guard it whole and inviolable will doubtless perish eternally.

Now this is the catholic faith: We worship one God in trinity and the Trinity in unity, neither confusing the persons nor dividing the divine being.

For the Father is one person, the Son is another, and the Spirit is still another.

But the deity of the Father, Son, and Holy Spirit is one, equal in glory, coeternal in majesty.

What the Father is, the Son is, and so is the Holy Spirit.

Uncreated is the Father; uncreated is the Son; uncreated is the Spirit.

The Father is infinite; the Son is infinite; the Holy Spirit is infinite.

Eternal is the Father; eternal is the Son; eternal is the Spirit: And yet there are not three eternal beings, but one who is eternal; as there are not three uncreated and unlimited beings, but one who is uncreated and unlimited.

Almighty is the Father; almighty is the Son; almighty is the Spirit: And yet there are not three almighty beings, but one who is almighty.

Thus the Father is God; the Son is God; the Holy Spirit is God: And yet there are not three gods, but one God. Thus the Father is Lord; the Son is Lord; the Holy Spirit is Lord: And yet there are not three lords, but one Lord. As Christian truth compels us to acknowledge each distinct person as God and Lord, so catholic religion forbids us to say that there are three gods or lords. The Father was neither made nor created nor begotten; the Son was neither made nor created, but was alone begotten of the Father; the Spirit was neither made nor created, but is proceeding from the Father and the Son. Thus there is one Father, not three fathers; one Son, not three sons; one Holy Spirit, not three spirits. And in this Trinity, no one is before or after, greater or less than the other; but all three persons are in themselves, coeternal and coequal; and so we must worship the Trinity in unity and the one God in three persons. Whoever wants to be saved should think thus about the Trinity. It is necessary for eternal salvation that one also faithfully believe that our Lord Jesus Christ became flesh. For this is the true faith that we believe and confess: That our Lord Jesus Christ, God's Son, is both God and man. He is God, begotten before all worlds from the being of the Father, and he is man, born in the world from the being of his mother — existing fully as God, and fully as man with a rational soul and a human body; equal to the

Father in divinity, subordinate to the Father in humanity.

Although he is God and man, he is not divided, but is one Christ.

He is united because God has taken humanity into himself; he does not transform deity into humanity.

He is completely one in the unity of his person, without confusing his natures.

For as the rational soul and body are one person, so the one Christ is God and man.

He suffered death for our salvation. He descended into hell and rose again from the dead.

He ascended into heaven and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

At his coming all people shall rise bodily to give an account of their own deeds.

Those who have done good will enter eternal life, those who have done evil will enter eternal fire.

This is the catholic faith.

One cannot be saved without believing this firmly and faithfully.

The Chalcedonian Definition

Following, then, the holy Fathers, we all unanimously teach that our Lord Jesus Christ is to us One and the same Son, the Self-same Perfect in Godhead, the Self-same Perfect in Manhood; truly God and truly Man; the Self-same of a rational soul and body; co-essential with the Father according to the Godhead, the Self-same co-essential with us according to the Manhood; like us in all things, sin apart; before the ages begotten of the Father as to the Godhead, but in the last days, the Self-same, for us and for our salvation (born) of Mary the Virgin Theotokos as to the Manhood; One and the Same Christ, Son, Lord, Only-begotten; acknowledged in Two Natures unconfusedly, unchangeably, indivisibly, inseparably; the difference of the Natures being in no way removed because of the Union, but rather the properties of each Nature being preserved, and (both) concurring into One Person and One Hypostasis; not as though He was parted or divided into Two Persons, but One and the Self-same Son and Only-begotten God, Word, Lord, Jesus Christ; even as from the beginning the prophets have taught concerning Him, and as the Lord Jesus Christ Himself hath taught us, and as the Symbol of the Fathers hath handed down to us.

Thirty Nine Articles of Religion

1. Of Faith in the Holy Trinity.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

2. Of the Word or Son of God, which was made very Man.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

3. Of the going down of Christ into Hell.

As Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

4. Of the Resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

5. Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

6. Of the Sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Genesis Exodus Leviticus Numbers Deuteronomy Joshua Judges Ruth The First Book of Samuel The Second Book of Samuel The First Book of Kings The Second Book of Kings The First Book of Chronicles The Second Book of Chronicles The First Book of Esdras The Second Book of Esdras The Book of Esther The Book of Job The Psalms The Proverbs Ecclesiastes or Preacher Cantica, or Songs of Solomon Four Prophets the greater Twelve Prophets the less.

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following: The Third Book of Esdras The Fourth Book of Esdras The Book of Tobias The Book of Judith The rest of the Book of Esther The Book of Wisdom Jesus the Son of Sirach Baruch the Prophet The Song of the Three Children The Story of Susanna Of Bel and the Dragon The Prayer of Manasses The First Book of Maccabees The Second Book of Maccabees

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

7. Of the Old Testament.

The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did

look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

8. Of the Creeds.

The Three Creeds, Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

9. Of Original or Birth-Sin.

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, ,(which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh), is not subject to the Law of God. And although there is no condemnation

for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

10. Of Free-Will.

The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith; and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

11. Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

12. Of Good Works.

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith insomuch that

by them a lively Faith may be as evidently known as a tree discerned by the fruit.

13. Of Works before Justification.

Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

14. Of Works of Supererogation.

Voluntary Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly When ye have done all that are commanded to you, say, We are unprofitable servants.

15. Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once

made, should take away the sins of the world; and sin (as Saint John saith) was not in him. But all we the rest, although baptized and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

16. Of Sin after Baptism.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

17. Of Predestination and Election.

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like

the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity. As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation. Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

18. Of obtaining eternal Salvation only by the Name of Christ.

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy

Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

19. Of the Church.

The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same. As the Church of Jerusalem, Alexandria, and Antioch, have erred, so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

20. Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

21. Of the Authority of General Councils.

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of

men, whereof all be not governed with the Spirit and Word of God), they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

22. Of Purgatory.

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

23. Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully

called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

24. Of Speaking in the Congregation in such a Tongue as the people understandeth.

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church to have public Prayer

in the Church, or to minister the Sacraments, in a tongue not understood of the people.

25. Of the Sacraments.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him. There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord. Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God. The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

26. Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men. Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

27. Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed, Faith is confirmed, and Grace increased by virtue of prayer unto God. The

Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

28. Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ. Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions. The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith. The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

29. Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

30. Of both Kinds.

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

31. Of the one Oblation of Christ finished upon the Cross.

The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

32. Of the Marriage of Priests.

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

33. Of excommunicate Persons, how they are to be avoided.

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

34. Of the Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been

divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,)

as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren. Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies or Rites of the Church ordained only by man's authority, so that all things be done to edifying.

35. Of the Homilies.

The Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

1. Of the right Use of the Church.
2. Against Peril of Idolatry.
3. Of repairing and keeping clean of Churches.
4. Of good Works, first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.

8. Of the Place and Time of Prayer.
9. That Common Prayers and Sacraments ought to be ministered in a known tongue.
10. Of the reverent Estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.
15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16. Of the Gifts of the Holy Ghost.
17. For the Rogation-days.
18. Of the State of Matrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion.
36. Of Consecration of Bishops and Ministers.

The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same

time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King Edward unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

37. Of the Power of the Civil Magistrates.

The King's Majesty hath the chief power in this Realm of England, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction. Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers. The Bishop of Rome hath no jurisdiction in this Realm of England. The Laws of the Realm may punish Christian men with death, for

heinous and grievous offences. It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

38. Of Christian Men's Goods, which are not common.

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same; as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

39. Of a Christian Man's Oath.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching in justice, judgement, and truth.

Chicago-Lambeth Quadrilateral

Adopted by the House of Bishops Chicago, 1886

We, Bishops of the Protestant Episcopal Church in the United States of America, in Council assembled as Bishops in the Church of God, do hereby solemnly declare to all whom it may concern, and especially to our fellow-Christians of the different Communion in this land, who, in their several spheres, have contended for the religion of Christ:

1. Our earnest desire that the Savior's prayer, "That we all may be one," may, in its deepest and truest sense, be speedily fulfilled; 2. That we believe that all who have been duly baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church. 3. That in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own; 4. That this Church does not

seek to absorb other Communions, but rather, co-operating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world.

But furthermore, we do hereby affirm that the Christian unity...can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and his Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.

As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit:

1. The Holy Scriptures of the Old and New Testaments as the revealed Word of God.

2. The Nicene Creed as the sufficient statement of the Christian Faith.

3. The two Sacraments,--Baptism and the Supper of the Lord,--ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Furthermore, Deeply grieved by the sad divisions which affect the Christian Church in our own land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this Declaration, to enter into brotherly conference with all or any Christian Bodies seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.

Note: While the above form of the Quadrilateral was adopted by the House of Bishops, it was not enacted by the House of Deputies, but rather incorporated in a

general plan referred for study and action to a newly created Joint Commission on Christian Reunion.

Lambeth Conference of 1888

Resolution 11

That, in the opinion of this Conference, the following Articles supply a basis on which approach may be by God's blessing made towards Home Reunion:

(a) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

(b) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

(c) The two Sacraments ordained by Christ Himself--Baptism and the Supper of the Lord--ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.

(d) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

The Jerusalem Declaration

In the name of God the Father, God the Son and God the Holy Spirit:

We, the participants in the Global Anglican Future Conference, have met in the land of Jesus' birth. We express our loyalty as disciples to the King of kings, the Lord Jesus. We joyfully embrace his command to proclaim the reality of his kingdom which he first announced in this land. The gospel of the kingdom is the good news of salvation, liberation and transformation for all. In light of the above, we agree to chart a way forward together that promotes and protects the biblical gospel and mission to the world, solemnly declaring the following tenets of orthodoxy which underpin our Anglican identity.

1. We rejoice in the gospel of God through which we have been saved by grace through faith in Jesus Christ by the power of the Holy Spirit. Because God first loved us, we love him and as believers bring forth fruits of love,

ongoing repentance, lively hope and thanksgiving to God in all things.

2. We believe the Holy Scriptures of the Old and New Testaments to be the Word of God written and to contain all things necessary for salvation. The Bible is to be translated, read, preached, taught and obeyed in its plain and canonical sense, respectful of the church's historic and consensual reading.

3. We uphold the four Ecumenical Councils and the three historic Creeds as expressing the rule of faith of the one holy catholic and apostolic Church.

4. We uphold the Thirty-nine Articles as containing the true doctrine of the Church agreeing with God's Word and as authoritative for Anglicans today.

5. We gladly proclaim and submit to the unique and universal Lordship of Jesus Christ, the Son of God, humanity's only Saviour from sin, judgement and hell, who lived the life we could not live and died the death that we deserve. By his atoning death and glorious resurrection, he secured the redemption of all who come to him in repentance and faith.

6. We rejoice in our Anglican sacramental and liturgical heritage as an expression of the gospel, and we uphold the 1662 Book of Common Prayer as a true and authoritative standard of worship and prayer, to be translated and locally adapted for each culture.

7. We recognise that God has called and gifted bishops, priests and deacons in historic succession to equip all the people of God for their ministry in the world. We uphold the classic Anglican Ordinal as an authoritative standard of clerical orders.

8. We acknowledge God's creation of humankind as male and female and the unchangeable standard of Christian marriage between one man and one woman as the proper place for sexual intimacy and the basis of the family. We repent of our failures to maintain this standard and call for a renewed commitment to lifelong fidelity in marriage and abstinence for those who are not married.

9. We gladly accept the Great Commission of the risen Lord to make disciples of all nations, to seek those who do not know Christ and to baptise, teach and bring new believers to maturity.

10. We are mindful of our responsibility to be good stewards of God's creation, to uphold and advocate justice in society, and to seek relief and empowerment of the poor and needy.

11. We are committed to the unity of all those who know and love Christ and to building authentic ecumenical relationships. We recognise the orders and jurisdiction of those Anglicans who uphold orthodox faith and practice, and we encourage them to join us in this declaration.

12. We celebrate the God-given diversity among us which enriches our global fellowship, and we acknowledge freedom in secondary matters. We pledge to work together to seek the mind of Christ on issues that divide us.

13. We reject the authority of those churches and leaders who have denied the orthodox faith in word or deed. We pray for them and call on them to repent and return to the Lord.

14. We rejoice at the prospect of Jesus' coming again in glory, and while we await this final event of history, we praise him for the way he builds up his church through his Spirit by miraculously changing lives.

ANGLICAN CHURCH IN NORTH AMERICA THEOLOGICAL STATEMENT

As the Anglican Church in North America (the Province), being a part of the One, Holy, Catholic, and Apostolic Church of Christ, we believe and confess Jesus Christ to be the Way, the Truth, and the Life: no one comes to the Father but by Him. Therefore, the Anglican Church in North America identifies the following seven elements as characteristic of the Anglican Way, and essential for membership:

1. We confess the canonical books of the Old and New Testaments to be the inspired Word of God, containing all things necessary for salvation, and to be the final

authority and unchangeable standard for Christian faith and life.

2. We confess Baptism and the Supper of the Lord to be Sacraments ordained by Christ Himself in the Gospel, and thus to be ministered with unfailing use of His words of institution and of the elements ordained by Him.

3. We confess the godly historic Episcopate as an inherent part of the apostolic faith and practice, and therefore as integral to the fullness and unity of the Body of Christ.

4. We confess as proved by most certain warrants of Holy Scripture the historic faith of the undivided church as declared in the three Catholic Creeds: the Apostles', the Nicene, and the Athanasian.

5. Concerning the seven Councils of the undivided Church, we affirm the teaching of the first four Councils and the Christological clarifications of the fifth, sixth and seventh Councils, in so far as they are agreeable to the Holy Scriptures.

6. We receive The Book of Common Prayer as set forth by the Church of England in 1662, together with the Ordinal attached to the same, as a standard for Anglican doctrine and discipline, and, with the Books which preceded it, as the standard for the Anglican tradition of worship.

7. We receive the Thirty-Nine Articles of Religion of 1562, taken in their literal and grammatical sense, as expressing the Anglican response to certain doctrinal issues controverted at that time, and as expressing the fundamental principles of authentic Anglican belief.

In all these things, the Anglican Church in North America is determined by the help of God to hold and maintain as the Anglican Way has received them, the doctrine, discipline and worship of Christ and to transmit the same, unimpaired, to our posterity.

We seek to be and remain in full communion with all Anglican Church, Dioceses and Provinces that hold and maintain the Historic Faith, Doctrine, Sacraments, and Discipline of the One, Holy, Catholic, and Apostolic Church.

ANGLICAN BELIEF & PRACTICE

A Joint Affirmation of the Reformed Episcopal Church
and the Anglican Province of America October 4, 2001.

I. Introduction

Both the Reformed Episcopal Church and the Anglican Province of America recognize the Thirty-nine Articles of Religion as one of their formularies. This was also true for both sides of the Evangelical/Catholic debate within nineteenth-century Anglicanism. The following is an articulation of the comprehension of Anglican belief and practice beyond and/or supplemental to the Articles of Religion, the Book of Common Prayer, and the Ordinal; it addresses the primary topics of Church, doctrine, sacraments, ministry, and worship.

II. The Church

It is recognized that the Thirty-nine Articles of Religion, the Book of Common Prayer, and the Ordinal establish the limits of Anglican faith and practice. When the Articles of Religion were issued in their final form, Article XX was added to address Puritan objections to the Book of Common Prayer. Articles XIX and XX give a terse description of the Church and then establish the fallibility of "particular churches," the authority of "The Church," and the Church's

responsibility towards Holy Scripture. Furthermore, neither the Catechism appended to the Confirmation rite in the 1549 Book of Common Prayer nor its successors contain instruction on the nature of the Church other than the language contained in the Apostles' Creed. Little information exists in Anglican formularies upon which to construct a thorough doctrine of the Church. To attempt such a task is controversial because the opening words of Article XIX have been and remain subject to a variety of interpretations. Within Anglicanism, there have emerged two approaches to the Church, neither of which has at any time dominated the theology of classical Anglicanism. Church of England formularies enacted during the Reformation period said little about the Church outside its local expression. This fact probably reflects the historical period in which they were written; for what the post-Reformation churches would become was then unknown. The most that could

be said was that the English Church on the one hand rejected Anabaptist claims that there was no such thing as the "visible" Church on earth, while, on the other, rejecting the Roman Catholic notion of ecclesial infallibility. The Church also rejected Puritan claims that it had no authority to perpetuate rites and ceremonies inherited from the past or created in the future. The Church, as a constituted body, affirmed its authority as "a witness and keeper of Holy Writ." The opening words of Article XIX in affirming a visible church evoke Old Testament concepts of the congregation of Israel. There are historic as well as theological ingredients in such a definition as it emerged in the last years of the

reign of Edward VI, described by Cranmer and the reforming party as the "new Josiah." The statement, "The visible Church of Christ is a congregation of faithful men..." may be interpreted parochially, denominationally or as a description of the Church "militant here on earth."

Many reformers affirmed and granted primary force to what would later become known as "the doctrines of grace," variations on Continental Reformed theology as it appeared in various forms, while granting that the structure, ministry, sacraments, rites, and ceremonies of the Church were "godly." From this beginning arose the Evangelical tradition within Anglicanism, a tradition that, by its very name, stressed soteriology above ecclesiology. Towards the end of Elizabeth I's

reign, those theologians formed by the Book of Common Prayer began to create a more extensive doctrine of the Church, its ministry and its sacraments. Richard Hooker's *The Laws of Ecclesiastical Polity* best exemplified their approach. While not abandoning earlier emphases, those who followed Hooker sought to establish a distinct identity for Anglican Christians.

Many assertions of Anglican identity were put forth during the years when the Church of England was proscribed (1646-1660); they identify the tradition taken up by the Caroline end of the Anglican ecclesiological spectrum:

To believe the Catholic Church...is to believe that there is a society of Christians dispersed into all quarters of the world, who are united under Christ their Head, formalized and moved by His Spirit, matriculated by Baptism, nourished by Word and Supper of the Lord, ruled and continued under Bishops and Pastors lawfully called to these offices, who succeed those upon whom the Holy Ghost came down, and have the power of the keys committed to them, for administration of doctrine and discipline, and who are bound to preach the Word, to pray with and intercede for people, to administer the Sacraments, to ordain ministers...

It is not stipulated that the themes of either tradition are absent from the other; their interpenetration informed the Reformation, continued through the Interregnum, Glorious Revolution, the founding of the

Protestant Episcopal Church and many years thereafter. Possessed of a common Church polity, ministry, liturgical use, assent to the Chicago-Lambeth Quadrilateral and an acknowledged latitude in matters indifferent, both the Evangelical and Catholic traditions of Anglicanism witness to the one, holy, catholic and apostolic Church of the Creeds. Affirmation It is therefore affirmed that the Church is a "royal priesthood." Through Baptism, all Christians are configured into the priesthood of Christ, and participate in the common priesthood of the faithful. Grounded in this common priesthood are the various spiritual gifts and ministries conferred by Christ on the faithful for the edification of the whole Body of Christ, the household of God. This ordering, built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone, is of the esse, or being, of the Church, the Body of Christ. Furthermore, this ordering assumed its definitive pattern during the apostolic period, presumably by apostolic design, in the three offices of ministry: bishop, presbyter, and deacon. The maintenance of this ancient and desirable pattern is of the plene esse, or full being, of the Church. In Anglican churches, this ancient threefold pattern is maintained in the succession of the historic episcopate as inherited and received from the Church of England and "locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his Church," which administration is affirmed to be for the bene

esse, or well-being, of the Church. Finally, while maintaining a charitable recognition of those jurisdictions which have, either by design or accident, failed to maintain the apostolic threefold pattern by way of the historic succession of the episcopal office, Anglicans consistently

recognize as licit within their own jurisdictions only episcopal ordination.

III. Doctrine

Preface

The surest way for the Church to test the truth of her teaching is by the study of Holy Scripture. Such study ought to be conducted within the tradition of the Church and with the use of right reason. As no man save Christ is perfect, the Church on earth will always need these things as she seeks to discern God's revelation and to do his will. The relationship among Scripture, reason, and tradition as sources of authority has long vexed Anglicans. This vexation is twofold: first, touching the relative weights given to each source when authority is sought; and secondly, the nature of each source itself.

Scripture:

Holy Scripture as found in both the Old and New Testaments is the word of God written and "containeth

all things necessary to salvation." Scripture given by God is, therefore, supreme in its authority to declare God's will. Similarly, the Church may not teach anything as necessary for salvation that cannot be proven out of Scripture; nor has the Church any authority to reject or alter any of Scripture's teaching on faith or morality. Likewise, no revelation in

Scripture concerning God the Father, the Son and the Holy Ghost or his plan for human redemption is susceptible to change by any human agency. There are, however, rites and ceremonies that are in themselves indifferent, which need not require biblical sanction but which should not contradict the clear meaning of Scripture.

Tradition:

Just as Scripture contains all things necessary for salvation and the promise that the Holy Spirit will lead the Church into all truth, it is axiomatic that the faith once delivered to the saints has been believed and practiced at all times, in all places and by all in the Church. It does not follow from these principles that the Church on earth may never err, as if it were infallible, but rather, that it is indefectible, and that in it is found a universal consensus in faith

and practice through time and across the earth. This consensus constitutes what St. Paul calls tradition. In substance, the tradition of the Church is none other

than the rule of faith as discerned in Scripture. In practice, tradition also refers to the teaching of the faith through time. In neither sense of the word does tradition indicate a source of authority separate from or parallel to Holy Scripture. Nor does it indicate a source of authority equal to that of Scripture. Rather, Scripture provides the standard for tradition. Tradition thus has a derivative authority for Christians, and only then when tradition is understood aright. What Jesus calls the "traditions" of men are practices of human devising, which cannot bind Christian conscience and can often

separate man from grace. What St. Paul calls tradition, the apostolic teaching and the process of preaching and receiving it, constitutes tradition as a source of authority. Understood in this way, tradition is not mere human custom. Taken materially, it is the presence of the Holy Ghost in the Church over time. Taken formally, it is the evidence of this presence as found, for example, in the three historic Creeds, the first four undisputed Ecumenical Councils, the Fathers of the early Church, the range of Anglican divines, the historic Books of Common Prayer and the Thirty-nine

Articles of Religion. The process of discerning tradition in this latter sense involves bringing this evidence before the bar of Scripture, where it is cleared and kept, convicted and discarded or corrected. Those traditions that reach back to Christ himself or to his Apostles brook no change. Because tradition has corporate and historical dimensions to it, it is of higher authority than

reason (which may be regarded as a faculty of the individual Christian). Similarly, tradition is a

faculty of the whole Church, as beliefs, practices, modes of spirituality, and theological insights are given special honor and reverence by the wider Church or particular churches.

Reason:

As to fallen man, original sin has not entirely obliterated the image of God in him, and yet he is "very far gone from original righteousness." As St. Paul makes clear, man in a state of sin has enough reason left him to be held accountable for his actions, albeit not enough reason to avail him of any salutary power on his own behalf. As to redeemed man, reason is a necessary component in the Church's belief, teaching, reflection, prayer, practice, and

preaching. It ought never to be equated with personal or even corporate experience. By redeemed reason, the Church on earth and its members understand the teachings of Scripture, proclaim the faith, and participate in the tradition of the Church.

Affirmation:

It is therefore affirmed that since Scripture is complete in itself, it is the highest authority in the Church. Tradition, as the life of God in the Church over time, is often obscured in fact by error and in perception by historical prejudice and individual shortcomings. Its authority is derivative from and subordinate to Scripture. Reason, either as the faculty of a community or an individual, is subordinate to tradition because the honest reflection of a few people in dialogue ought to be subordinate to the life of the whole Church, which holds what has been believed and done in all places, at all times, and by all Christians.

Postscript:

The Articles of Religion The purpose of the Articles of Religion was to distinguish the teachings of the Church of England from the doctrinal and practical aberrations associated with Rome on the one hand and from Protestant sectarianism on the other. Yet the Articles are unique among Reformed confessions, owing to the deliberate policies of the Edwardian and Elizabethan regimes to accommodate within the Church of England a broad spectrum of doctrinal opinion, limited only by creedal orthodoxy and informed by a constant appeal to prove all things by God's Word written. This balance between received orthodoxy and Scriptural adjudication safeguards the Anglican tradition from the tyranny of "strict subscriptionism" that plagues so many confessional traditions within Protestantism. As a

result, the Articles of the Religion are by nature broadly catholic and therefore characteristic of the Anglican approach

to faith and practice. The Articles of Religion are generally normative (both descriptively and prescriptively) for understanding the historic teaching and positions of the Church of England and the faith and practice of her derivative provinces and jurisdictions. Since, however, the Articles were drafted for a sixteenth-century national situation, it is understood that they are to be

read and interpreted in the context of their age. Contemporary application of the Articles must therefore take into account how their historical context may differ from contemporary contexts. The continuing relevance of the Articles is related to their original purpose, namely, to distinguish the right faith and practice of the greater Anglican tradition from the aberrations in faith and practice associated with all extremes of the Reformation divide.

IV. Sacraments

Preface:

In the words of the Prayer Book Catechism, sacraments, properly understood, are "outward and visible signs of inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive this

grace, and a pledge to assure us thereof." Our Lord instituted two sacraments as "generally necessary unto salvation": Baptism and the Eucharist. In the early Middle Ages the Western Church adopted a numerical system of identifying incarnational signs of grace, thereby amplifying rites rooted in baptism and enlivened by the Eucharist commonly employed in the daily lives of believers. This system became a focus of controversy during the Reformation. Most Anglicans, however, while not strictly defining these later rites as sacraments, have acknowledged that they, in conjunction with faith, function as conduits of God's grace. As such, they are included in Prayer Book rites and ceremonies which ministers are obliged to use in public worship.

Baptism:

It is through baptism by water in the Name of the Father, and of the Son, and of the Holy Ghost that an individual dies to sin and rises to new life in Christ. Through this rebirth, or regeneration, baptism washes away original sin and opens the door to God's grace. At baptism, a person is grafted into the Church, the Body of Christ, and becomes a branch of the Vine. Furthermore, in Baptism a visible confirmation is given of God's forgiveness of the

individual's sins, and one's adoption as a son of God and an heir of salvation.

Eucharist:

Scripture clearly teaches what has traditionally been called the Doctrine of the Real Presence. In short, Jesus Christ is really, truly, and uniquely present in the Eucharistic celebration in which the dominical elements of bread and wine serve as focus. Our Lord's Presence is also to be celebrated in the life of the whole Church militant and triumphant of which the Eucharistic community is the local manifestation. Anglicans have been loath to go beyond this basic definition, except to reject as dogmatic the theory of transubstantiation and to stress the role of the Holy Ghost in the celebration of the sacrament. In the words of John Cosin, "as to the manner of the presence of the Body and Blood of Our Lord in the Blessed Sacrament, we...do not search into the manner of it with perplexing inquiries; but, after the example of the primitive and purest Church of Christ, we leave it to the power and wisdom of Our Lord..."

Affirmation:

It is therefore affirmed that Christ directly instituted only two sacraments, Baptism and the Eucharist, for use in the Church, by means of which his people partake of the mystery of the Incarnation. These two sacraments are rightly considered "generally necessary for salvation." Furthermore, the Church orders her life sacramentally in services, rites, and signs that are rooted in the baptismal and eucharistic mysteries. The Church through these ministrations is the

instrument and channel of God's grace. For this reason, it is permissible within Anglicanism to refer to the rites and ceremonies of confirmation, penance, matrimony, ordination, and unction as "minor or lesser sacraments." It is also affirmed that the sacrament of Baptism effects a new birth into the life of Christ and his Body the Church, and is thus rightly called "regeneration." According to our Lord's command and institution, Baptism is the necessary sacrament of Christian discipleship, and thus ordinarily necessary for salvation. The grace conferred in Baptism, when received rightly, includes the remission of both original sin and all personal sins (when applicable) through one's union with Christ in the Paschal mystery, the adoptive sonship of the Father and membership in Christ and his Body. Through

Baptism, a person is incorporated into the Church and becomes the temple of the Holy Spirit. Baptism configures a person to Christ and makes him a sharer in his priesthood, consecrating the baptized person for Christian service and worship. Hence, the character of Baptism is rightly said to be indelible and the Sacrament not repeatable. It is also affirmed that the Eucharist, or Lord's Supper, was instituted by Christ to be a true partaking of his Body and Blood, a sacrament of our spiritual nourishment and growth in him, and a pledge of our communion with him and with

each other as members of his mystical body. There is but one sacrifice for sin--the "one oblation of [Christ]

once offered" upon the Cross. This one offering is the perfect redemption, propitiation, and satisfaction for the sins of the whole world. Thus, the Eucharist cannot be said to be a propitiatory sacrifice to the God the Father. Finally, the medieval doctrine of transubstantiation, as stated in Article XXVIII, "cannot be proved by Holy Writ"; nor can any dogmatic definition comprehend the mystery of the Real Presence of Christ in the Eucharist. The mystery of the Real Presence can only be affirmed by faith.

V. Ministry

The Episcopacy

The Tudor and Stuart insistence that the episcopacy be retained in the reformed Church of England meant that initially Anglicanism had bishops but no common understanding of who they were or what they were supposed to do. The specifically broad language of the 1550 Ordinal made it clear that bishops had been a part of Church order since the Apostles' time, and with the Ordinal's incorporation into the English Constitution, bishops became a permanent feature of Anglicanism. Anglican understanding of the episcopacy, then, clustered not around theories of bishops but rather around the fact of bishops and how to account for them.

During the religious debates of the seventeenth century, those who supported the continuation of the

English episcopacy came to be largely divided into two camps: those who considered bishops to be of the being (esse) of the Church and those who considered bishops to be for the well-being (bene esse) of the Church. Theologians of the former view took great pride in the Church of England's structural and visible continuity with the Church of the New Testament through the ages. Those espousing the latter rejoiced when English bishops invited Continental Protestant

scholars and preachers to England. The esse view emphasized the bishop's place in the structure of the Church; the bene esse view pointed up the bishop's functions within the Church's mission. In either view, bishops served as the index of the Church's health. Jurisdiction, however, remained unique to bishops as an order. Not only did this jurisdiction apply to clergy but to laity

as well. Just as bishops ordained deacons and presbyters, so, too, did they confirm lay people. The new emphasis given to the practice of confirmation by bishops after the Reformation brought bishops within sight and hearing of their flocks on a regular basis. The intention of continuing episcopal confirmation was to emphasize that bishops not only should order the ordained ministry but have an essential role in ordering the whole visible Church. Furthermore,

episcopal confirmation, when administered after a program of parochial instruction, demonstrated the

presbyterate and episcopate working together to the edification of Christ's flock. Along this spectrum of views on episcopal status, a new consensus emerged as to the role of bishops. Specifically, "the office of publick preaching, or of ministering the Sacraments in the congregation" did not admit of individual pretensions to authority. In this vague phrasing, no mention is made of bishops. The Ordinal, however, makes clear that bishops possess this authority, by which other ministers and their functions are ordered. The same order makes

much of the bishop's newly emphasized role as a teacher of the faith. Three out of the eight questions addressed to bishops-elect in the Ordinal have to do with diligence and orthodoxy in teaching. The episcopate is a witness to the visible nature of the Church on earth, which is composed of all the baptized and has a mission to preach to all within earshot: the godly, the unregenerate, the fallen and the indifferent. As an element of Anglican polity, the episcopate has shown that Anglicanism believes that the Church is not to be viewed as a self selected coterie of the godly but as the company of all faithful people.

The Presbyterate or Priesthood:

Unlike both Roman Catholics and the Continental Reformers, Anglicanism has avoided excessively defining the presbyterate or priesthood. As with the episcopacy and the diaconate, the Anglican

presbyterate was simply carried on from the pre-Reformation English Church. Indeed, in daily life, there was very little change in the duties of a priest during the Reformation. Anglicanism did reject certain medieval errors as well as stress in the Ordinal several basic functions of the reformed Catholic priesthood. First of all, Anglicanism rejected the notion that the priest's liturgical function is to offer a propitiatory sacrifice anew at each Mass. Secondly, Anglicanism rejected any concept of presbyteral dignity based on such notions of propitiatory sacrifice. At the same time, Anglicanism has consistently pointed up the pastoral and teaching roles of a parish priest. It was for this reason that Anglican clergy historically have been among the best educated anywhere in the Church. Ideally, a parish priest would care for and instruct all people who lived within his parish. The Anglican presbyterate has also retained the privilege of, among other things, performing baptisms, blessing marriages, and administering the Eucharist. A priest's authority to preach, to administer the sacraments, and to care for souls comes from the bishop.

The Diaconate

Anglicanism has had little to say about the diaconate other than what is found in the Ordinal. Indeed, for much of its history, Anglicanism has viewed the diaconate as little more than a step (often exceedingly brief) towards the priesthood. Another problem in understanding the roles of the diaconate is that many of

its original functions, such as financial and administrative ones, eventually came under the care of the laity. Despite this shift of some duties in the life of the Church, Anglicanism retained a Catholic understanding of the episcopally ordered diaconate, thereby rejecting any tendency to make the diaconate a lay office. The essential character of the diaconate, however, is still that of service. According to the Ordinal, the deacon serves the bishop by assisting a priest in his liturgical, pastoral, and didactic work within a parish. In practical terms, deacons have traditionally aided the parish priest in administering Holy Communion, reading lessons, catechizing youth and adults, taking communion to the sick and home-bound, caring for the poor and widows and, when the priest is absent, administering Baptism and preaching. Historically, deacons have had the privilege, when present, of reading the Gospel during the Eucharist.

Affirmation

It is thus affirmed that the bishop is the visible head of a particular church or portion of a church (e.g., a diocese) entrusted to him at his consecration; this headship makes him the ordinary president at all sacramental ministrations therein, and confers upon him the sole prerogative to ordain and confirm. Vested in the order of the episcopate is the faculty, by right of succession, to exercise singularly the spiritual authority that resides collectively in the Church within such canonical, provincial, or diocesan bounds as may apply in any

given case. It is also affirmed that presbyters are fellow overseers and elders with bishops, though theirs is an authority given by

delegation and not by right of succession. Vested in the order of the presbyterate is the faculty to exercise collegially with the bishop spiritual authority in the Church within such canonical, provincial or diocesan bounds that may apply in any given case. Presbyters are entrusted at their ordination with the spiritual faculty to remit and retain sins through the ministry of Word and Sacrament in the Church. Finally, in Anglican parlance, "presbyter" and "priest" are equivalent

and are to be carefully distinguished from terms referring to the Old Testament sacrificial priesthood (e.g., Gr. *hieros*). It is also affirmed that the order of deacon is a distinct ministry directly instituted by the Apostles in the early days of the Church for the service of charity. For this reason, the deacon retains a special relationship of submission and obedience to the bishop, who alone lays hands on him in ordination. According to the Ordinal, the spiritual graces conferred at the ordination of a deacon are the confirmation and strengthening of the charisms, or spiritual gifts, previously exhibited in a person's life, along with the authority to use these gifts representatively in the image of Christ the servant.

VI. Worship

Preface

In the words of the Westminster Shorter Catechism (1647), "the chief end of man is to glorify God and enjoy him forever." In worship, we come together not so much to gain a blessing from God as to perform a service in offering "ourselves, our souls and bodies to be a reasonable, holy, and living sacrifice unto the Lord." From the start of the Reformation, Anglicans have believed that worship ought to be liturgical in a language understood by the people, ought to profess the Christian faith, and ought to be (as St. Paul stipulates) reverent and orderly.

Liturgy

Anglicans have consistently rejected *ex tempore* prayer as the primary form of worship. In Scripture, one finds the use of prescribed forms of prayer. Further, the tradition of set forms of liturgical prayers go back to Apostolic times and enjoy the support of the Universal Church. Anglicans have also tried to continue the original English Prayer Book's purpose of being a common Prayer Book for all people. Finally, a liturgy, by its very nature, is corporate, and

thus best fitted to the Biblical understanding of the corporate nature of the Church.

A Profession of Faith

The liturgy ought to conform to the axiom, *lex orandi lex credendi*: properly, rites and ceremonies ought to express the historic faith of the universal Church through the open reading of Scripture, the preaching of the Gospel, the administration of the sacraments, and theologically sound composition of prayers and hymns. As the Book of Common Prayer has historically been central to Anglican self-identity, it ought also to express the fullness of classical Anglican faith and devotion.

Reverence and Orderliness

In worship, a congregation comes before God with praise and thanksgiving but mindful of its own unworthiness and sinfulness. The reverence of worship is a necessary antidote to human egocentrism. Reverent and orderly worship also enables the community to understand that it is bound together by the Holy Ghost in love for God rather than by the shared opinions of individual people. Reverent worship draws the congregation out of the secular and into the sacred. In this way, both the individual and the community are constantly reminded of the spiritual, corporate, historical and mystical aspects of the Body of Christ.

Affirmation

It is therefore affirmed that worship involves man's highest duty, to honor God. In worship, man is enabled by God to offer him what he cannot offer of his own ability, namely, right praise. Worship is both the duty of mankind and a way towards the end of his salvation. This eternal dimension to worship is reflected in its corporate, historical and mystical aspects, in which individual worshippers and congregations are linked to the worship of the heavenly hosts and

Christians of all races, cultures and historical periods. Since the worship of the Church is one activity carried on in various contexts, it demands due order and seemliness in its environment and execution. For the same reason, the Church ought to take care that the forms by which it worships in specific circumstances--rites and ceremonies--bear a visibly organic relationship to those forms established and used by the wider Church.

Postscript: Liturgical Revision

The Preface of the 1662 Book of Common Prayer clearly advocates the necessity and utility of liturgical revision. Anglicans have never opposed liturgical reform as demonstrated by the production of the various historic Prayer Books (1549-1928). The Preface, however, also clearly states that such revisions and alterations ought

to be made, "yet so as that the main body and essential parts of the same (as well in the chiefest materials, as in the frame and order thereof)

have still been continued and unshaken." In short, liturgical revision should be a slow, evolutionary process that, far from attempting to lead the Church into new truth or to posit new revelation, states the Faith of the Church past and present. Further, the Preface in no way envisages drastic changes to the idiom by which the faith is witnessed to or worship offered.

A RITE FOR ADMISSION OF CATECHUMENS

This form is to be used for adults, or older children who are able to answer for themselves, at the beginning of a course of instruction in the teachings of the Church. It is to be used in preparation for Holy Baptism or, if those seeking admission were baptized as infants, for Confirmation.

Greeting

On the day appointed, the persons to be received as Catechumens are brought by

their sponsors to the church and remain by the principal door until the Gospel has

been proclaimed.

The Celebrant greets them at the door.

Celebrant What is your hope?

Catechumens **New life in Christ.**

Celebrant What do you desire of God and of this congregation?

Catechumens **That I may grow in faith, hope, and love.**

Then the Celebrant says,

If you hope to enter into eternal life, you must, by his grace, follow in our Lord's steps, for he said: "If anyone would come after me, let him deny himself and take up his cross and follow me."

Examination

Then the Celebrant asks,

Will you turn to Jesus Christ and accept him as your Lord and

Savior?

I will, with God's help.

As none can do this without God's grace, found in Word and Sacrament, will you join with us in our common life of worship, teaching, service, and fellowship?

I will.

Enrollment and Exorcism

The Celebrant leads them to the chancel steps, where they kneel, and the Celebrant

prays over them, saying,

Let us pray.

O Lord God of hosts, before the terrors of whose presence the armies of Hell are put to flight: Deliver these your servants from the powers of the world, the flesh, and the Devil; cast out from them every evil and unclean spirit that lurks in the heart, and any spirit of error or wickedness; and make them ready to receive the fullness of the Holy Spirit; through Jesus Christ our Lord.

Amen.

The Celebrant then makes the sign of the Cross upon the forehead of each one (and

may use the Oil of Catechumens to do so), saying to each,

Almighty God deliver you from the powers of darkness and evil and lead you into the light and obedience of the kingdom of his Son, Jesus Christ, our Lord. Amen.

The Blessing

The Catechumens all kneeling, the Celebrant then blesses them, saying,

Almighty God, who in his love for you has called you to the knowledge of his grace, grant you an entrance into his kingdom; through Jesus Christ, our Lord. Amen.

Sponsors accompany Catechumens to seats among the people.

The service continues with the Sermon and Nicene Creed

The Admission of a Communicant Member

from

The Book of Occasional Services

¶ *For use by the Bishop in admitting into communicant membership in this*

Church persons already confirmed in another part of the holy Catholic

Church, not in communion with this Church.

¶ *If such persons are to be received at the time of Confirmation, they shall*

be presented, examined, and admitted after all have been confirmed,

immediately before the Lord's Prayer.

¶ *The Candidates shall stand before the Bishop, sitting in his chair, and*

the Minister presenting them shall say,

REVEREND Father in God, I present unto you these persons, already Confirmed, to be admitted into the Communion of this Church.

¶ The Bishop, addressing the Candidate(s) shall say,

DO you believe that this Church is a true part of Christ's One, Holy, Catholic, and Apostolic Church?

Answer. I do.

Bishop. Do you promise to conform to the teaching, discipline, and worship of this Church?

Answer. I do.

¶ Then the Candidate(s) shall kneel severally before the Bishop, who shall

take them by the right hand, saying,

N. I admit you into the Communion of this Church, and
welcome you into our fellowship. May the Peace of the
Lord be always with you; In the Name of the Father, and
of
the Son, and of the Holy Ghost. Amen.

¶ *When this order is used separately from the
Confirmation service, the*

*Bishop shall conclude with the Lord's Prayer, the prayers
following,*

and other suitable prayers with the Blessing.

ALMIGHTY and most merciful God, grant, we beseech
thee, that by the indwelling of thy Holy Spirit, we may
be enlightened and strengthened for thy service;
through
Jesus Christ our Lord, who liveth and reigneth with thee
in

the unity of the same Spirit ever, one God, world without end.

Amen.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified:

Receive our supplications and prayers, which we offer before

thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly

and godly serve thee; through our Lord and Saviour Jesus Christ. Amen

ALTERNATIVE ADMISSION OF COMMUNICANT MEMBER WITH RENEWAL OF BAPTISMAL VOWS AND CHRISM¹

Person(s) to be received stands.

The Celebrant says,

Dearly beloved, it is essential that those who wish to be welcomed as members of this church, publicly confess Jesus Christ as their Lord and Savior; become his disciples; know and affirm the Nicene Creed, the Lord's

¹ Adapted from BCP 2019 Reaffirmation of Baptismal Vows, Baptism, and Confirmation, and in conformity to the teaching affirmed in the 2019 BCP . Must be affirmed and allowed for use by Bishop before use.

Prayer, and the Ten Commandments; and have received instruction in the Holy Scriptures of the Old and New Testaments and the Catechism of the Church. Now, these Candidates desire publicly to confess their faith in Jesus Christ as Savior and their commitment to follow him as Lord.

Those not yet confirmed by a bishop also desire the strengthening of grace through the laying on of hands, that the Holy Spirit may fill them more and more for their ministry in the Church and in the world, and therefore publicly commit their readiness and intention to be confirmed at the next opportunity.

Do you, here in the presence of God and the Church, renew the solemn promises and vows made at your Baptism and commit yourself to keep them?

Answer **I do.**

Question Do you renounce the devil and all the spiritual forces of wickedness that rebel against God?

Answer **I renounce them.**

Question Do you renounce the empty promises and deadly deceits of this world that corrupt and destroy the creatures of God?

Answer **I renounce them.**

Question Do you renounce the sinful desires of the flesh that draw you from the love of God?

Answer **I renounce them.**

Question Do you turn to Jesus Christ and confess him as your Lord and Savior?

Answer **I do.**

Question Do you joyfully receive the Christian Faith, as revealed in the Holy Scriptures of the Old and New Testaments?

Answer **I do.**

Question Will you obediently keep God's holy will and commandments, and walk in them all the days of your life?

Answer **I will, the Lord being my helper.**

The Celebrant continues

Let us now reaffirm our faith in the words of the ancient baptismal confession, the Apostles' Creed.

Celebrant Do you believe and trust in God the Father?

People **I do. I believe in God, the Father almighty, creator of heaven and earth.**

Celebrant Do you believe and trust in Jesus Christ?

People **I do. I believe in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was**

crucified, dead, and was buried. He descended into hell. The third day he rose again from the dead. He ascended into heaven, and sitteth on the right hand of God the Father Almighty. From thence he shall come

Celebrant Do you believe and trust in the Holy Spirit?

People I do. 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.

If the candidate has not been confirmed, the Celebrant says,

Since you are not yet confirmed, you are to come to the Bishop to be confirmed at the next opportunity, that you may be further strengthened by the Holy Spirit to serve Christ and his kingdom.

If the unconfirmed candidate has not received the Oil of Chrism at Baptism, the Celebrant uses the Oil of Chrism to make the sign of the Cross upon the forehead of the new Member of the church, saying

N., receive the sign of the Cross as a token of thy new life in Christ, in which thou shalt not be ashamed to confess the faith of Christ crucified, to fight bravely under his banner against the world, the flesh, and the devil, and to continue Christ's faithful soldier and servant unto thy life's end. Amen.

Let us pray.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. Amen.

Please welcome N. as a member of this church

The liturgy continues with the Prayers of the People.

The Order for Confirmation

or Laying on of Hands upon Those
who are Baptized and come to
Years of Discretion

¶ Upon the day and time appointed, all who are to be confirmed shall stand in order before the Bishop, sitting in his chair near to the holy Table, the people all standing until the Lord's Prayer; and the Presbyter presenting them shall say,

REVEREND Father in God, I present unto you these persons who now desire to confirm their Baptismal Covenant through the Laying on of Hands.

¶ Then the Bishop, or some Minister appointed by him, shall say,

BELOVED, it is written in the eighth chapter of the Acts of the Apostles that, when the Apostles in Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were

come down, prayed for them, that they might receive the Holy Ghost. Then they laid their hands upon those who were baptized, and they received the Holy Ghost. Also, in the nineteenth chapter of that same Book, we read that St. Paul laid his hands upon certain disciples at Ephesus, after their baptism, and the Holy Ghost came upon them. In accordance, therefore, with Holy Scripture, apostolic custom, and the practice of the early Church, we have retained this rite of the laying on of hands upon those who are baptized, in order that they may thus, in open confession before men, confirm their faith in our Lord and Saviour Jesus Christ, and avow their unchanged purpose to lead a new life, following the commandments of God, and walking in his holy ways.

¶ Then shall the Bishop say,

DO ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your Baptism; ratifying and confirming the same in your own persons; and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your sponsors then undertook

for you?

¶ And every one shall audibly answer,

I do.

¶ Then shall the Bishop say,

DO ye promise to follow Jesus Christ as your Lord and
Saviour?

¶ And every one shall answer,

I do.

¶ Then shall the Bishop say,

DO ye believe in God the Father Almighty, Maker of
heaven and earth? And in Jesus Christ his only begotten
Son our Lord? And that he was conceived by the Holy
Ghost; born of the Virgin Mary; that he suffered under
Pontius Pilate, was crucified, dead, and buried; that he
went down into hell, and also did

rise again the third day; that he ascended into heaven,
and sitteth at the right hand of God the Father Almighty;
and from thence shall come again at the end of the world,
to judge the quick and the dead? And do ye believe in the
Holy Ghost; the holy Catholic Church; the Communion

of Saints; the Remission of sins; the Resurrection of the
body; and everlasting Life after

Death?

¶ And every one shall answer,

All this I steadfastly believe.

¶ Then shall the Bishop say,

DO ye steadfastly purpose, by God's help, to renounce
the devil and all his works, the vain pomp and glory of
the world, with all covetous desires of the same, and the
sinful desires of the flesh, so that thou wilt not follow,
nor be led by them?

¶ And every one shall audibly answer,

I renounce them all.

¶ The Bishop, standing, shall say,

Our help is in the Name of the Lord;

People. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord;

People. Henceforth, world without end.

Bishop. Lord, hear our prayer;

People. And let our cry come unto thee.

Bishop. Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them thy manifold gifts of grace: the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and forever. Amen.

¶ Then all of them in order kneeling before the Bishop, he shall lay

his hand upon the head of every one severally, saying,

DEFEND, O Lord, this thy Child (or this thy Servant) with thy heavenly grace; that he may continue thine forever; and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. Amen.

¶ Then shall the Bishop say,

The Lord be with you.

People. And with thy spirit.

Bishop. Let us pray.

¶ Then shall the Bishop say the Lord's Prayer, the people kneeling

and repeating it with him.

OUR Father, who art in heaven, Hallowed be thy
Name. Thy kingdom come. Thy will be done, On
earth as it is in heaven. Give us this day our daily bread.
And forgive us our trespasses, As we forgive those who
trespass against us. And lead us not into temptation,
But deliver us from evil. For thine is the kingdom, and
the power, and the glory, for ever and ever.

Amen.

¶ Then shall the Bishop say,

ALMIGHTY and everliving God, who makest us both to
will and to do those things which are good and
acceptable unto thy Divine Majesty; We make our
humble supplications unto thee for these thy servants,
upon whom, after the example of thy holy Apostles, we
have now laid our hands, to certify them, by this sign, of

thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the same Holy Ghost liveth and reigneth ever, one God, world without end. Amen.

ALMIGHTY God, who showest to those who are in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their

profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

¶ Then the Bishop shall bless them, saying thus,

THE blessing of God Almighty, the Father, the Son,
and

the Holy Ghost, be upon you, and remain with you

for ever.

Amen.

¶ The Confirmation ordinarily shall take place within the Holy Communion, or at such time and place as the Bishop shall direct.

¶ If there be no Holy Communion, the service shall continue with the

Creed and such other devotions as the Bishop shall direct.

Early Hymns & Prayers

GLORY TO GOD IN THE HIGHEST

1st – 3rd century

Glory to God in the highest, and on earth peace, goodwill towards men. We praise you, we bless you, we worship you, we glorify you, we give thanks to you for your great glory. O Lord, heavenly King, God the Father Almighty, O Lord, the only-begotten Son, Jesus Christ, and the Holy Spirit. O Lord God, Lamb of God, who takes away the sins of the world, have mercy on us. You who take away the sins of the world, accept our prayer. You who sit at the right hand of the Father, have mercy on us. For you alone are holy, you alone are the Lord, O Jesus Christ, to the glory of God the Father. Amen.

MORNING HYMN

1st – 3rd century

every day I will bless you; I will praise your name forever; yes, forever and ever. In your goodness, O Lord, keep me from sin today. You are blessed, O Lord, the God of our fathers, Your name is praised and glorified forever. Amen.
EVENING

EVENING HYMN

1st – 2nd century

O joyful Light of the holy glory of the immortal Father, the heavenly, the holy, the blessed Jesus Christ, now that we have come to the setting of the sun, and see the light of evening, we praise the Father, Son, and Holy Spirit: God. It is right at all times to worship you with joyful voices, O Son of God and Giver of life: For which the whole world glorifies you.

EASTER HYMN

2nd – 3rd century

Christ is risen: Hades is in ruins. Christ is risen: the demons are fallen. Christ is risen: the angels rejoice. Christ is risen: the tombs are empty. Christ is risen from the dead indeed, the first among those who have fallen asleep. Glory and power are his forever and ever. Amen.

ANAPHORA HYMN

2nd – 3rd century

holy, holy, holy Lord of Hosts, Heaven and earth are full of your glory. Hosanna in the highest! Blessed is he who comes in the name of the Lord. Hosanna in the highest!

COMMUNION HYMN

4th century

This is his blood, who took flesh of the holy Virgin: Jesus Christ. This is his blood, who was born of the God-bearing holy one: Jesus Christ. This is God's blood, who was seen by men and from whom demons fled: Jesus Christ. This is his blood, who offered himself a sacrifice for our sins: Jesus Christ.

A PRAYER OF THE NEWLY-BAPTIZED

4th century

Almighty God, Father of Christ your Son, give me a clean body, a pure heart, a watchful mind, and knowledge free from error. May your Holy Spirit come to me and bring me truth—yes, to the fullness of truth—through your Christ. The glory is yours, through him, in the Holy Spirit, forever and ever and ever. Amen.

PRAYER OF ST. IGNATIUS AT HIS
MARTYRDOM

AD 107

I am the wheat of God. May I be ground up by the teeth of the wild beasts until I become the fine bread of Christ. My sinful passions are crucified, there is no burning in my flesh. A stream murmurs and flows deep down inside me. It says: Come to the Father.

DOXOLOGY A

You are due praise, You are due hymns, You are due glory: Father, Son, and Holy Spirit, Forever and ever and ever. Amen

DOXOLOGY B

Praise God from whom all blessings flow.
Praise Him all creatures here below. Praise him
above ye heavenly host. Praise Father, Son, and
Holy Ghost. Amen

STRUCTURE OF THE MASS

Entrance

Procession

Collect for Purity

Introit

Liturgy of the Word

Summary of the Law

Kyrie Eleison

Collect

Epistle

Gradual and Alleluia

Sequence

Gospel

Creed

Hymn

Sermon

Liturgy of the Sacrament

<p>1. Offertory - "He Took"</p> <p>Offertory Bidding Prayers Orate Fratres/Suscipiat Dominus Prayer for the Church Confession & Absolution Comfortable Words</p>	<p>3. The Fraction - "He Broke"</p> <p>Prayer of Humble Access Agnus Dei Presentation Domine, Non Sum Dignus The Words of Administration</p>
<p>2. Consecration - "He Blessed"</p> <p>Sursum Corda Proper Prefaces Sanctus & Benedictus Qui Venit Eucharistic Canon Words of Institution Oblation Invocation Oblation of the Church The Lord's Prayer</p>	<p>4. Communion - "He Gave"</p> <p>Communion Thanksgiving Gloria in Excelsis Dismissal Blessing</p>

How should one receive the Body?

Option 1: Into the hands - Place your hands flat palms up with the right hand on top of the left. Hold them up as the priest comes by. He will place the Host (the

consecrated Body) into your hands. Receiving the Host with the right hand on top has been the custom since at least the 4th Century when St. Cyril of Jerusalem discussed it.

Option 2: Directly into the mouth- Tip your head back and extend your tongue over your lower teeth. When the priest has put the host on your tongue, close your mouth

How should one receive the Blood?

Option 1: From the Chalice - When the server approaches, put out your hands to guide the chalice to your lips, and drink

Option 2: Dipping (Intinction) - When the server approaches, lift up your hands with the Host on them. The Server will dip the Host into the wine and place it on your tongue. This is the appropriate way to receive communion if you are sick

Tips:

Do not chew the sacred host

It is customary to close your eyes or lower your gaze to avoid eye contact with the priest

Many people make the sign of the cross before or after receiving each element

Approach the altar down the center aisle of the church and return to your seat by the aisles on the outside of the church, if possible

CHURCH CALENDAR

ADVENT

Advent Sunday is always the nearest Sunday to the Feast of St. Andrew, whether before or after.

CHRISTMAS

Christmas day is on December 25 and there are 12 days of Christmas

EPIPHANY

Epiphany begins on the Feast of the Epiphany which is January 6

LENT

Septuagesima Sunday is nine weeks before Easter. Sexagesima Sunday is eight weeks before Easter, Quinquagesima Sunday is Seven weeks before Easter. Quadragesima Sunday is six before Easter. Ash Wednesday is 40 days before Easter and is the official Start of Lent

HOLY WEEK

THE TRIDUUM

MAUNDY THURSDAY

GOOD FRIDAY

HOLY SATURDAY

HOLY PASCHA (EASTER)

Easter Day, on which the rest of the year depends, is always the first Sunday after the full moon, which happens upon or next after the Twenty-first day of March; and if the full moon happen on a Sunday, Easter Day is the Sunday After

EASTERTIDE

TRINITYTIDE

APPENDIX I.

PREFACE TO THE

1549 BCP

There was never anything by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: as, among other things, it may plainly appear by the common prayers in the Church, commonly called Divine Service: the first original and ground whereof, if a man would search out by the ancient fathers, he shall find, that the same was not ordained, but of a good purpose, and for a great advancement of godliness: For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once in the year, intending thereby, that the Clergy, and especially such as were Ministers of the congregation, should (by often reading, and meditation of God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth. And further, that the people (by daily hearing of Holy Scripture read in the Church) should continually profit more and more in the

knowledge of God, and be the more inflamed with the love of his true religion. But these many years passed, this godly and decent order of the ancient fathers has been so altered, broken, and neglected, by planting in uncertain stories, Legends, Responds, Verses, vain repetitions, Commemorations, and Synodals, that commonly when any book of the Bible was begun, before three or four Chapters were read out, all the rest were unread. And in this sort the book of Isaiah was begun in Advent, and the book of Genesis in Septuagesima; but they were only begun, and never read through. After a like sort were other books of Holy Scripture used. And moreover, whereas St. Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same, the Service in the Church of England (these many years) hath been read in Latin to the people, which they understood not; so that they have heard with their ears only; and their hearts, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient fathers had divided the Psalms into seven portions, whereof every one was called a nocturn, now of late time a few of them have been daily said (and oft repeated), and the rest utterly omitted. Moreover, the number and hardness of the Rules called the Pie, and the manifold changings of the service, was the cause, that to

turn the Book only, was so hard and intricate a matter, that many times, there was more business to find out what should be read, than to read it when it was found out. These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Kalendar for that purpose, which is plain and easy to be understood, wherein (so much as may be) the reading of Holy Scripture is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things, as did break the continual course of the reading of the Scripture. Yet because there is no remedy, but that of necessity there must be some rules: therefore certain rules are here set forth, which, as they be few in number; so they be plain and easy to be understood. So that here you have an order for prayer (as touching the reading of the Holy Scripture), much agreeable to the mind and purpose of the old fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some be untrue, some uncertain, some vain and superstitious: and is ordained nothing to be read, but the very pure word of God, the Holy Scriptures, or that which is evidently grounded upon the same; and that in

such a language and order as is most easy and plain for the understanding, both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy. Furthermore, by this order the curates shall need none other books for their public service, but this book and the Bible: by the means whereof, the people shall not be at so great charge for books, as in time past they have been. And where heretofore, there hath been great diversity in saying and singing in churches within this realm: some following Salisbury use, some Hereford use, some the use of Bangor, some of York, and some of Lincoln: now from henceforth, all the whole realm shall have but one use. And if any would judge this way more painful, because that all things must be read upon the book, whereas before, by reason of so often repetition, they could say many things by heart: if those men will weigh their labor with the profit in knowledge, which daily they shall obtain by reading upon the book, they will not refuse the pain, in consideration of the great profit that shall ensue thereof. And forasmuch as nothing else, almost, be so plainly set forth, but doubts may arise in the use and practicing of the same: to appease all such diversity (if any arise), and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things

contained in this book: the parties that so doubt, or diversely take any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to anything contained in this book. Though it be appointed in the afore written preface, that all things shall be read and sung in the church in the English tongue, to the end that the congregation may be thereby edified: yet it is not meant, but when men say Matins and Evensong privately, they may say the same in any language that they themselves do understand. Neither that any man shall be bound to the saying of them, but such as from time to time, in Cathedral and Collegiate Churches, parish Churches, and Chapels to the same annexed, shall serve the congregation

APPENDIX II.

PREFACE TO THE

1662 BCP

It hath been the wisdom of the Church of England, ever since the first compiling of her publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either

necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick. By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy Restoration, it seemed probable, that, amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected

thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order where unto divers Pamphlets were published against the Book of Common Prayer, the old Objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend. In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established doctrine, or laudable practice of the Church of England, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were

tendered to us, (by what persons, under what pretences, or to what purpose soever so tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully persuaded in our judgements (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human Writings, especially such as are set forth by Authority, and even to the very best translations of the Holy Scripture itself. Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the publick Worship of God; and the cutting off occasion from 800 documentary foundations them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several

variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account. That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of Holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an office for the Baptism of such as are of Riper Years: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a

more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear. And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with anything that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious Sons of the Church of England.

APPENDIX III.

PREFACE TO THE

1789 BCP

IT is a most invaluable part of that blessed “liberty wherewith Christ hath made us free,” that in his worship different forms and usages may without offence be allowed, provided the substance of the Faith be kept entire; and that, in every Church, what cannot be clearly determined to belong to Doctrine must be referred to Discipline; and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, “according to the various exigency of times and occasions.” The Church of England, to which the Protestant Episcopal Church in these States is indebted, under God, for her first foundation and a long continuance of nursing care and protection, hath, in the Preface of her Book of Common Prayer, laid it down as a rule, that “The particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable that upon weighty and important considerations, according to the various exigency of

times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should, from time to time, seem either necessary or expedient.” The same Church hath not only in her Preface, but likewise in her Articles and Homilies, declared the necessity and expediency of occasional alterations and amendments in her Forms of Public Worship; and we find accordingly, that, seeking to keep the happy mean between too much stiffness in refusing, and too much easiness in admitting variations in things once advisedly established, she hath, in the reign of several Princes, since the first compiling of her Liturgy in the time of Edward the Sixth, upon just and weighty considerations her there-unto moving, yielded to make such alterations in some particulars, as in their respective times were thought convenient; yet so as that the main body and essential parts of the same (as well in the chieftest materials, as in the frame and order thereof) have still been continued firm and unshaken. Her general aim in these different reviews and alterations hath been, as she further declares in her said Preface, to do that which, according to her best understanding, might most tend to the preservation of peace and unity in the Church, the procuring of reverence, and the exciting of piety and devotion in the worship of God; and, finally, the cutting off occasion, from them that seek occasion, of cavil or quarrel against her Liturgy. And although, according to her judgment, there be not any thing in it contrary to the Word of God, or to sound doctrine, or which a godly man may not with a good

conscience use and submit unto, or which is not fairly defensible, if allowed such just and favourable construction as in common equity ought to be allowed to all human writings; yet upon the principles already laid down, it cannot but be supposed that further alterations would in time be found expedient. Accordingly, a Commission for a review was issued in the year 1689: but this great and good work miscarried at that time; and the Civil Authority has not since thought proper to revive it by any new Commission. But when in the course of Divine Providence, these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included; and the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective Churches, and forms of worship, and discipline, in such manner as they might judge most convenient for their future prosperity; consistently with the constitution and laws of their country. The attention of this Church was in the first place drawn to those alterations in the Liturgy which became necessary in the prayers for our Civil Rulers, in consequence of the Revolution. And the principal care herein was to make them conformable to what ought to be the pro per end of all such prayers, namely, that “Rulers may have grace, wisdom, and understanding to execute justice, and to maintain truth”; and that the people “may lead quiet and peaceable lives, in all godliness and honesty.” But while these alterations were in review before the Convention, they could not but,

with gratitude to God, embrace the happy occasion which was offered to them (uninfluenced and unrestrained by any worldly authority whatsoever) to take a further review of the Public Service, and to establish such other alterations and amendments therein as might be deemed expedient. It seems unnecessary to enumerate all the different alterations and amendments. They will appear, and it is to be hoped, the reasons of them also, upon a comparison of this with the Book of Common Prayer of the Church of England. In which it will also appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require. And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined by every true member of our Church, and every sincere Christian, with a meek, candid, and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany with his blessing every endeavour for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour.

-Philadelphia, October, 1789

APPENDIX IV.

PREFACE TO THE

2019 BCP

Christianity—the fullness of the good news about Jesus Christ—came very early to what would eventually be called Anglia (England) through the witness of soldiers, sailors, merchants, and missionaries. Legend holds that the biblical tomb-giver, Joseph of Arimathea, was among the first of those scattered evangelists. The early Christian mission in the British Isles was an encounter with pagan tribes and societies. Converts banded together, and in this context communities of common prayer, learning, and Christ-like service emerged, living under agreed rules. Thus “monasteries” became centers of the evangelization of this remote region of the Roman world, and ever more so as the empire disintegrated. Early heroes and heroines leading such communities bore names that are still remembered and celebrated, names like Patrick, Brigid, David, Columba, Cuthbert, and Hilda. Haphazardly, and without a centralized hierarchy or authority, what emerged in Britain, by God’s grace, was a Church that

saw herself, in each of her local manifestations, as part of the One, Holy, Catholic, and Apostolic Church: culturally attuned and missionally adaptive, but ever committed to and always propagating “the faith that was once for all delivered to the saints” (Jude 1:3). Reform came in various waves, based more in the Roman systems of Diocese and parish. At the end of the sixth century, Augustine, a Benedictine monk and first Archbishop of Canterbury, was sent out from Rome by Pope Gregory the Great with instructions that encouraged preservation of local customs when they did not conflict with universal practice. Dunstan, 25th Archbishop of Canterbury, great reformer of common worship, and Anselm, 36th Archbishop, early scholastic theologian, were among notable monastic successors of this far more hierarchical Roman mission. Closer connection to the continent and distance from the Patristic era also meant that from the seventh century onward, British faith and order were increasingly shaped by efforts to create a universal western patriarchate at Rome. The Norman Conquest of the 11th century also played a role in diminishing the distinguishing peculiarities of *Ecclesia Anglicana*. Liturgy also became increasingly complicated and clericalized. All across Europe, the sixteenth century was marked by reform of the received tradition. So great was this period of

reevaluation, especially concerning the primacy of the Holy Scriptures, that the whole era is still known to us as the Reformation. Archbishop Thomas Cranmer, 69th Archbishop of Canterbury, who was martyred at Oxford in 1556, led the English phase of this reform of Church life and Church worship. Undoubtedly Cranmer's most enduring achievement was his replacement of the numerous books of the Latin liturgy with a carefully compiled Book of Common Prayer. This was a Prayer Book in the vernacular, one which brilliantly maintained the traditional patterns of worship, yet which sought to purge away from worship all that was "contrary to Holy Scripture or to the ordering of the Primitive Church." The Book of Common Prayer, from the first edition of 1549, became the hallmark of a Christian way of worship and believing that was both catholic and reformed, continuous yet always renewing. According to this pattern, communities of prayer—congregations and families rather than the monasteries of the earliest centuries—would be the centers of formation and of Christ-like service to the world. For a century, the Church of England matured and broadened as a tradition separated from the Church of Rome. Its pastoral, musical, and ascetical life flourished: Jeremy Taylor, Lancelot Andrewes, Thomas Tallis, William Byrd, and George Herbert are but a few of the names

associated with this flowering. Also begun were three centuries of colonial expansion that exported the Book of Common Prayer to countless cultures and people groups the world over. The English Civil War of the seventeenth century drove the Church of England and her liturgy underground. Nevertheless, with the Restoration of the Monarchy, the Book of Common Prayer, authorized by Parliament and Church in 1662, became Anglicanism's *sine qua non*. Great Awakenings and the Methodist movement of the 18th century, as well as adaptations necessary for the first Anglicans independent of the British Crown, challenged and reshaped Prayer Book worship, as would the East African revival, charismatic renewal, and the dissolution of Empire in the 20th century. Similarly, the evangelical and anglo-catholic movements of the 19th century profoundly affected Anglican self-understanding and worship in different, often seemingly contradictory, ways; yet the Book of Common Prayer (1662) was common to every period of this development. For nearly five centuries, Cranmer's Prayer Book idea had endured to shape what emerged as a global Anglican Church that is missional and adaptive as in its earliest centuries; authoritatively Scriptural and creedal as in its greatest season of reform; and evangelical, catholic, and charismatic in its apology and its worship as now

globally manifest. The liturgical movement of the 20th century and the ecumenical rapprochement in the second half of that century had an immense impact on the Prayer Book tradition. The Book of Common Prayer (1979) in the United States and various Prayer Books that appeared in Anglican Provinces from South America to Kenya to South East Asia to New Zealand were often more revolutionary than evolutionary in character. Eucharistic prayers in particular were influenced by the re-discovery of patristic texts unknown at the Reformation, and often bore little resemblance to what had for centuries been the Anglican norm. Baptismal theology, especially in North America, was affected by radical revisions to the received Christian understanding, and came perilously close to proclaiming a gospel of individual affirmation rather than of personal transformation and sanctification. At the beginning of the 21st century, global reassessment of the Book of Common Prayer of 1662 as “the standard for doctrine, discipline, and worship” shapes the present volume, now presented on the bedrock of its predecessors. Among the timeless treasures offered in this Prayer Book is the Coverdale Psalter of 1535 (employed with every Prayer Book from the mid-16th to the mid-20th centuries), renewed for contemporary use through efforts that included the labors of 20th century Anglicans T. S. Eliot

and C. S. Lewis, and brought to final form here. The Book of Common Prayer (2019) is indisputably true to Cranmer's originating vision of a form of prayers and praises that is thoroughly Biblical, catholic in the manner of the early centuries, highly participatory in delivery, peculiarly Anglican and English in its roots, culturally adaptive and missional in a most remarkable way, utterly accessible to the people, and whose repetitions are intended to form the faithful catechetically and to give them doxological voice. The Book of Common Prayer (2019) is the product of the new era of reform and restoration that has created the Anglican Church in North America. The Jerusalem Declaration of 2008 located itself within the historic confines of what is authentically the Christian Faith and the Anglican patrimony, and sought to restore their fullness and beauty. The Book of Common Prayer (2019) is offered to the same end.

APPENDIX V. A CATECHETICAL MODEL FOR EVANGELISM

By the Rt. Rev. Ray R. Sutton

Reformed Episcopal Church

Evangelism has become a vital concern for the church in what has been called a post Christian era. It has rightfully become a primary emphasis among Protestants and Roman Catholics as the Pope and the Archbishop of Canterbury both declared the 1990s the Decade of Evangelism. However, the decade has come and gone and Western Culture, what is left of it, still needs evangelism. Probably for the first time since Constantine the church finds itself in the midst of old paganism. Church attendance is down and shows no

signs of turning around in the near future.

Nevertheless, the church must still follow her Lord's commission to "disciple the world" (St. Matthew 28:19).

The question is, "How do we do it?" And "how do we do it?" By "it" I mean how do we carry out our Lord's Great Commission and actually do real evangelism, not just proselyte evangelism. By "we" I mean those of us in the Anglican tradition and especially the Reformed Episcopal Church. Many types of evangelism are available to the church. The most successful ones since World War II have been crusade evangelism (Billy Graham etc.), personal evangelism (Campus Crusade, Evangelism Explosion etc.), friendship evangelism (Young Life, the Alpha Program etc.), and so forth.

Probably, however, the most basic type of evangelism for all traditions has been called St. Andrew evangelism. Modeled after the first disciple to bring someone to Christ, it could be argued that the other types of evangelism ultimately depend on this type of evangelism. St. Andrew's simple gesture of leading his

brother, St. Peter, to Jesus, translates into an evangelism as basic as bringing someone to church for worship. It does not involve memorizing all kinds of programs and Bible verses or calling on people door to door. All one has to do is bring a person to church. Virtually every member can do this whereas only a very select few can do the more elaborate, direct types of evangelism. It is even debatable as to whether or not every person ought to be doing direct evangelism. There is not much question that all should and can follow the example of Andrew. The only obstacle is what the visitor meets when he/she comes to church. This is where the easiest, most elementary type of evangelism has become almost the most difficult for those of us in liturgical traditions. Churches with little or no liturgy can provide an accessible service that involves minimal involvement that is not necessarily all bad. All a new person (unbeliever, believer from a non liturgical tradition etc.) initially has to do is come and listen. There are many examples of this in the Gospels,

for this is where disciples of Jesus basically begin, even us. For decades, independent churches have offered an evangelistic style service on Sunday mornings that has been affectionately referred to by some of us in the liturgical tradition as a hymn sandwich, a sermon between some hymns and a couple of prayers. These churches have not surprisingly grown because they make it easy for the members to be Andrews. No doubt many of us in the liturgical tradition have been quite critical of what I have even derogatorily called a dumbing down of the service. Upon further reflection, I think this descriptive has not been entirely fair to some of my brethren who want to do liturgical evangelism. Working within the liturgical tradition, they have not only seen the viability of the Andrew principle for growing a church, but they have sought to make their liturgical churches more accessible to the outsider so that the members would feel comfortable about bringing guests. To do this, they have turned to their free worship brethren, assessed what might be gleaned

from their services, and produced more user friendly liturgical services to reach the unchurched and believers from non-liturgical traditions. Their churches for the most part have grown. This brief document is an attempt to evaluate a certain type of outreach, what has been defined as liturgical evangelism. In no way am I implying that this is the only type, nor that the others should not nor cannot be used in addition to or in substitution of liturgical evangelism. That discussion is for another paper. Rather, I only want to interact with, critique, and improve upon methods of combining traditional and contemporary worship to facilitate St. Andrew evangelism. On the one hand it could and has been correctly argued that some forms of worship are not, strictly speaking, for the purpose of evangelism. On the other hand as we shall see, the early church understood access to worship as progressive, a series of stages. They made available different levels of services for people in the category of catechumens. It is this model that I will work toward and suggest as a refining

template for liturgical churches who want to encourage St. Andrew evangelism. For now, however, let us evaluate first the various approaches to liturgical evangelism. As far as I know, three basic liturgical models have been implemented to combine traditional and contemporary worship for the purpose of growth. First, there was the liturgical renewal movement that began in the post-Vatican II days of the 1960s and 1970s. Language and form were altered to reflect certain new, mid-twentieth-century insights about the older liturgies. The movement for the most part was concerned to move away from what had become traditional liturgies to an alleged more ancient model of the liturgy. I say “alleged” because it has not been proven entirely that the liturgical model appealed to by modern liturgists (Hippolytus’ model) was the universally accepted liturgy in the early church; there were other, even more popular liturgy families for a reason. The strength of the liturgical renewal movement lay in its ability to transcend significant

liturgical differences among Protestant, Anglicans and Roman Catholics. The weakness became its change of the theology of liturgy through *lex orandi lex credendi*, “the law of praying is the law of believing.” Since the way people pray becomes their theology, the newer liturgies changed theology, which meant a newer, modern theology that has all too often fallen prey to heterodoxy. Also, this became a movement in reaction to traditional prayer book liturgy. The positive effect, on the other hand, was that this movement appealed to modern man and hence seemed to give more access to the older liturgical churches by altering what was perceived as the outdated liturgies. Nevertheless, minimal growth resulted because of the introduction of heterodox theology. Sadly, the liturgical renewal movement has become a catalyst to all types of aberrant theology to the point where even the liturgies of liturgical renewal have and will be totally abandoned. It seems the liturgical renewal movement, although it made some valid contributions, for the most part ended

up with something just about to offend everyone. It repelled the traditional people because it took away the traditional liturgy, and it didn't really appeal to non-liturgical conservatives because of its guilt by association with modernism. Second, the charismatic movement has had an enormous effect on worship and outreach among evangelicals. Charismatics have built large churches by being long on experience, through praise and worship, and short on doctrine. Their more lively free worship, free experience has been adopted by a largely free worship evangelical movement. Their concern has been, to put the best face on it, a personal encounter with God through a dynamic experience of the Holy Spirit in the midst of the worship service. Although this is not intended to be a discussion of the Charismatic movement but of how parts of it evolved into part of a larger liturgical movement, suffice it to say that Charismatics at least to their credit emphasized the primacy of worship. As aspects of the Charismatic movement found the ancient liturgy, they brought the

same zeal to the liturgy itself. Unfortunately, liturgical charismatics have most often used the modern liturgical renewal movement liturgies because they have seemed to be more accessible with their modern language. This has made for an amazing mix of mostly conservative, fundamentalist types, with catholic and modern liturgies and theology. The result has been church growth and evangelism through an amalgamation of contemporary worship, modern theology, Pentecostal practices, and a fundamentalist mindset. This accounts sadly for the often divisive nature of the Charismatic movement, as well as the tendency to drive away traditional people, most of whom are equally devoted to our Lord. Finally, the potential for gaining orthodox theology, conveyed in the traditional liturgical package, has many times been rejected, missed or discounted. This movement has consequently tended to drift theologically and only to appeal to certain segments of the church. While it has reached more people than the strictly speaking traditional churches, it has

emphasized the charismatic and modern almost to the expense of the traditional. This has made for a sui generis, literally in a class by itself, meaning it lacks the continuity of a truly catholic and evangelical model. It seems that Scripture and the historic church call us not only to be evangelistic, which means to be sensitive to the contemporary, but at the same time to be consistent with what has been believed everywhere at all times by all the people of God. The Charismatic liturgical movement is to be commended for its great strides but encouraged not to create a sui generis liturgy and theology with some of its emphases. Third, the blended worship movement has built on the first two. Also called the convergence worship movement, it was primarily master-minded by the now famous Dr. Robert Webber, Reformed Episcopal Seminary (M.Div.), Concordia Seminary (Th.D.) graduate, and former Wheaton College Professor, who is presently a professor at Northern Baptist Seminary. Dr. Webber has called for a mix of traditional and contemporary

worship in a variety of contexts, mostly using the Eucharistic service as the main service for outreach. He has founded the Institute for Worship Studies and offers an M.Div. and a doctoral degree through the program. The strength of his appeal is that he has not totally rejected traditional worship and the contributions it brings to the contemporary. On the other hand, he has drawn from and even developed the contemporary aspects of modern worship, mainly music. In many respects he has helped contemporary worship music to move beyond the trite, Jesus mantra, campfire type of music found in the earlier days of the praise and worship movement of the 1960s and 1970s. Certainly there is appropriate contemporary music that can and should be used in any of the traditional liturgies of the Book of Common Prayer, including the Eucharist. All too often this has not been the case in other approaches to mix traditional and contemporary, creating a horrible non sequitor: serious and penitent juxtaposed to trivial and carefree. The blended model in

contrast has produced an attractive mix that keeps orthodoxy and the contemporary moderately balanced. Growth has resulted. Dr. Webber has become probably the most effective evangelist for liturgy, having developed a process by which free and contemporary worship people can discover the mysteries of the ancient liturgy with strong elements of the contemporary contained in the blended service. This is good and provides some direction for how traditional worship parishes might be able at least to include some of the more appropriate and dignified contemporary music. Moreover, Dr. Webber has cracked the door open back to a more ancient model of outreach. Nevertheless, while I have come to believe that we in the REC can benefit much from our good friend, Dr. Bob Webber, I offer a modest critique not so much of him but of aspects of the blended worship movement. For one, I think it is spiritually unwise to use the Eucharist for an evangelistic outreach service. If the service is for other believers of different denominations,

it can be a wonderful transition. However, if applied in a purely evangelistic context to the unchurched and unbeliever, a Eucharistic service seems to be against the wisdom of the Holy Scriptures and the ancient church. For another critique along the same lines, Rite II of the Episcopal 1979 BCP, which lacks confession and absolution, has conveniently taken precedent for pragmatic reasons. Very simply it allows the Eucharistic service to be streamlined. However, the New Testament takes a less streamlined view toward sin (1 Corinthians 11), especially its need for confession (1 John 1:9) and absolution (St. Matthew 16), before the most serious act and rite of the church. This weak view of sin and penitence fits with the overall theological weaknesses of the 1979 version of the BCP. Although the 1979 BCP is not all bad and has many commendable aspects to it, this version of the prayer book has become the most widely used modern language liturgy in America. In part this is due to the failure of traditional liturgical movements to offer a viable, modern language BCP, at

least not until the REC's prayer book revision using the 1662 BCP. Thus, blended worship can become subject to the theological and liturgical weaknesses of weak modern liturgies. Finally, some of the blended worship parishes (though not all as I have recently witnessed) have produced a reaction to traditional worship that has driven traditional worshippers from churches. This is completely against the catholicity and pastoral nature of the church. Therefore, I suggest a modified version of the blended model based on what I believe is more consistent with the early church mass of the catechumenate, which was not a mass at all but another entry level of worship and instruction for the new convert or the unconverted. Remember, mass originally simply meant service, which could have been any type of service. It was only later in church history that the word mass came to mean almost exclusively the Eucharist.

An Ancient Liturgical Model for Modern Evangelism

First, the grammar, syntax, dialects and accents of the language of liturgy should be consistent as well as orthodox at all points. What do I mean? The grammar of the liturgy is the foundational Biblical principles of worship based on the commands and practices of worship in the Old and New Testament. The Biblical principles speak also of liturgical symbols, actions, and movements. The syntax of liturgy is the theological significance of these Biblical principles as understood by the historic church, in our case the church as it has been reformed back to its truly catholic theology (The Reformed Anglican theology). The dialects of the liturgy are the various liturgies and families of liturgies that emerged in various parts of the ancient church, reflecting different Biblical and theological emphases. For example, the Sarum Rite and the Eastern liturgies are two different families of liturgy, albeit with some

commonality because of prior common roots, but also with very significant differences. The accents of these liturgies are the variations within the liturgical families as they have been applied in history. For example, the Elizabethan, Cranmerian liturgies are accents of the Sarum Rite. Perhaps even translations of the Cranmerian liturgies into other languages are accents of a particular liturgical dialect. Here is where some kind of modern language version of the Cranmerian liturgy falls. Therefore, the language of liturgy consists of these elements: grammar, syntax, dialect and accent. Grammar and syntax transcend all dialects and accents. However, dialects and accents interface the transcendent with the present situations into which Christianity continues to minister the Good News. Without dialect and accent, grammar and syntax are lost to the present generation. Without grammar and syntax, dialect and accent offer a foreign language for communion with the Living God. It is thus important that any liturgy should be Biblically and theologically

sound, in other words have the correct grammar and syntax. Moreover, every liturgy is part of a family and history of liturgy. Any changes should be consistent within the family to which it belongs. For example, bringing in a liturgical practice from another family of liturgy can be a disaster. Finally, any accent of a liturgy should be consistent with the grammar, syntax, and dialect its liturgical family. If not, grave mistakes can be made with serious theological, liturgical and pastoral consequences. This is why the New King James approach to modernizing the Cranmerian liturgy would be the most consistent paradigm for modernization among Anglicans. It builds on the same grammatical, syntactical (Catholic and Reformed), dialectical model, to bring a modern accent to the ancient English liturgy. Second, the goal of the catechumenate model is to lead the convert into the ancient liturgy of the Eucharist, not away from it. This represents a very different purpose from most of the blended models, even the best of them that are not strictly speaking attempting to abolish

traditional worship. The catechumenate model holds before the convert the need to rise above culture into the cultus (worship) of the ancient church, which is of necessity out of this world. The great danger in any kind of blended approach is the accommodation of culture, which seems to feed one of the most serious problems of modern Christianity, the tendency to be culture driven instead of vice versa. Third, the best services to use for the mass of the catechumenate are Ante-Communion, Morning or Evening Prayer, and the baptismal service. Of course, the ante-communion has its roots in the pre-service at which the catechumens were present; they were dismissed before the Eucharist. However, Morning and Evening Prayer as well as the baptismal service all lend themselves to a mixed congregation of believers and unbelievers, Anglican and non-Anglican. These different services could range from almost purely evangelistic to a modernized version of Morning or Evening Prayer, appealing to almost any major Protestant background. The point is

to create several points of entry for different levels and categories of new members and visitors. It is assumed that all of these services will include a Scriptural, Christ-centered sermon or homily. Fourth, contemporary music consistent with the high quality of traditional liturgies can and should be used together with traditional hymnody and liturgical music. If the goal is to lead the catechumen into the communion of saints of all ages, then the music that they, the majority of the Church still sing in heaven should not be neglected nor slighted. On the other hand, appropriate contemporary music interfaces with the present from which the unchurched and non-liturgical Christians come. Also, a variety of musical instruments may be used depending on the type of service. Special music may be very effective as well. Probably the music should be put in a bulletin or provided by other means. The projection of music for outreach services can be effective, but for mid level types of blended services it can almost be distracting. Fifth, times other than

Sunday Morning primarily should be used for outreach and evangelism services. One exception might be for a larger parish where an evangelistic service might be offered at the same time as the traditional worship service, but in a separate building from the baptized and the confirmed. Sixth, catechetical services (masses of the catechumenate) require all kinds of catechetical instruction in the form of Bible studies, classes, seminars and various training. The point is to help the catechumen to cross over from a basic entry level to the more traditional. Of course, no parish should be naïve to think that everyone will advance to the traditional service. Moreover, some from the traditional side might find the catechetical services more satisfying, reflecting their more basic spiritual commitments. A parish may want to offer a New King James version of the REC 1662 Eucharist at some time on Sunday for this reason. Many on the other hand will move to the more traditional as they mature, or simply grow older. In conclusion, the model suggested here is not an either (traditional) or

(contemporary) paradigm presented in the past by traditionalists who have averred the contemporary, or modern worship advocates who have decried the traditional. Instead, the wisdom of a both/and approach based on the ancient catechetical model has been presented. This paper has attempted to suggest a more consistent paradigm for worship as well as outreach by recognizing the need for catechumen levels of services for those new to historic Christianity or who have never had the opportunity to be exposed to liturgical worship. This alters the purpose of a more simple, contemporary type of service from one of moving away from to one of progressing toward the traditional. It is believed that this ancient model of evangelism better suits the post Christian situation today, thereby encouraging modern believers to bring their friends to church just as the early disciple Andrew.

May God make us all Andrews for His kingdom!

*Almighty God, who didst give such grace unto thy holy
Apostle Saint Andrew, that he readily obeyed the calling
of thy Son Jesus Christ, and followed Him without delay;
Grant unto us all, that we, being called by thy holy Word,
may forthwith give up ourselves obediently to fulfill thy
holy commandments; through the same Jesus Christ our
Lord. Amen*

APPENDIX VI. DIS- COMFORT OF ELECTION

An Article by Wyatt Pruitt

21 May, 2025

on the Comfort of the Doctrine of Election.

Introduction

Have you ever felt like your election in Christ hangs over your head? Do you feel like there is a possibility that you are not elected to salvation? Maybe you are going to hell? This can be a common feeling in Christian communities that emphasize predestination and election. Throughout time, from the reformation until now, the doctrines of predestination and election have moved from a doctrine of comfort to a scholastic formula. The minutiae of the doctrine is always trying to be worked out by theologians and applied to the day to day life of the believer to their peril. The reason why the doctrine of election can become worrisome for many people is because of a few reasons:

Not knowing with certainty that one is elect

There is no means to know if one is elect

If one is given an answer to the question, “How do I know I am elect?” it is met with “Look to the fruit of your faith: works”

It may or may not be obvious why this would cause panic in the life of the believer, but when we are told to look to our works for the assurance of our election it means that we will never be assured. We constantly fail at living up to God’s standards and we sin all of the time. More often than not we sin MORE than we do good works.

Election Revealed in Time

So what is the answer? How may we know if we are elected? First we must know how election works. Election is not revealed in this life. No one knows with 100% certainty if one is elect or not. It is a common phenomenon that Christians will fall away from the faith. Election is something that is revealed over time. Those who are elect have already been written in the book of life. John, in his apocalypse, shows how the elect will be revealed.

Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. (Rev. 20:11-12 ESV)

These books are already written, sealed, and only able to be opened by Jesus Christ. If the Father wills your name in the book it is in it. So if the elect are revealed at the end of time then how do we know if we are elect?

God's Revealed Will in the Means of Grace

The key is knowing God's will. God reveals his will through means. Chiefly through His Word and his Sacraments. Particularly by looking at your Baptism and trusting that you have been given the forgiveness of sins, we can know that we have an advocate in heaven who is Jesus Christ. John explains this relationship with the Sacraments (Baptism & the Lord's Supper) when he says,

This is he who came by water and blood—Jesus Christ; not by the water only but by the water and the blood. And the Spirit is the one who testifies, because the Spirit is the truth. For there are three that testify: the Spirit and the water and the blood; and these three agree. If we receive the testimony of men, the testimony of God is greater, for this is the testimony of God that he has borne concerning his Son. Whoever believes in the Son of God has the testimony in himself. Whoever does not believe God has made him a liar, because he has not believed in the testimony that God has borne concerning his Son. And this

is the testimony, that God gave us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life. (1 John 5:6-12)

Take Comfort!

This is how we can know if we have eternal life! This is how we can know if we are elect. Look to the things that testify, the Spirit, the Water (Baptism), and the Blood (the Lord's Supper). These things are there to give you assurance! Martin Luther says in his Larger Catechism,

Thus we must regard Baptism and make it profitable to ourselves, that when our sins and conscience oppress us, we strengthen ourselves and take comfort and say: Nevertheless I am baptized; but if I am baptized, it is promised me that I shall be saved and have eternal life, both in soul and body. (Luther, Large Catechism 4.45)

Thus if one is to be sure of his election, look to the promises of God. The one who is not saved does not care that he may go to hell. The faith of a mustard seed saves. Look to the promises of God found in God's Word, Baptism, and the Lord's Supper, and know that God loves you, has died for you, and has given you the means to defeat Sin, Death, and the Devil by these means of Grace. So go and sin no more knowing you are forgiven!

