

# An Outline of the Faith

## *Concerning the Catechism*

This catechism is primarily intended for use by parish priests, deacons, and lay catechists, to give an outline for instruction. It is a commentary on the creeds, but is not meant to be a complete statement of belief and practice; rather, it is a point of departure for the teacher, and it is cast in the traditional question and answer form for ease of reference.

The second use of this catechism is to provide a brief summary of the Church's teaching for an inquiring stranger who picks up a Prayer Book.

It may also be used to form a simple service; since the matter is arranged under headings, it is suitable for selective use, and the leader may introduce prayers and hymns as needed.

# An Outline of the Faith

## commonly called the Catechism

### Human Nature

Q. What are we by nature?

A. We are part of God's creation, made in the image of God.

Q. What does it mean to be created in the image of God?

A. It means that we are free to make choices: to love, to create, to reason, and to live in harmony with creation and with God.

Q. Why then do we live apart from God and out of harmony with creation?

A. From the beginning, human beings have misused their freedom and made wrong choices.

Q. Why do we not use our freedom as we should?

A. Because we rebel against God, and we put ourselves in the place of God.

Q. What help is there for us?

A. Our help is in God.

Q. How did God first help us?

A. God first helped us by revealing himself and his will, through nature and history, through many seers and saints, and especially through the prophets of Israel.

## God the Father

- Q. What do we learn about God as creator from the revelation to Israel?
- A. We learn that there is one God, the Father Almighty, creator of heaven and earth, of all that is, seen and unseen.
- Q. What does this mean?
- A. This means that the universe is good, that it is the work of a single loving God who creates, sustains, and directs it.
- Q. What does this mean about our place in the universe?
- A. It means that the world belongs to its creator; and that we are called to enjoy it and to care for it in accordance with God's purposes.
- Q. What does this mean about human life?
- A. It means that all people are worthy of respect and honor, because all are created in the image of God, and all can respond to the love of God.
- Q. How was this revelation handed down to us?
- A. This revelation was handed down to us through a community created by a covenant with God.

## The Old Covenant

- Q. What is meant by a covenant with God?
- A. A covenant is a relationship initiated by God, to which a body of people responds in faith.
- Q. What is the Old Covenant?
- A. The Old Covenant is the one given by God to the Hebrew people.
- Q. What did God promise them?

- A. God promised that they would be his people to bring all the nations of the world to him.
- Q. What response did God require from the chosen people?
- A. God required the chosen people to be faithful; to love justice, to do mercy, and to walk humbly with their God.
- Q. Where is this Old Covenant to be found?
- A. The covenant with the Hebrew people is to be found in the books which we call the Old Testament.
- Q. Where in the Old Testament is God's will for us shown most clearly?
- A. God's will for us is shown most clearly in the Ten Commandments.

## **The Ten Commandments**

*See pages 317 and 350.*

- Q. What are the Ten Commandments?
- A. The Ten Commandments are the laws given to Moses and the people of Israel.
- Q. What do we learn from these commandments?
- A. We learn two things: our duty to God, and our duty to our neighbors.
- Q. What is our duty to God?
- A. Our duty is to believe and trust in God;
- I To love and obey God and to bring others to know him;
  - II To put nothing in the place of God;
  - III To show God respect in thought, word, and deed;
  - IV And to set aside regular times for worship, prayer, and the study of God's ways.

Q. What is our duty to our neighbors?

A. Our duty to our neighbors is to love them as ourselves, and to do to other people as we wish them to do to us;

V To love, honor, and help our parents and family; to honor those in authority, and to meet their just demands;

VI To show respect for the life God has given us; to work and pray for peace; to bear no malice, prejudice, or hatred in our hearts; and to be kind to all the creatures of God;

VII To use all our bodily desires as God intended;

VIII To be honest and fair in our dealings; to seek justice, freedom, and the necessities of life for all people; and to use our talents and possessions as ones who must answer for them to God;

IX To speak the truth, and not to mislead others by our silence;

X To resist temptations to envy, greed, and jealousy; to rejoice in other people's gifts and graces; and to do our duty for the love of God, who has called us into fellowship with him.

Q. What is the purpose of the Ten Commandments?

A. The Ten Commandments were given to define our relationship with God and our neighbors.

Q. Since we do not fully obey them, are they useful at all?

A. Since we do not fully obey them, we see more clearly our sin and our need for redemption.

## Sin and Redemption

Q. What is sin?

A. Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation.

- Q. How does sin have power over us?  
 A. Sin has power over us because we lose our liberty when our relationship with God is distorted.
- Q. What is redemption?  
 A. Redemption is the act of God which sets us free from the power of evil, sin, and death.
- Q. How did God prepare us for redemption?  
 A. God sent the prophets to call us back to himself, to show us our need for redemption, and to announce the coming of the Messiah.
- Q. What is meant by the Messiah?  
 A. The Messiah is one sent by God to free us from the power of sin, so that with the help of God we may live in harmony with God, within ourselves, with our neighbors, and with all creation.
- Q. Who do we believe is the Messiah?  
 A. The Messiah, or Christ, is Jesus of Nazareth, the only Son of God.

## God the Son

- Q. What do we mean when we say that Jesus is the only Son of God?  
 A. We mean that Jesus is the only perfect image of the Father, and shows us the nature of God.
- Q. What is the nature of God revealed in Jesus?  
 A. God is love.
- Q. What do we mean when we say that Jesus was conceived by the power of the Holy Spirit and became incarnate from the Virgin Mary?  
 A. We mean that by God's own act, his divine Son received our human nature from the Virgin Mary, his mother.

- Q. Why did he take our human nature?
- A. The divine Son became human, so that in him human beings might be adopted as children of God, and be made heirs of God's kingdom.
- Q. What is the great importance of Jesus' suffering and death?
- A. By his obedience, even to suffering and death, Jesus made the offering which we could not make; in him we are freed from the power of sin and reconciled to God.
- Q. What is the significance of Jesus' resurrection?
- A. By his resurrection, Jesus overcame death and opened for us the way of eternal life.
- Q. What do we mean when we say that he descended to the dead?
- A. We mean that he went to the departed and offered them also the benefits of redemption.
- Q. What do we mean when we say that he ascended into heaven and is seated at the right hand of the Father?
- A. We mean that Jesus took our human nature into heaven where he now reigns with the Father and intercedes for us.
- Q. How can we share in his victory over sin, suffering, and death?
- A. We share in his victory when we are baptized into the New Covenant and become living members of Christ.

## The New Covenant

- Q. What is the New Covenant?
- A. The New Covenant is the new relationship with God given by Jesus Christ, the Messiah, to the apostles; and, through them, to all who believe in him.



- Q. What did the Messiah promise in the New Covenant?  
A. Christ promised to bring us into the kingdom of God and give us life in all its fullness.
- Q. What response did Christ require?  
A. Christ commanded us to believe in him and to keep his commandments.
- Q. What are the commandments taught by Christ?  
A. Christ taught us the Summary of the Law and gave us the New Commandment.
- Q. What is the Summary of the Law?  
A. You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and the great commandment. And the second is like it: You shall love your neighbor as yourself.
- Q. What is the New Commandment?  
A. The New Commandment is that we love one another as Christ loved us.
- Q. Where may we find what Christians believe about Christ?  
A. What Christians believe about Christ is found in the Scriptures and summed up in the creeds.

## The Creeds

*See pages 53, 96, 326, 327, and 864.*

- Q. What are the creeds?  
A. The creeds are statements of our basic beliefs about God.
- Q. How many creeds does this Church use in its worship?  
A. This Church uses two creeds: The Apostles' Creed and the Nicene Creed.

Q. What is the Apostles' Creed?

A. The Apostles' Creed is the ancient creed of Baptism; it is used in the Church's daily worship to recall our Baptismal Covenant.

Q. What is the Nicene Creed?

A. The Nicene Creed is the creed of the universal Church and is used at the Eucharist.

Q. What, then, is the Athanasian Creed?

A. The Athanasian Creed is an ancient document proclaiming the nature of the Incarnation and of God as Trinity.

Q. What is the Trinity?

A. The Trinity is one God: Father, Son, and Holy Spirit.

## The Holy Spirit

Q. Who is the Holy Spirit?

A. The Holy Spirit is the Third Person of the Trinity, God at work in the world and in the Church even now.

Q. How is the Holy Spirit revealed in the Old Covenant?

A. The Holy Spirit is revealed in the Old Covenant as the giver of life, the One who spoke through the prophets.

Q. How is the Holy Spirit revealed in the New Covenant?

A. The Holy Spirit is revealed as the Lord who leads us into all truth and enables us to grow in the likeness of Christ.

Q. How do we recognize the presence of the Holy Spirit in our lives?

A. We recognize the presence of the Holy Spirit when we confess Jesus Christ as Lord and are brought into love and harmony with God, with ourselves, with our neighbors, and with all creation.

- Q. How do we recognize the truths taught by the Holy Spirit?
- A. We recognize truths to be taught by the Holy Spirit when they are in accord with the Scriptures.

## The Holy Scriptures

- Q. What are the Holy Scriptures?
- A. The Holy Scriptures, commonly called the Bible, are the books of the Old and New Testaments; other books, called the Apocrypha, are often included in the Bible.
- Q. What is the Old Testament?
- A. The Old Testament consists of books written by the people of the Old Covenant, under the inspiration of the Holy Spirit, to show God at work in nature and history.
- Q. What is the New Testament?
- A. The New Testament consists of books written by the people of the New Covenant, under the inspiration of the Holy Spirit, to set forth the life and teachings of Jesus and to proclaim the Good News of the Kingdom for all people.
- Q. What is the Apocrypha?
- A. The Apocrypha is a collection of additional books written by people of the Old Covenant, and used in the Christian Church.
- Q. Why do we call the Holy Scriptures the Word of God?
- A. We call them the Word of God because God inspired their human authors and because God still speaks to us through the Bible.
- Q. How do we understand the meaning of the Bible?
- A. We understand the meaning of the Bible by the help of

the Holy Spirit, who guides the Church in the true interpretation of the Scriptures.

## The Church

Q. What is the Church?

A. The Church is the community of the New Covenant.

Q. How is the Church described in the Bible?

A. The Church is described as the Body of which Jesus Christ is the Head and of which all baptized persons are members. It is called the People of God, the New Israel, a holy nation, a royal priesthood, and the pillar and ground of truth.

Q. How is the Church described in the creeds?

A. The Church is described as one, holy, catholic, and apostolic.

Q. Why is the Church described as one?

A. The Church is one, because it is one Body, under one Head, our Lord Jesus Christ.

Q. Why is the Church described as holy?

A. The Church is holy, because the Holy Spirit dwells in it, consecrates its members, and guides them to do God's work.

Q. Why is the Church described as catholic?

A. The Church is catholic, because it proclaims the whole Faith to all people, to the end of time.

Q. Why is the Church described as apostolic?

A. The Church is apostolic, because it continues in the teaching and fellowship of the apostles and is sent to carry out Christ's mission to all people.

Q. What is the mission of the Church?

A. The mission of the Church is to restore all people to unity with God and each other in Christ.

Q. How does the Church pursue its mission?

A. The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love.

Q. Through whom does the Church carry out its mission?

A. The Church carries out its mission through the ministry of all its members.

## The Ministry

Q. Who are the ministers of the Church?

A. The ministers of the Church are lay persons, bishops, priests, and deacons.

Q. What is the ministry of the laity?

A. The ministry of lay persons is to represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry on Christ's work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church.

Q. What is the ministry of a bishop?

A. The ministry of a bishop is to represent Christ and his Church, particularly as apostle, chief priest, and pastor of a diocese; to guard the faith, unity, and discipline of the whole Church; to proclaim the Word of God; to act in Christ's name for the reconciliation of the world and the building up of the Church; and to ordain others to continue Christ's ministry.

- Q. What is the ministry of a priest or presbyter?
- A. The ministry of a priest is to represent Christ and his Church, particularly as pastor to the people; to share with the bishop in the overseeing of the Church; to proclaim the Gospel; to administer the sacraments; and to bless and declare pardon in the name of God.
- Q. What is the ministry of a deacon?
- A. The ministry of a deacon is to represent Christ and his Church, particularly as a servant of those in need; and to assist bishops and priests in the proclamation of the Gospel and the administration of the sacraments.
- Q. What is the duty of all Christians?
- A. The duty of all Christians is to follow Christ; to come together week by week for corporate worship; and to work, pray, and give for the spread of the kingdom of God.

## Prayer and Worship

- Q. What is prayer?
- A. Prayer is responding to God, by thought and by deeds, with or without words.
- Q. What is Christian Prayer?
- A. Christian prayer is response to God the Father, through Jesus Christ, in the power of the Holy Spirit.
- Q. What prayer did Christ teach us?
- A. Our Lord gave us the example of prayer known as the Lord's Prayer. *See page 364.*
- Q. What are the principal kinds of prayer?
- A. The principal kinds of prayer are adoration, praise, thanksgiving, penitence, oblation, intercession, and petition.

Q. What is adoration?

A. Adoration is the lifting up of the heart and mind to God, asking nothing but to enjoy God's presence.

Q. Why do we praise God?

A. We praise God, not to obtain anything, but because God's Being draws praise from us.

Q. For what do we offer thanksgiving?

A. Thanksgiving is offered to God for all the blessings of this life, for our redemption, and for whatever draws us closer to God.

Q. What is penitence?

A. In penitence, we confess our sins and make restitution where possible, with the intention to amend our lives.

Q. What is prayer of oblation?

A. Oblation is an offering of ourselves, our lives and labors, in union with Christ, for the purposes of God.

Q. What are intercession and petition?

A. Intercession brings before God the needs of others; in petition, we present our own needs, that God's will may be done.

Q. What is corporate worship?

A. In corporate worship, we unite ourselves with others to acknowledge the holiness of God, to hear God's Word, to offer prayer, and to celebrate the sacraments.

## **The Sacraments**

Q. What are the sacraments?

A. The sacraments are outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace.

Q. What is grace?

A. Grace is God's favor towards us, unearned and undeserved; by grace God forgives our sins, enlightens our minds, stirs our hearts, and strengthens our wills.

Q. What are the two great sacraments of the Gospel?

A. The two great sacraments given by Christ to his Church are Holy Baptism and the Holy Eucharist.

## Holy Baptism

Q. What is Holy Baptism?

A. Holy Baptism is the sacrament by which God adopts us as his children and makes us members of Christ's Body, the Church, and inheritors of the kingdom of God.

Q. What is the outward and visible sign in Baptism?

A. The outward and visible sign in Baptism is water, in which the person is baptized in the Name of the Father, and of the Son, and of the Holy Spirit.

Q. What is the inward and spiritual grace in Baptism?

A. The inward and spiritual grace in Baptism is union with Christ in his death and resurrection, birth into God's family the Church, forgiveness of sins, and new life in the Holy Spirit.

Q. What is required of us at Baptism?

A. It is required that we renounce Satan, repent of our sins, and accept Jesus as our Lord and Savior.

Q. Why then are infants baptized?

A. Infants are baptized so that they can share citizenship in the Covenant, membership in Christ, and redemption by God.

Q. How are the promises for infants made and carried out?



- A. Promises are made for them by their parents and sponsors, who guarantee that the infants will be brought up within the Church, to know Christ and be able to follow him.

## The Holy Eucharist

Q. What is the Holy Eucharist?

- A. The Holy Eucharist is the sacrament commanded by Christ for the continual remembrance of his life, death, and resurrection, until his coming again.

Q. Why is the Eucharist called a sacrifice?

- A. Because the Eucharist, the Church's sacrifice of praise and thanksgiving, is the way by which the sacrifice of Christ is made present, and in which he unites us to his one offering of himself.

Q. By what other names is this service known?

- A. The Holy Eucharist is called the Lord's Supper, and Holy Communion; it is also known as the Divine Liturgy, the Mass, and the Great Offering.

Q. What is the outward and visible sign in the Eucharist?

- A. The outward and visible sign in the Eucharist is bread and wine, given and received according to Christ's command.

Q. What is the inward and spiritual grace given in the Eucharist?

- A. The inward and spiritual grace in the Holy Communion is the Body and Blood of Christ given to his people, and received by faith.

Q. What are the benefits which we receive in the Lord's Supper?

- A. The benefits we receive are the forgiveness of our sins,

the strengthening of our union with Christ and one another, and the foretaste of the heavenly banquet which is our nourishment in eternal life.

- Q. What is required of us when we come to the Eucharist?  
A. It is required that we should examine our lives, repent of our sins, and be in love and charity with all people.

### **Other Sacramental Rites**

- Q. What other sacramental rites evolved in the Church under the guidance of the Holy Spirit?  
A. Other sacramental rites which evolved in the Church include confirmation, ordination, holy matrimony, reconciliation of a penitent, and unction.
- Q. How do they differ from the two sacraments of the Gospel?  
A. Although they are means of grace, they are not necessary for all persons in the same way that Baptism and the Eucharist are.
- Q. What is Confirmation?  
A. Confirmation is the rite in which we express a mature commitment to Christ, and receive strength from the Holy Spirit through prayer and the laying on of hands by a bishop.
- Q. What is required of those to be confirmed?  
A. It is required of those to be confirmed that they have been baptized, are sufficiently instructed in the Christian Faith, are penitent for their sins, and are ready to affirm their confession of Jesus Christ as Savior and Lord.
- Q. What is Ordination?  
A. Ordination is the rite in which God gives authority and the grace of the Holy Spirit to those being made bishops,

priests, and deacons, through prayer and the laying on of hands by bishops.

Q. What is Holy Matrimony?

A. Holy Matrimony is Christian marriage, in which the woman and man enter into a life-long union, make their vows before God and the Church, and receive the grace and blessing of God to help them fulfill their vows.

Q. What is Reconciliation of a Penitent?

A. Reconciliation of a Penitent, or Penance, is the rite in which those who repent of their sins may confess them to God in the presence of a priest, and receive the assurance of pardon and the grace of absolution.

Q. What is Unction of the Sick?

A. Unction is the rite of anointing the sick with oil, or the laying on of hands, by which God's grace is given for the healing of spirit, mind, and body.

Q. Is God's activity limited to these rites?

A. God does not limit himself to these rites; they are patterns of countless ways by which God uses material things to reach out to us.

Q. How are the sacraments related to our Christian hope?

A. Sacraments sustain our present hope and anticipate its future fulfillment.

## **The Christian Hope**

Q. What is the Christian hope?

A. The Christian hope is to live with confidence in newness and fullness of life, and to await the coming of Christ in glory, and the completion of God's purpose for the world.

- Q. What do we mean by the coming of Christ in glory?  
A. By the coming of Christ in glory, we mean that Christ will come, not in weakness but in power, and will make all things new.
- Q. What do we mean by heaven and hell?  
A. By heaven, we mean eternal life in our enjoyment of God; by hell, we mean eternal death in our rejection of God.
- Q. Why do we pray for the dead?  
A. We pray for them, because we still hold them in our love, and because we trust that in God's presence those who have chosen to serve him will grow in his love, until they see him as he is.
- Q. What do we mean by the last judgment?  
A. We believe that Christ will come in glory and judge the living and the dead.
- Q. What do we mean by the resurrection of the body?  
A. We mean that God will raise us from death in the fullness of our being, that we may live with Christ in the communion of the saints.
- Q. What is the communion of saints?  
A. The communion of saints is the whole family of God, the living and the dead, those whom we love and those whom we hurt, bound together in Christ by sacrament, prayer, and praise.
- Q. What do we mean by everlasting life?  
A. By everlasting life, we mean a new existence, in which we are united with all the people of God, in the joy of fully knowing and loving God and each other.
- Q. What, then, is our assurance as Christians?  
A. Our assurance as Christians is that nothing, not even death, shall separate us from the love of God which is in Christ Jesus our Lord. Amen.

# Historical Documents of the Church

## Definition of the Union of the Divine and Human Natures in the Person of Christ

*Council of Chalcedon, 451 A.D., Act V*

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

## Quicumque Vult

*commonly called*

### The Creed of Saint Athanasius

Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the Substance.

For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one, the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three eternal, but one eternal.

As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.  
 And yet they are not three Gods, but one God.  
 So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.  
 And yet not three Lords, but one Lord.  
 For like as we are compelled by the Christian verity to acknowledge every Person by  
 himself to be both God and Lord,  
 So are we forbidden by the Catholic Religion, to say, There be three Gods, or three Lords.  
 The Father is made of none, neither created, nor begotten.  
 The Son is of the Father alone, not made, nor created, but begotten.  
 The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten,  
 but proceeding.  
 So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three  
 Holy Ghosts.  
 And in this Trinity none is afore, or after other; none is greater, or less than another;  
 But the whole three Persons are co-eternal together and co-equal.  
 So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be  
 worshipped.  
 He therefore that will be saved must thus think of the Trinity.  
 Furthermore, it is necessary to everlasting salvation that he also believe rightly the  
 Incarnation of our Lord Jesus Christ.  
 For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of  
 God, is God and Man;  
 God, of the Substance of the Father, begotten before the worlds; and Man, of the Substance  
 of his Mother, born in the world;  
 Perfect God and perfect Man, of a reasonable soul and human flesh subsisting;  
 Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his  
 Manhood.  
 Who although he be God and Man, yet he is not two, but one Christ;  
 One, not by conversion of the Godhead into flesh, but by taking of the Manhood into God;  
 One altogether; not by confusion of Substance, but by unity of Person.  
 For as the reasonable soul and flesh is one man, so God and Man is one Christ;  
 Who suffered for our salvation, descended into hell, rose again the third day from the dead.  
 He ascended into heaven, he sitteth on the right hand of the Father, God Almighty, from  
 whence he shall come to judge the quick and the dead.  
 At whose coming all men shall rise again with their bodies and shall give account for their  
 own works.  
 And they that have done good shall go into life everlasting; and they that have done evil into  
 everlasting fire.  
 This is the Catholic Faith, which except a man believe faithfully, he cannot be saved.

## Preface

### The First Book of Common Prayer (1549)

There was never any thing 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 hath 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 can, 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 any thing 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.

## Articles of Religion

*As established by the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, on the twelfth day of September, in the Year of our Lord, 1801.*

### I. 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.

## II. 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.

## III. 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.

## IV. 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.

## V. 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.

## VI. 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,	The First Book of Samuel,	The Book of Esther,
Exodus,	The Second Book of Samuel,	The Book of Job,
Leviticus,	The First Book of Kings,	The Psalms,
Numbers,	The Second Book of Kings,	The Proverbs,
Deuteronomy,	The First Book of Chronicles,	Ecclesiastes or Preacher,
Joshua,	The Second Book of Chronicles,	Cantica, or Songs of Solomon,
Judges,	The First Book of Esdras,	Four Prophets the greater,
Ruth,	The Second Book of Esdras,	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 rest of the Book of Esther,
The Fourth Book of Esdras,	The Book of Wisdom,
The Book of Tobias,	Jesus the Son of Sirach,
The Book of Judith,	Baruch the Prophet,

The Song of the Three Children,    The Prayer of Manasses,  
The Story of Susanna,                The First Book of Maccabees,  
Of Bel and the Dragon,                The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

## VII. 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.

## VIII. Of the Creeds.

The Nicene 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.

*The original Article given Royal assent in 1571 and reaffirmed in 1662, was entitled, "Of the Three Creeds"; and began as follows, "The Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed . . ."*

## IX. 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, *φρονημα σαρκος*, (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.

## X. 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.

### **XI. 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.

### **XII. 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.

### **XIII. 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.

### **XIV. 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.

### **XV. 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.

### **XVI. 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.

### **XVII. 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.

### **XVIII. 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.

### **XIX. 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.

### **XX. 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.

## XXI. Of the Authority of General Councils.

[The Twenty-first of the former Articles is omitted; because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other Articles.]

*The original 1571, 1662 text of this Article, omitted in the version of 1801, reads as follows: "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."*

## XXII. 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.

## XXIII. 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.

## XXIV. 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.

## XXV. 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 Extreme 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.

**XXVI. 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.

**XXVII. 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.

**XXVIII. 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.

**XXIX. 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.

**XXX. 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.

**XXXI. 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.

**XXXII. 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.

**XXXIII. 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.

**XXXIV. 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.

**XXXV. 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.  | 11 Of Alms-doing.  |
| 2 Against Peril of Idolatry.   | 12 Of the Nativity of Christ.  |
| 3 Of repairing and keeping clean of Churches.                                  | 13 Of the Passion of Christ.   |
| 4 Of good Works: first of Fasting.   | 14 Of the Resurrection of Christ.  |
| 5 Against Gluttony and Drunkenness.  | 15 Of the worthy receiving of the Sacrament of the Body and Blood of Christ. |
| 6 Against Excess of Apparel.   | 16 Of the Gifts of the Holy Ghost.   |
| 7 Of Prayer.   | 17 For the Rogation-days.  |
| 8 Of the Place and Time of Prayer.   | 18 Of the State of Matrimony.  |
| 9 That Common Prayers and Sacraments ought to be ministered in a known tongue. | 19 Of Repentance.  |
| 10 Of the reverend Estimation of God's Word.                                   | 20 Against Idleness.   |
|  | 21 Against Rebellion.  |

[This Article is received in this Church, so far as it declares the Book of Homilies to be an explication of Christian doctrine, and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this Church; which also suspends the order for the reading of said Homilies in churches, until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases, as from the local references.]

### XXXVI. Of Consecration of Bishops and Ministers.

The Book of Consecration of Bishops, and Ordering of Priests and Deacons, as set forth by the General Convention of this Church in 1792, 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 said Form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

*The original 1571, 1662 text of this Article reads as follows: "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."*

### XXXVII. Of the Power of the Civil Magistrates.

The Power of the Civil Magistrate extendeth to all men, as well Clergy as Laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the Civil Authority, regularly and legitimately constituted.

*The original 1571, 1662 text of this Article reads as follows: "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."*

### **XXXVIII. 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.

### **XXXIX. 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, judgment, and truth.

## **The Chicago-Lambeth Quadrilateral 1886, 1888**

### *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 Saviour'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 Communion, 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 Testament 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 unailing 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.