

FOLLOWING CHRIST THE ANGLICAN WAY

A READER

Contents:

Session 1- Holy Spirit and Holy Order in the Church	1
Session 2- Canons, Creeds, and Councils	11
Session 3- The Thirty-Nine Articles	19
Session 4- The Book of Common Prayer	29
Session 5- The Anglican Communion and Beyond	45

Compiled by The Rev. Brian Barry, Curate, Christ the Redeemer Anglican Church, Danvers, MA, January 2012
Revised by The Rev. Adam D. Rick, Rector, Christ Church Anglican on the Main Line, Wayne, PA, May 2014
Revised by The Rev. Adam D. Rick, Rector, Holy Trinity Parish, Hillsdale, MI, February 2017

Session 1- Holy Spirit and Holy Order in the Church

“The Order of Confirmation” Book of Common Prayer (1928), pages 296-299

****with renewal of baptismal vows from “The Order for Confirmation” in Texts for Common Prayer, Vol 2 (2016), the trial liturgies of the ACNA****

Upon the day appointed, all that 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 Minister shall say,

Reverend Father in God, I present unto you these persons to receive the Laying on of Hands.

Then the Bishop, or some Minister appointed by him, may say,

Hear the words of the Evangelist Saint Luke, in the eighth Chapter of the Acts of the Apostles: When the apostles which were at Jerusalem 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: for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost. (Acts 8:14-17)

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; and acknowledging your-selves 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.

****[Bishop:** Dost thou renounce the Devil and all the spiritual forces of wickedness that rebel against God?

Answer: **I renounce them.**

Bishop: Dost thou renounce the vain pomp and glory of the world, with all covetous desires of the same, which corrupt and destroy the creatures of God?

Answer: **I renounce them.**

Bishop: Dost thou renounce all sinful desires of the flesh that draw you from the love of God, so that thou wilt not follow, nor be led by them?

Answer: **I renounce these all; and by God's help, will endeavour not to follow, nor be led by them.**

Bishop: Dost thou turn to Jesus Christ and confess him as thy Lord and Savior?

Answer: **I do.**

Bishop: Dost thou joyfully receive the Christian Faith, as revealed in the Holy Scriptures of the Old and New Testaments?

Answer: **I do.**

Bishop: Wilt thou obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer: **I will, by God's help.]****

Bishop: Our help is in the Name of the Lord;

Answer: **Who hath made heaven and earth.**

Bishop: Blessed be the Name of the Lord;

Answer: **Henceforth, world without end.**

Bishop: Lord, hear our prayer.

Answer: **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 ghostly 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 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

Answer: **And with thy spirit.**

Bishop: Let us pray.

[Here follows the Lord's Prayer; but if Confirmation takes place within the Service of Holy Communion, the Lord's Prayer may be omitted here.]

Then shall the Bishop say,

Almighty and everliving God, who makest us both to will and to do those things which are good, and accept-able 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 Spirit liveth and reigneth ever, one God, world without end. **Amen.**

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be pre served in body and soul; through our Lord and Saviour 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 forever. **Amen.**

The Minister shall not omit earnestly to move the Persons confirmed to come, without delay, to the Lord's Supper.

And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

SCRIPTURAL BASIS FOR CONFIRMATION

Matthew 3:13-17: THE BAPTISM OF CHRIST

Then Jesus came from Galilee to the Jordan to John, to be baptized by him. John would have prevented him, saying, “I need to be baptized by you, and do you come to me?” But Jesus answered him, “Let it be so now, for thus it is fitting for us to fulfill all righteousness.” Then he consented. And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; and behold, a voice from heaven said, “This is my beloved Son, with whom I am well pleased.”

THE ANOINTING OF THE CHRIST

Isaiah 11:1-3: The sevenfold-Spirit to rest on the Christ

There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord. And his delight shall be in the fear of the Lord.

Isaiah 61:1-4: The Christ’s anointing of the Spirit

The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the Lord's favor, and the day of vengeance of our God; to comfort all who mourn; to grant to those who mourn in Zion—to give them a beautiful headdress instead of ashes, the oil of gladness instead of mourning, the garment of praise instead of a faint spirit; that they may be called oaks of righteousness, the planting of the Lord, that he may be glorified. They shall build up the ancient ruins; they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations.

SHARING IN CHRIST’S ANOINTING

Luke 24:44-49: Jesus Promises the Holy Spirit for the work of the Kingdom

Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” Then he opened their minds to understand the Scriptures, and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.”

Acts 3:37-38: Reaction to the Church’s First Sermon

Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?” And Peter said to them, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of sins, and you will receive the gift of the Holy Spirit. “

THE APOSTOLIC COMMISSIONING

Acts 8:4-8, 14-17: The conversion of the Samaritans

Now those who were scattered went about preaching the word. Philip went down to the city of Samaria and proclaimed to them the Christ. And the crowds with one accord paid attention to what was being said by Philip when they heard him and saw the signs that he did. For unclean spirits, crying out with a loud voice, came out of many who had them, and many who were paralyzed or lame were healed. So there was much joy in that city... Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, who came down and prayed for them that they might receive the Holy Spirit, for he had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Spirit.

Acts 19:1-7: Paul meets disciples of John the Baptist in Ephesus

And it happened that while Apollos was at Corinth, Paul passed through the inland country and came to Ephesus. There he found some disciples. And he said to them, "Did you receive the Holy Spirit when you believed?" And they said, "No, we have not even heard that there is a Holy Spirit." And he said, "Into what then were you baptized?" They said, "Into John's baptism." And Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus." On hearing this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying. There were about twelve men in all.

A BIBLICAL THEOLOGY OF PASSING THE MANTLE OF ANOINTED LEADERSHIP

Numbers 27:15-23 and Deuteronomy 34:9: Moses commissions Joshua to succeed him

Num. 27:18 So the LORD said to Moses, "Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him... ²⁰ You shall invest him with some of your authority, that all the congregation of the people of Israel may obey..." Deut 34:9 And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him. So the people of Israel obeyed him and did as the Lord had commanded Moses.

2 Kings 2:9-15: Elisha receives Elijah's spiritual anointing

When they had crossed, Elijah said to Elisha, "Ask what I shall do for you, before I am taken from you." And Elisha said, "Please let there be a double portion of your spirit on me." ... And as they still went on and talked, behold, chariots of fire and horses of fire separated the two of them. And Elijah went up by a whirlwind into heaven. And Elisha saw it and he cried, "My father, my father! The chariots of Israel and its horsemen!" And he saw him no more... And he took up the cloak of Elijah that had fallen from him and went back and stood on the bank of the Jordan. Then he took the cloak of Elijah that had fallen from him and struck the water, saying "Where is the Lord, the God of Elijah?" And when he had struck the water, the water was parted to the one side and to the other, and Elisha went over. Now when the sons of the prophets who were at Jericho saw him opposite them, they said "The spirit of Elijah rests on Elisha." And they came to meet him and bowed to the ground before him.

1 Timothy 4:12-16: Paul's commission to Timothy

Set the believers an example in speech, in conduct, in love, in faith, in purity. Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching. Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you.

THE PATRISTIC APPROPRIATION OF THIS BIBLICAL THEOLOGY

Hippolytus of Rome (c. 170-235), *Apostolic Tradition* 21:1-24. Alistair Stewart-Sykes, PPS 22, 110-112.

Explanatory note: Hippolytus was a priest and martyr in Rome in the late second and early third century. A "church rule" was credited to him, but it was lost; when an early Christian liturgy was discovered in Egypt in the early twentieth century, he was declared a possible author. It represents one of the earliest Christian liturgies, though scholars debate whether parts of it date to the century after Hippolytus.

Now at the time when the cock crows they shall first pray over the water. The water should be flowing into the tank or be poured down into it. It should be so if there is no [emergency], but if there is continuous and sudden [emergency] use any water you can find. And they should take off their clothes. You are to baptize the little ones first. All those who are able to speak for themselves should speak. With regard to those who cannot speak for themselves, their parents or somebody who belongs to their family should speak. Then baptize the grown men and finally the women, after they have let down their hair and laid down the gold and silver ornaments which they have on them. Nobody should take any alien object down into the water. And at the time determined for baptism, the bishop shall give thanks over the oil and put it into a vessel and call it the Oil of Thanksgiving. And he shall take other oil and perform the exorcism over it and call it the Oil of Exorcism.

And a deacon brings the Oil of Exorcism and places himself on the left hand of the presbyter [priest], and another deacon takes the Oil of Thanksgiving and stands on the right hand of the presbyter. And when the presbyter takes hold of each of those who are to be baptized he should bid him renounce saying: "I renounce you Satan, and all your service and all your works." And when he has renounced all this he should anoint him with the Oil of Exorcism saying to him: "Let all evil spirits depart from you."

Then he should hand him over to the bishop or the presbyter who stands at the water to baptize; and they should stand in the water naked. And a deacon likewise should go down with him into the water. When the one being baptized goes down into the waters, the one who baptizes, placing a hand on him, should say thus: "Do you believe in God the Father Almighty?" And he who is being baptized should reply: "I believe." Let him baptize him once immediately, having his hand placed upon his head. And after this he should say: "Do you believe in Christ Jesus, the son of God, who was born of the Holy Spirit and Mary the virgin and was crucified under Pontius Pilate and was dead [and buried] and rose on the third day alive from the dead and ascended into the heavens and sits at the right hand of the Father and will come to judge the living and the dead?" And when he has said "I believe," he is baptized again. And again he should say: "Do you believe in the Holy Spirit and the holy church and the resurrection of the body?" And he who is being baptized should say: "I believe." And so he should be baptized a third time.

And afterwards, when he has come up from the water, he is anointed by the presbyter with that sanctified oil [the Oil of Thanksgiving], saying "I anoint you with the holy oil in the name of Jesus Christ." And afterwards, each drying himself, they shall dress themselves, and afterwards let them go into the church. And the bishop, laying his hands on them, invokes saying: "Lord God, you have made them worthy to deserve the remission of sins through the laver of regeneration. Make them worthy to be filled with the Holy Spirit, send your grace upon them that they may serve you in accordance with your will; for to you is glory, the Father and the Son with the Holy Spirit in the holy church both now and to the ages of ages. Amen." After this, pouring the sanctified oil from his hand and putting it on his head he shall say: "I anoint you with holy oil in God the Father Almighty and Christ Jesus and the Holy Spirit." And signing him on the forehead he shall give him the kiss and say: "The Lord be with you." And he who has been signed shall say: "And with your spirit." And thus he shall do to each.

Cyril of Jerusalem (313-386), *Mystagogic Catechesis* 3.1-3 (c. 350), *Roman Breviary*, Friday after Easter

When we were baptized into Christ and clothed ourselves in him, we were transformed into the likeness of the Son of God. Having destined us to be his adopted sons, God gave us a likeness to Christ in his glory, and living as we do in communion with Christ, God's anointed, we ourselves are rightly called "the anointed ones." When he said: "Do not touch my anointed ones" (Ps. 105:15), God was speaking of us.

We became "the anointed ones" when we received the sign of the Holy Spirit. Indeed, everything took place in us by means of images, because we ourselves are images of Christ. Christ bathed in the river Jordan, imparting to its waters the fragrance of his divinity, and when he came up from them the Holy Spirit descended upon him, like resting upon like. So we also, after coming up from the sacred waters of baptism, were anointed with chrism, which signifies the Holy Spirit, by whom Christ was anointed and of whom blessed Isaiah prophesied in the name of the Lord: "The Spirit of the Lord is upon me, because he has anointed me. He has sent me to preach good news to the poor" (Isa. 61:1).

Christ's anointing was not by human hands, nor was it with ordinary oil. On the contrary, having destined him to be the Savior of the whole world, the Father himself anointed him with the Holy Spirit. The words of Peter bear witness to this: "Jesus of Nazareth, whom God anointed with the Holy Spirit" (Acts 10:38). And David the prophet proclaimed: "Your throne, O God, shall endure forever; your royal scepter is a scepter of justice. You have loved righteousness and hated iniquity; therefore God, your God, has anointed you with the oil of gladness above all your fellows" (Ps. 45:6-7; cited by Heb. 1:8-9)

The "oil of gladness" with which Christ was anointed was a spiritual oil; it was in fact the Holy Spirit himself, who is called the "oil of gladness" because he is the source of spiritual joy. But we too have been anointed with oil, and by this anointing we have entered into fellowship with Christ and have received a share in his life. Beware of thinking that this holy oil is simply ordinary oil and nothing else. After the invocation of the Spirit it is no longer ordinary oil but the gift of Christ, and by the presence of his divinity it becomes the instrument through which we receive the Holy Spirit. While symbolically, on our foreheads and senses, our bodies are anointed with this oil that we see, our souls are sanctified by the holy and life-giving Spirit.

Excerpts from "Confirmation" in Doors to the Sacred: A Historical Introduction to Sacraments, Joseph Martos, 187-193.

The earliest Christian community experienced what it believed to be the spirit of God and understood itself to be guided and empowered by that spirit... The ritual event that signified a person's acceptance of Christ and openness to his spirit... was baptism... During the first century and a half of Christianity, baptism evolved from a simple water ritual to a more complex ceremony of prayers, washings, and other symbolic actions culminating in the celebration of the eucharist. Just how and why Christian initiation developed in this direction is hard to say, but a plausible suggestion is that early church leaders borrowed the basic pattern from the Jewish initiation procedure for gentiles, which also included a period of instruction similar to the catechumenate and ended in a sacrificial meal analogous to the eucharistic meal. But whatever its historical precedents were, Christian initiation took a direction of its own. By the year 200 most of the Christian communities scattered throughout the Roman Empire had an initiation ritual which included both water baptism signifying spiritual regeneration and an additional rite signifying the reception of the Holy Spirit.

Usually this additional rite was placed after the washing or immersion, but third-century Syrian documents mention only an imposition of hands and an anointing before the water rite and nothing

afterward. Evidently the church at Antioch and other places followed an initiation procedure in which the bishop touched and anointed the candidates on the head, and then deacons anointed the men and deaconesses anointed the women over their whole body, and then both the men and the women were baptized with water [...a pattern which in outline continued into the fourth century, as reported by John Chrysostom]. In other eastern churches such as Jerusalem, Constantinople, and Alexandria, and in the western churches of Rome and Carthage, the situation was somewhat different. Beginning in the third century, writers from those regions described initiation ceremonies which included various actions performed by the presiding bishop after the candidates came out of the baptismal pool. In some localities the bishop placed both hands on their head, extended one or both hands over a group of them, or made the sign of the cross on their forehead. In other places, he poured oil over their head or made the sign of the cross on their forehead with oil. In still others he performed a combination of these ritual gestures.

The explanations of these symbolic gestures were sometimes as varied as the gestures themselves. Generally speaking, however, the actions of the bishop as the head of the local community were seen as a sign of the candidates' acceptance into the church. The extension or imposition of hands was done in symbolic imitation of the apostles' actions described in the New Testament. The pouring of oil was a symbolic representation of the anointing of the Holy Spirit which the candidates were receiving through the baptismal ceremony... Christian writers during the patristic period also gave these symbols their own individual interpretations. Cyprian of Carthage in the third century wrote, "Those who are newly baptized are presented to the head of the church; they receive the Holy Spirit through prayer and the imposition of our hand, and they are perfected by means of the Lord's sign" (*Letters* 73:9). Cyril of Jerusalem a century later described a ceremony in which the baptized were anointed on the forehead, ears, nose, and breast as a symbol of their sanctification by the Spirit in baptism, and a sign of their union with Christ "who was anointed with the spiritual oil of gladness, that is, with the Holy Spirit" (*Mystagogical Catechesis* 3:2)... Ambrose of Milan... saw two operations of the Holy Spirit in the initiation ceremony: in baptism Christians received regeneration and forgiveness of sins through water and the Spirit, and in the imposition of the bishop's hands they received the seven gifts of the Spirit enumerated in Isaiah 11:2-3. Augustine knew of both an anointing and an imposition of hands, but for him it was the chrism which gave the seal of the Spirit, the imposition of hands being a sign of acceptance by the bishop and unity with the church...

At the height of the patristic period, Christian initiation was an elaborate ceremony of prayers and blessings, exorcisms and anointings, washings and other gestures, presided over by the bishop. The presence of the bishop was important since he represented both the local community and the larger church that the catechumens were joining.... [But] developments [in the late fourth and early fifth centuries] made it increasingly difficult for bishops to preside over all the baptisms that were performed in their territories... In the west, the separated rite for the completion of Christian initiation was designated by a variety of terms: signing, consignation, anointing, perfection, consummation, and a blessing. Usually the rite itself was a consignation or anointing with chrism in the sign of the cross. The name "confirmation" was first used by the French councils of Riez and Orange in 439 and 441, which gave priests permission to anoint the children baptized with [chrism consecrated by the bishop], and instructed bishops to visit the rural areas of their dioceses regularly in order to confirm those baptisms by the imposition of hands... Around the year 460 Bishop Faustus of Riez delivered a Pentecost sermon in which he stressed the importance of episcopal confirmation by saying that it made those who received it more fully Christian. Faustus preached that in baptism the Holy Spirit gave new life and all that was needed for innocence, but in confirmation the Spirit gave additional strength needed for the battle with sin and the devil in adulthood... "In baptism we are born to new life; after baptism we are confirmed for combat. In baptism we are washed; after baptism we are strengthened."

“The Four ‘Orders’ in Church Government” in The Orthodox Study Bible, page 1635.

Explanatory Note: Though this is not an Anglican resource, but an Orthodox one, it does a decent job at discussing the ministries in the Church.

The New Testament teaches that all four “orders” which form the government of the Church—laity, deacons, presbyters, and bishops—are necessary to the proper functioning of the body of Christ. All four are clearly visible in Paul’s first letter to Timothy.

1. *The laity* are also called “saints” (Rom 1:7; 2 Co 1:1; 1 Tim 5:10), the “faithful” (Eph 1:1), and “brethren” (Col 1:2). The laity (Gr. *laos*) are the people of God, the “priesthood” (1 Pt 2:4-10). Technically, the term “laity” includes the clergy, though in our day the word usually refers to those in the Church who are not ordained. It is from among the laity that the other three orders emerge.
2. *The deacons*, literally “servants,” are ordained to serve the Church and must meet high qualifications (1 Tim 3:8-13). The apostles were the first to take on the service tasks of deacons, and when the workload became too great they called for “seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business” (Acts 6:3). Besides serving the material needs of the people, deacons occupy a crucial role in the liturgical life of the Church.
3. *The presbyters*, or elders, are visible throughout the New Testament. Their ministry from the start was to “rule,” “labor in the word,” and teach true “doctrine” (1 Tim 5:17) in the local congregation. Paul “appointed elders in every church” (Acts 14:23) and later instructed his apostolic apprentice, Titus, to do the same in Crete (Titus 1:5). From the word “presbyter” came the shorter form “prest,” which finally became “priest.” In no way is the ordained Christian priesthood seen as a throwback to or a reenacting of the Old Testament priesthood. Rather, joined to Christ who is our High Priest “according to the order of Melchizedek” (Heb 5:6, 10), the Orthodox priest is likewise a minister of a new covenant that supersedes the old.
4. *The bishop* is the “overseer” of the congregation and clergy in a given area. Often the terms “bishop” and “elder” are used interchangeably in the New Testament (Acts 20:17, 28), with the bishop being the leader of the elders. The qualifications for bishop listed in 1 Timothy 3:17 and Titus 1:7-9 underscore this role. Nonetheless, the bishopric is a specific office both in the New Testament and in the early Church. The Twelve were the first to hold this office (in Acts 1:20 “office” could literally be translated “bishopric”) and they in turn consecrated other bishops to follow them. For example, Timothy and Titus are clearly of a separate order from that of elder (see 1 Tim 5:17-22; Titus 1:5). Early records show James was bishop of Jerusalem by AD 49 and functioned accordingly at the first council there (Acts 15:13-22). Peter is on record as the first bishop of Antioch prior to AD 53, and later first bishop of Rome, where he was martyred about AD 65.

Perhaps the strongest early reference outside the New Testament to the presence of the four orders in church government occurs in the writings of Ignatius, bishop of Antioch from AD 67-107, the very heart of the New Testament era. To the church at Philadelphia (see Rev 3:7-13) he writes of “Christians [*laity*] at one with the *bishop* and the *presbyters* and the *deacons*” (italics added).

In the Orthodox Church, authority is resident in all four orders, with the bishop providing the center of unity. His authority is not over the Church, but within the Church. He is an icon of Jesus Christ, ‘the Shepherd and Overseer [lit., *bishop*] of our souls’ (1 Pt 2:25). Church leadership does not consist of one or more of the orders functioning without the others. Rather the Church, with Christ as Head, is conducted like a symphony orchestra, a family, the body of Christ, where all the members in their given offices work together as the dwelling place of the Holy Trinity.

Excerpts from “The Letters of St. Ignatius of Antioch” Tr. Roberts, Alexander and Donaldson, James. Ante-Nicene Fathers, Vol. 1. (Buffalo, NY: Christian Literature Publishing Co., 1885.)

Explanatory Note: As mentioned in the above document, Ignatius’ letters are some of the earliest we have recorded that discusses the orders of ministry in the Church. This is one of seven letters written to churches by St. Ignatius in AD 107, as he was being brought to Rome to be martyred.

Excerpts from the Letter to the Philadelphians

Chapter 1. [Your] bishop, I know, obtained the ministry which pertains to the common [good], not of himself, neither by men, nor through vainglory, but by the love of God the Father, and the Lord Jesus Christ; at whose meekness I am struck with admiration, and who by his silence is able to accomplish more than those who vainly talk. For he is in harmony with the commandments [of God], even as the harp is with its strings. Wherefore my soul declares his mind towards God a happy one, knowing it to be virtuous and perfect, and that his stability as well as freedom from all anger is after the example of the infinite meekness of the living God.

Chapter 2. Wherefore, as children of light and truth, flee from division and wicked doctrines; but where the shepherd is, there follow as sheep. For there are many wolves that appear worthy of credit, who, by means of a pernicious pleasure, carry captive those that are running towards God; but in your unity they shall have no place.

Chapter 3. Keep yourselves from those evil plants which Jesus Christ does not tend, because they are not the planting of the Father. Not that I have found any division among you, but exceeding purity. For as many as are of God and of Jesus Christ are also with the bishop. And as many as shall, in the exercise of repentance, return into the unity of the Church, these, too, shall belong to God, that they may live according to Jesus Christ. Do not err, my brethren. If any man follows him that makes a schism in the Church, he shall not inherit the kingdom of God. If anyone walks according to a strange opinion, he agrees not with the passion [of Christ].

Chapter 4. Take heed, then, to have but one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup to [show forth] the unity of His blood; one altar; as there is one bishop, along with the presbytery and deacons, my fellow-servants: that so, whatsoever you do, you may do it according to [the will of] God.

Excerpts from the Letter to the Ephesians

Chapter 3. I do not issue orders to you, as if I were some great person. For though I am bound for the name [of Christ], I am not yet perfect in Jesus Christ. For now I begin to be a disciple, and I speak to you as fellow-disciples with me. For it was needful for me to have been stirred up by you in faith, exhortation, patience, and long-suffering. But inasmuch as love suffers me not to be silent in regard to you, I have therefore taken upon me first to exhort you that you would all run together in accordance with the will of God. For even Jesus Christ, our inseparable life, is the [manifested] will of the Father; as also bishops, settled everywhere to the utmost bounds [of the earth], are so by the will of Jesus Christ.

Chapter 4. Wherefore it is fitting that you should run together in accordance with the will of your bishop, which thing also you do. For your justly renowned presbytery, worthy of God, is fitted as exactly

to the bishop as the strings are to the harp. Therefore in your concord and harmonious love, Jesus Christ is sung. And man by man, become a choir, that being harmonious in love, and taking up the song of God in unison, you may with one voice sing to the Father through Jesus Christ, so that He may both hear you, and perceive by your works that you are indeed the members of His Son. It is profitable, therefore, that you should live in an unblameable unity, that thus you may always enjoy communion with God.

Chapter 5. For if I in this brief space of time, have enjoyed such fellowship with your bishop — I mean not of a mere human, but of a spiritual nature— how much more do I reckon you happy who are so joined to him as the Church is to Jesus Christ, and as Jesus Christ is to the Father, that so all things may agree in unity! Let no man deceive himself: if any one be not within the altar, he is deprived of the bread of God. For if the prayer of one or two possesses such power, how much more that of the bishop and the whole Church! He, therefore, that does not assemble with the Church, has even by this manifested his pride, and condemned himself. For it is written, God resists the proud. Let us be careful, then, not to set ourselves in opposition to the bishop, in order that we may be subject to God.

Chapter 6. Now the more any one sees the bishop keeping silence, the more ought he to revere him. For we ought to receive every one whom the Master of the house sends to be over His household, as we would do Him that sent him. It is manifest, therefore, that we should look upon the bishop even as we would upon the Lord Himself. And indeed Onesimus himself greatly commends your good order in God, that you all live according to the truth, and that no sect has any dwelling-place among you. Nor, indeed, do you hearken to any one rather than to Jesus Christ speaking in truth.

Chapter 11. The last times are come upon us. Let us therefore be of a reverent spirit, and fear the long-suffering of God, that it tend not to our condemnation. For let us either stand in awe of the wrath to come, or show regard for the grace which is at present displayed— one of two things. Only [in one way or another] let us be found in Christ Jesus unto the true life. Apart from Him, let nothing attract you, for whom I bear about these bonds, these spiritual jewels, by which may I arise through your prayers, of which I entreat I may always be a partaker, that I may be found in the lot of the Christians of Ephesus, who have always been of the same mind with the apostles through the power of Jesus Christ.

Chapter 13. Take heed, then, often to come together to give thanks to God, and show forth His praise. For when you assemble frequently in the same place, the powers of Satan are destroyed, and the destruction at which he aims is prevented by the unity of your faith. Nothing is more precious than peace, by which all war, both in heaven and earth, is brought to an end.

Chapter 20. If Jesus Christ shall graciously permit me through your prayers, and if it be His will, I shall, in a second little work which I will write to you, make further manifest to you [the nature of] the dispensation of which I have begun [to treat], with respect to the new man, Jesus Christ, in His faith and in His love, in His suffering and in His resurrection. Especially [will I do this] if the Lord make known to me that you come together man by man in common through grace, individually, in one faith, and in Jesus Christ, who was of the seed of David according to the flesh, being both the Son of man and the Son of God, so that you obey the bishop and the presbytery with an undivided mind, breaking one and the same bread, which is the medicine of immortality, and the antidote to prevent us from dying, but [which causes] that we should live forever in Jesus Christ.

Session 2- Canon, Creeds, Councils

PRIMARY SOURCES FOR THE FORMATION OF THE NEW TESTAMENT CANON

the so-called “Muratorian Canon,” c. 170 *from a badly degraded manuscript discovered in a medieval library in Milan in 1740 by Roman Catholic priest and historian Ludovico Antonio Muratori. It is the oldest extant list of books which comprise what we now call the New Testament.*

...the third book of the Gospel is that according to Luke... The fourth... is that of John... the acts of all the apostles... As for the Epistles of Paul... To the Corinthians first, to the Ephesians second, to the Philippians third, to the Colossians fourth, to the Galatians fifth, to the Thessalonians sixth, to the Romans seventh... once more to the Corinthians and to the Thessalonians... one to Philemon, one to Titus, and two to Timothy... to the Laodiceans, [and] another to the Alexandrians, [both] forged in Paul's name to [further] the heresy of Marcion... the epistle of Jude and two of the above-mentioned (or, bearing the name of) John... and [the book of] Wisdom... We receive only the apocalypses of John and Peter, though some of us are not willing that the latter be read in church. But Hermas wrote the Shepherd very recently... And therefore it ought indeed to be read; but it cannot be read publicly to the people in church.

Eusebius of Caesarea (260/265 – 339/340), Church History, Book 3.25 (c. 324) *see Book 5.25 for Eusebius' list of the Old Testament books, according to Origen of Alexandria*

Chapter 25 (of New Testament books). At this point it may be appropriate to list the New Testament writings already referred to. The holy quartet of the Gospels are first, followed by the Acts of the Apostles. Next are Paul's epistles, 1 John, and 1 Peter. The Revelation of John may be added, the argument regarding which I shall discuss at the proper time. These are the recognized books. Those that are disputed yet known to most are the epistles called James, Jude, 2 Peter, and the so-named 2 and 3 John, the work of the Evangelist or of someone else with the same name.

Among the spurious books are the Acts of Paul, the Shepherd [of Hermas], the Revelation of Peter, the epistle of Barnabas, the so-called Teachings of the Apostles [*Didache*], as well as the Revelation of John, if appropriate here: some reject it, other accept it, as stated before. In addition, some have included the Gospel of the Hebrews in the list, for which those Hebrews who have accepted Christ have a special fondness. These would be classified with the disputed books, those not canonical yet familiar to most church writers, which I have listed separately in order to distinguish them from those writings that are true, genuine, and accepted in the tradition of the church.

Writings published by heretics under the names of the apostles, such as the Gospels of Peter, Thomas, Matthias, and others, or the Acts of Andrew, John, and other apostles have never been cited by any in the succession of church writers. The type of phraseology used contrasts with apostolic style, and the opinions and thrusts of their contents so dissonant from true orthodoxy that they show themselves to be forgeries of heretics. Accordingly, they ought not be reckoned even among the spurious books but discarded as impious and absurd.

Cyril of Jerusalem (c. 313 – 386), Catechetical Lecture 4.35, 36 (c. 350)

Chapter 35 (of Old Testament books). [Here he lists the books of the Old Testament, following the order of the Septuagint, but omitting most of the deuterocanon save Baruch, the Letter of Jeremiah, and probably the additional chapters of Daniel. He instructs his hearers to “have nothing to do with the apocrypha” and to “read [the listed] books only.”]

Chapter 36 (of the New Testament canon). In the New Testament there are four gospels, and only four, any others are spurious or harmful. The Manichees wrote another, the Gospel of Thomas, which, being scented and painted with the name of gospel, corrupts the souls of the simple. You should also accept the Acts of the twelve apostles, and in addition seven catholic epistles of James, [1 and 2] Peter, [1, 2, and 3] John, and Jude; and finally, to set the seal on them all, the fourteen epistles of Paul [i.e. Romans, 1-2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1-2 Thessalonians, 1-2 Timothy, Titus, Philemon, and Hebrews], which form the work of the disciples. Treat any other books as secondary. Those that are not read in churches you should not read privately either, as you have already been told.

Athanasius of Alexandria (c. 297 – 373), Letter 39.5, 6 (his Easter Letter from 367) the first ancient list of New Testament books which exactly corresponds to the modern New Testament.

Chapter 5 (of New Testament books). Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. one of James; two of Peter; three of John; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.

Chapter 6 (of the inviolability of the canon). These are fountains of salvation, that they who thirst may be satisfied with the living words they contain. In these alone is proclaimed the doctrine of godliness. Let no man add to these, neither let him take ought from these. For concerning these the Lord put to shame the Sadducees, and said, “You err, not knowing the Scriptures” (Matthew 22:29). And He reproved the Jews, saying, “Search the Scriptures, for these are they that testify of Me” (John 5:39).

PRIMARY SOURCES FOR THE FORMATION OF THE CLASSICAL CREEDS

Origen of Alexandria (184/185 – 253/254), First Principles, Preface §§4-8 (c. 215) which represents Origen’s understanding of the undisputed essentials (“first principles”) of the Christian faith believed by all Christians everywhere. His summary looks remarkably like an expanded baptismal creed.

Chapter 4 (of God). The particular points clearly delivered in the teaching of the apostles are as follow:—First, That there is one God, who created and arranged all things, and who, when nothing existed, called all things into being— God from the first creation and foundation of the world— the God of all just men, of Adam, Abel, Seth, Enosh, Enoch, Noah, Shem, Abraham, Isaac, Jacob, the twelve patriarchs, Moses, and the prophets; and that this God in the last days, as He had announced beforehand by His prophets, sent our Lord Jesus Christ to call in the first place Israel to Himself, and in the second place the Gentiles, after the unfaithfulness of the people of Israel. This just and good God, the Father of our Lord Jesus Christ, Himself gave the law and the prophets, and the Gospels, being also the God of the apostles and of the Old and New Testaments.

Secondly, That Jesus Christ Himself, who came [into the world], was born of the Father before all creatures; that, after He had been the servant of the Father in the creation of all things— For by Him were all things made — He in the last times, divesting Himself [of His glory], became a man, and was incarnate although God, and while made a man remained the God which He was; that He assumed a body like to our own, differing in this respect only, that it was born of a virgin and of the Holy Spirit: that this Jesus Christ was truly born, and did truly suffer, and did not endure this death common [to man] in

appearance only, but did truly die; that He did truly rise from the dead; and that after His resurrection He conversed with His disciples, and was taken up [into heaven].

Then, Thirdly, the apostles related that the Holy Spirit was associated in honor and dignity with the Father and the Son. But in His case it is not clearly distinguished whether He is to be regarded as born or innate, or also as a Son of God or not: for these are points which have to be inquired into out of sacred Scripture according to the best of our ability, and which demand careful investigation. And that this Spirit inspired each one of the saints, whether prophets or apostles; and that there was not one Spirit in the men of the old dispensation, and another in those who were inspired at the advent of Christ, is most clearly taught throughout the Churches.

Chapter 5 (of humanity). After these points, also, the apostolic teaching is that the soul, having a substance and life of its own, shall, after its departure from the world, be rewarded according to its deserts, being destined to obtain either an inheritance of eternal life and blessedness, if its actions shall have procured this for it, or to be delivered up to eternal fire and punishments, if the guilt of its crimes shall have brought it down to this: and also, that there is to be a time of resurrection from the dead, when this body, which now is sown in corruption, shall rise in incorruption, and that which is sown in dishonor will rise in glory. This also is clearly defined in the teaching of the Church, that every rational soul is possessed of free-will and volition; that it has a struggle to maintain with the devil and his angels, and opposing influences, because they strive to burden it with sins; but if we live rightly and wisely, we should endeavor to shake ourselves free of a burden of that kind. From which it follows, also, that we understand ourselves not to be subject to necessity, so as to be compelled by all means, even against our will, to do either good or evil. For if we are our own masters, some influences perhaps may impel us to sin, and others help us to salvation; we are not forced, however, by any necessity either to act rightly or wrongly, which those persons think is the case who say that the courses and movements of the stars are the cause of human actions, not only of those which take place beyond the influence of the freedom of the will, but also of those which are placed within our own power. But with respect to the soul, whether it is derived from the seed by a process of traducianism, so that the reason or substance of it may be considered as placed in the seminal particles of the body themselves, or whether it has any other beginning; and this beginning, itself, whether it be by birth or not, or whether bestowed upon the body from without or no, is not distinguished with sufficient clearness in the teaching of the Church.

Chapter 6 (of demons). Regarding the devil and his angels, and the opposing influences, the teaching of the Church has laid down that these beings exist indeed; but what they are, or how they exist, it has not explained with sufficient clearness. This opinion, however, is held by most, that the devil was an angel, and that, having become an apostate, he induced as many of the angels as possible to fall away with himself, and these up to the present time are called his angels.

Chapter 7 (of creation). This also is a part of the Church's teaching, that the world was made and took its beginning at a certain time, and is to be destroyed on account of its wickedness. But what existed before this world, or what will exist after it, has not become certainly known to the many, for there is no clear statement regarding it in the teaching of the Church.

Chapter 8 (of Scripture). Then, finally, that the Scriptures were written by the Spirit of God, and have a meaning, not such only as is apparent at first sight, but also another, which escapes the notice of most. For those [words] which are written are the forms of certain mysteries, and the images of divine things. Respecting which there is one opinion throughout the whole Church, that the whole law is indeed spiritual; but that the spiritual meaning which the law conveys is not known to all, but to those only on whom the grace of the Holy Spirit is bestowed in the word of wisdom and knowledge.

Cyril of Jerusalem, *Catechetical Lecture 5.12* in which Cyril explains the purpose of the creed and its relationship to Holy Scripture

Learn the faith and profess it; receive it and keep it—but only the Creed which the Church will now deliver to you, the Creed which is firmly based on the whole of Scripture. For since not everyone is able to read the Scriptures, but some are prevented from learning them by illiteracy, others by lack of time, we summarize the whole teaching of the faith in a few lines, so that ignorance will not lead you to lose your souls. I want you to memorize it word for word, and to recite it very carefully among yourselves. Do not write it down on paper, but inscribe it in your memories and in your hearts... Keep it as food for your journey at every moment of your life, and never accept another Creed apart from it, even if we ourselves change our minds and contradict what we are teaching now... For “if we or an angel from heaven preach to you a gospel which is opposed to what you have been taught, let him be accursed” (Galatians 1:8)... For the articles of the Creed were not put together by human choice; the most important doctrines were collected from the whole of Scripture to make a single exposition of the faith.

THE CREEDS OF THE CHURCH CATHOLIC

Explanatory Note: These are the three Creeds affirmed in Article XIII as faithful to Scripture and therefore binding on all Anglicans. They are thus held up as authoritative by GAFCON and the ACNA.

“The Nicene Creed.” From the Service of Holy Communion in Texts for Common Prayer, Vol 1 (2012)

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

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate from the Holy Spirit and the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

“The Apostle’s Creed.” From the Daily Office in Texts for Common Prayer, Vol 1 (2012)

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord. He was conceived by the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. 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.

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.

“The Creed of Saint Athanasius.” The Book of Common Prayer (1979), page 864.

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 eternals, 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.

“Definition of the Union of the Divine and Human Natures in the Person of Christ. The Book of Common Prayer (1979), page 864.

Explanatory Note: This statement, coming out of the Fourth Ecumenical Council, lays out the Church’s teaching on the person of Jesus Christ, and is affirmed by the Anglican Church in North America.

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.

Excerpt from “The Commonitory” by St. Vincent of Lerins, commonly called “The Vincentian Canon”

Explanatory Note: St. Vincent (d. 445) grapples with how to interpret Scripture and Tradition properly, and outlines principles still followed by many Anglicans today in determining what is truly “Catholic.”

(1) I have continually given the greatest pains and diligence to inquiring, from the greatest possible number of men outstanding in holiness and in doctrine, how I can secure a kind of fixed and, as it were, general and guiding principle for distinguishing the true Catholic Faith from the degraded falsehoods of heresy. And the answer that I receive is always to this effect; that if I wish, or indeed if anyone wishes, to detect the deceits of heretics that arise and to avoid their snares and to keep healthy and sound in a healthy faith, we ought, with the Lord's help, to fortify our faith in a twofold manner, firstly, that is, by the authority of God's Law, then by the tradition of the Catholic Church.

(2) Here, it may be, someone will ask, Since the canon of Scripture is complete, and is in itself abundantly sufficient, what need is there to join to it the interpretation of the Church? The answer is that because of the very depth of Scripture all men do not place one identical interpretation upon it. The statements of the same writer are explained by different men in different ways, so much so that it seems almost possible to extract from it as many opinions as there are men. Novatian expounds in one way, Sabellius in another, Donatus in another, Arius, Eunomius and Macedonius in another, Photinus, Apollinaris and Priscillian in another, Jovinian, Pelagius and Caelestius in another, and latterly Nestorius in another. Therefore, because of the intricacies of error, which is so multiform, there is great need for the laying down of a rule for the exposition of Prophets and Apostles in accordance with the standard of the interpretation of the Church Catholic.

(3) Now in the Catholic Church itself we take the greatest care to hold that which has been believed everywhere, always and by all. That is truly and properly 'Catholic,' as is shown by the very force and meaning of the word, which comprehends everything almost universally. We shall hold to this rule if we follow universality [i.e. ecumenicity], antiquity, and consent. We shall follow universality if we acknowledge that one Faith to be true which the whole Church throughout the world confesses; antiquity if we in no wise depart from those interpretations which it is clear that our ancestors and fathers proclaimed; consent, if in antiquity itself we keep following the definitions and opinions of all, or certainly nearly all, bishops and doctors alike.

(4) What then will the Catholic Christian do, if a small part of the Church has cut itself off from the communion of the universal Faith? The answer is sure. He will prefer the healthiness of the whole body to the morbid and corrupt limb. But what if some novel contagion try to infect the whole Church, and not merely a tiny part of it? Then he will take care to cleave to antiquity, which cannot now be led astray by any deceit of novelty. What if in antiquity itself two or three men, or it may be a city, or even a whole province be detected in error? Then he will take the greatest care to prefer the decrees of the ancient General Councils, if there are such, to the irresponsible ignorance of a few men. But what if some error arises regarding which nothing of this sort is to be found? Then he must do his best to compare the opinions of the Fathers and inquire their meaning, provided always that, though they belonged to diverse times and places, they yet continued in the faith and communion of the one Catholic Church; and let them be teachers approved and outstanding. And whatever he shall find to have been held, approved and taught, not by one or two only but by all equally and with one consent, openly, frequently, and persistently, let him take this as to be held by him without the slightest hesitation.

Session 3: The Thirty-Nine Articles

*Explanatory Note: These Articles of Faith, published in 1562 under the reign of Queen Elizabeth, were written in response to controversies of that time period. While these Articles were modified to be more applicable to the American setting (omitting references to England and its monarchy) in 1801 by the Protestant Episcopal Church in the United States, the Anglican Church in North America affirms them in their “**literal and grammatical sense**, as expressing the Anglican response to certain doctrinal issues controverted at that time, and as expressing fundamental principles of authentic Anglican belief.” Further, clerical subscription to the Articles was added to the Constitution of CANA East at its Synod held in April 2016. In this light, clergy must sign an affirmation of these Articles in order to be licensed to serve in our diocese.*

Excerpt from “His Majesty’s Declaration.” The Book of Common Prayer (1662).

*Explanatory Note: This declaration was affixed to the Articles by Charles I of England (1625-1649) in 1628 and retains the force of law of England to this day. In the face of growing disagreement about how best to interpret the Articles, Charles mandates that they be taken in “the **literal and grammatical sense**,” which language was picked up by the Anglican Church in North America in its Constitution (see above).*

That the Articles of the Church of England (which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of England agreeable to God's Word: which We do therefore ratify and confirm, requiring all Our loving Subjects to continue in the uniform Profession thereof, and prohibiting the least difference from the said Articles; which to that End We command to be new printed, and this Our Declaration to be published therewith.

...That for the present, though some differences have been ill raised, yet We take comfort in this, that all Clergymen within Our Realm have always most willingly subscribed to the Articles established; which is an argument to Us, that they all agree in the true, usual, literal meaning of the said Articles; and that even in those curious points, in which the present differences lie, men of all sorts take the Articles of the Church of England to be for them; which is an argument again, that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the Church of Christ, We will, that all further curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of England according to them. And that no man hereafter shall either print, or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the **literal and grammatical sense**.

That if any publick Reader in either of Our Universities, or any Head or Master of a College, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publicly read, determine, or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with Our Royal Assent; he, or they the Offenders, shall be liable to Our displeasure, and the Church's censure in Our Commission Ecclesiastical, as well as any other: And We will see there shall be due Execution upon them.

The Thirty-Nine Articles of Religion. As ratified in 1563 and printed in the 1662 Book of Common Prayer.

Queen Elizabeth herself had the articles subdivided into four groups. Her headings are underlined.

GROUP I: THE CATHOLIC FAITH

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, 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 Song of the Three Children, The Story of Susanna, Of Bel and the Dragon, The rest of the Book of Esther, The Book of Wisdom, Jesus the Son of Sirach, Baruch the Prophet, 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.

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 Three Creeds.

The Three Creeds, Nicene Creed, Athanasius's 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.

GROUP II: PERSONAL RELIGION (THAT IS, THE PROTESTANT AND REFORMED ARTICLES)

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, *fronhma sarkos*, (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. Therefore 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.

GROUP III: CORPORATE RELIGION (THAT IS, THE ANGLICAN ARTICLES)

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.

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.

GROUP IV: MISCELLANEOUS

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, 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 ought to be ministered in a known tongue, 10: Of the reverend 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.

XXXVI. 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.

XXXVII. 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.

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.

Session 4: The Book of Common Prayer

“Of Ceremonies, why some be abolished, and some retained.” in The Book of Common Prayer (1552), the second edition of the Prayer Book, written to address the critiques of more radical reformers

Of such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by indiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God, *Let all things be done among you, saith Saint Paul, in a seemly and due order*: the appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common Order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so newfangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof Saint *Augustine* in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would Saint *Augustine* have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremonial Law, (as much of *Moses'* Law was,) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those Ceremonies which do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any order, or quiet discipline in the Church, they shall easily perceive just cause to reform their judgements. And if they think much, that any of the old do remain, and would rather have all devised anew: then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with the true setting forth of Christ's Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's consciences without any cause; so the other that remain, are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other nations, nor prescribe anything but to our own people only: For we think it convenient that every country should use such Ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversely in divers countries.

“Preface” as printed in The Book of Common Prayer (1662), *the standard BCP of the Anglican Communion*

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 chieftest 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 whereunto 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 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 any thing 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.

“Preface” as printed in The Book of Common Prayer (1789), *the first American edition of the Prayer Book*

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 thereunto 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 chiefest 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 proper 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

“Preface” as printed in The Book of Common Prayer (1549), *the first edition of the Prayer Book*

Explanatory note: Archbishop Thomas Cranmer wrote this preface for the first edition of the Book of Common Prayer. While it serves as a preface for the whole book, his focus here is on his reforms to the Daily Office, commonly known as the Services for Morning Prayer and Evening Prayer.

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.

Evolution of Morning Prayer

Ancient Pattern	Medieval Breviary (according to Sarum)	Anglican Office (from 1549 onwards)
Morning Prayer Jewish: <i>shacharit</i> Psalm 51:1 [Hymn] Psalms Lesson, in course	MATINS (OFFICE OF READINGS) Preparation: Lord's Prayer, <i>Hail Mary</i> (silently) Invitatory Opening preces: Ps. 51:1, Ps. 70:1, <i>Gloria Patri</i> Alleluia (except in Lent) <i>Venite</i> (Psalm 95) with variable antiphon Hymn/Anthem Psalm: 1-109 with antiphons, read over a week Lesson: three three-part portions with responsory Canticle: <i>Te Deum</i> (Sundays except in Advent & Lent) Prayers Collect of Day, preces for dead Lord's Prayer, <i>Salve Regina</i> with variable Collect LAUDS (MORNING PRAYER AT DAWN) Preparation: Lord's Prayer, <i>Hail Mary</i> (silently) Opening preces: Ps 70:1, <i>Gloria Patri</i> , Alleluia Psalm: 93, 100, 63, 67, with antiphons Canticle: <i>Benedicite</i> (short, with antiphons on Sunday) Psalms 148-150 Lesson: short reading (<i>capitulum</i>) with responsory Hymn/Anthem Canticle: <i>Benedictus</i> with antiphon, <i>Gloria Patri</i> Prayers Kyrie, Lord's Prayer [Suffrages (variable and only on certain days)] Collect of the Day, preces for dead <i>Salve Regina</i> with variable memorial Collect PRIME (FIRST HOUR, AROUND 6 AM) Preparation: Lord's Prayer, <i>Hail Mary</i> (silently) Opening Preces: Ps 70:1, <i>Gloria Patri</i> , Alleluia Hymn/Anthem Psalm: 22-26, 54, 118, 119:1-32, with antiphons [Athanasian Creed on Sundays] Lesson: short reading (<i>capitulum</i>) with responsory Kyrie, Lord's Prayer Apostles' Creed unless Athanasian Creed is said earlier Preces, <i>Confiteor</i> (Confession), Preces Collect for Grace TERCE (THIRD HOUR, MID-MORNING) Preparation: Lord's Prayer, <i>Hail Mary</i> (silently) Opening preces: Ps 70:1, <i>Gloria Patri</i> , Alleluia Hymn/Anthem Psalm 119:33-80, with antiphons Lesson: short reading (<i>capitulum</i>) with responsory Collect of the Day	Penitential Rite (added in 1552 to Morning Prayer) Opening sentence (seasonal from 1789 onwards) Exhortation, Confession, Absolution Lord's Prayer (aloud) Invitatory Opening preces: Ps. 51:1, Ps. 70:1, <i>Gloria Patri</i> Alleluia (response from Ps 113:1 added in 1662) <i>Venite</i> (Psalm 95) (antiphons restored in 1928) Psalm: all read across both Offices in one month Lesson (1 st): one chapter from OT read in course Canticle: <i>Te Deum</i> (daily except in Lent) final suffrages removed in 1979 Canticle: <i>Benedicite</i> (full, replaces <i>Te Deum</i> in Lent) Lesson (2 nd): one chapter from NT read in course Canticle: <i>Benedictus</i> , <i>Gloria Patri</i> Apostles' Creed Athanasian Creed (replaces Apostles' on Holy Days) Prayers Bidding ("The Lord be with you...") Kyrie, Lord's Prayer (the "Lesser Litany") Suffrages (fixed daily) Collect of the Day Collect for Peace, Collect for Grace [Anthem in cathedral and collegiate churches only] Final variable Collects (added in 1662) For King, Clergy, People (from <i>The Litany</i>) General Thanksgiving (composed in 1662) Prayer of Chrysostom (from <i>The Litany</i>) The Grace (added to <i>The Litany</i> in 1559, to MP in 1662) [Homily optional, may be after Lessons from 1979 on] The Litany (replaces final Collects on Wed, Fri, and Sun)

Evolution of Evening Prayer

Ancient Pattern	Medieval Breviary (according to Sarum)	Anglican Office (from 1549 onwards)
<p><i>[start of midday fiesta]</i> Prayer at sixth hour Jewish: <i>mincha</i></p> <p>Psalm [Lesson] Kyrie, Lord's Prayer <i>[end of midday fiesta]</i></p>	<p>SEXT (SIXTH HOUR, NOON) Preparation: Lord's Prayer, <i>Hail Mary</i> (silently) Opening preces: Ps 70:1, <i>Gloria Patri</i>, Alleluia Hymn/Anthem Psalm 119:81-128 [Pss. 121, 126], <i>with antiphons</i> Lesson: short reading (<i>capitulum</i>) <i>with responsory</i> Collect of the Day</p> <p>NONE (NINTH HOUR, MID-AFTERNOON) Preparation: Lord's Prayer, <i>Hail Mary</i> (silently) Opening preces: Ps 70:1, <i>Gloria Patri</i>, Alleluia Hymn Psalm 119:129-176, <i>with antiphons</i> Lesson: short reading (<i>capitulum</i>) <i>with responsory</i> Collect of the Day</p>	
<p><i>[end of Roman workday]</i> Evening Prayer Jewish: <i>arvit</i></p> <p>Psalm 51:1</p> <p>[Hymn] Psalm Lesson, in course</p>	<p>VESPERS (EVENING PRAYER AT DUSK) Preparation: Lord's Prayer, <i>Hail Mary</i> (silently)</p> <p>Opening preces: Ps. 70:1, <i>Gloria Patri</i>, Alleluia</p> <p>Psalm: 110-147, <i>with antiphons</i>, read over a week Lesson: short reading (<i>capitulum</i>) <i>with responsory</i> Hymn/Anthem Canticle: <i>Magnificat with antiphon</i>, <i>Gloria Patri</i></p> <p>Prayers Kyrie, Lord's Prayer [Suffrages (<i>variable and only on certain days</i>)] Collect of the Day, <i>preces for dead</i> <i>Salve Regina</i> with variable memorial Collect</p> <p>COMPLINE (NIGHT PRAYER, IMMEDIATELY BEFORE BED) Preparation: Lord's Prayer, <i>Hail Mary</i> (silently) Opening Preces: Ps 70:1, <i>Gloria Patri</i>, Alleluia Psalm: 4, 31:1-6, 91, 134, <i>with antiphons</i> Lesson: short reading (<i>capitulum</i>) <i>with responsory</i> Hymn/Anthem Canticle: <i>Nunc Dimittis with antiphon</i>, <i>Gloria Patri</i></p> <p>Prayers Kyrie, Lord's Prayer Apostles' Creed Preces, <i>Confiteor</i> (Confession), Preces Collect for Aid Against Perils</p> <p><i>Marian antiphon</i></p>	<p>Penitential Rite (<i>added in 1662 to Evening Prayer</i>) Opening sentence (<i>seasonal from 1789 onwards</i>) Exhortation, Confession, Absolution</p> <p>Lord's Prayer (<i>aloud</i>) Invitatory (<i>parallels Morning Prayer, without Ps 95</i>) Opening preces: Ps. 51:1, Ps. 70:1, <i>Gloria Patri</i> Alleluia (<i>response from Ps 113:1 added in 1662</i>) [<i>Phos Hilaron added in 1979 to parallel Venite at MP</i>] Psalm: all read across both Offices in one month Lesson (1st): one chapter from OT read in course</p> <p>Canticle: <i>Magnificat, Gloria Patri</i></p> <p>Lesson (2nd): one chapter from NT read in course</p> <p>Canticle: <i>Nunc Dimittis, Gloria Patri</i></p> <p>Apostles' Creed Prayers Bidding ("The Lord be with you...") Kyrie, Lord's Prayer (the "Lesser Litany")</p> <p>Suffrages (<i>fixed daily, same as from Morning Prayer</i>) Collect of the Day Collect for Peace, Collect for Aid Against Perils [Anthem <i>in cathedral and collegiate churches only</i>] Final variable Collects (<i>added in 1662</i>) For King, Clergy, People (<i>from The Litany</i>) General Thanksgiving (<i>composed in 1662</i>) Prayer of Chrysostom (<i>from The Litany</i>) The Grace (<i>added to Litany in 1559, to EP in 1662</i>) [Homily <i>optional, may be after Lessons from 1979 on</i>]</p>

Excerpt from *The Didache* (c. AD 100), in *The Apostolic Fathers*, tr. by Michael Holmes, 357-61, 365-67.

Explanatory note: the Didache is an anonymous early church “rule,” the most ancient of its kind

Chapter 9 (of the Eucharist). Now concerning the Eucharist, give thanks as follows. First concerning the cup: “We give you thanks, our Father, for the holy vine of David your servant, which you have made known to us through Jesus, your servant; to you be the glory forever.” And concerning the broken bread: “We give you thanks, our Father, for the life and knowledge that you have made known to us through Jesus, your servant; to you be the glory forever. Just as broken bread was scattered upon the mountain and then was gathered together and became one (Matthew 15:32-16:12), so may your church be gathered together from the ends of the earth into your kingdom; for yours is the glory and the power through Jesus Christ forever.” But let no one eat or drink of your Eucharist except those who have been baptized into the name of the Lord, for the Lord has also spoken concerning this: “Do you give what is holy to dogs” (Matthew 7:6).

Chapter 10 (of Post-Communion). And after you have had enough, give thanks as follows: “We give you thanks, Holy Father, for your holy name, which you have caused to dwell in our hearts, and for the knowledge and faith and immortality that you have made known to us through Jesus your servant; to you be glory forever. You, almighty Master, created all things for your name’s sake, and gave food and drink for humans to enjoy, so that they might give you thanks; but to us you have graciously given us spiritual food and drink, and eternal life through your servant. Above all we give thanks to you because you are mighty; to you be glory forever. Remember your church, Lord, to deliver it from all evil and to make it perfect in your love; and from the four winds gather the church that has been sanctified into you kingdom, which you have prepared for it; for yours is the power and the glory forever. May grace come, and may this world pass away. Hosanna to the God of David. If anyone is holy, let him come; if anyone is not; let him repent. Maranatha! Amen.” But permit the prophets to give thanks however they wish.

Chapter 14 (of the Lord’s Day). On the Lord’s own day gather together and break bread and give thanks, having first confessed your sins so that your sacrifice may be pure. But let no one who has a quarrel with a companion join you until they have been reconciled, so that your sacrifice may not be defiled. For this is the sacrifice concerning which the Lord said: “In every place and time offer me a pure sacrifice, for I am a great king, says the Lord, and my name is marvelous among the nations” (Malachi 1:11).

Justin Martyr (c. 100-165), *First Apology* (c. 155), trans. Edward Rochie Hardy in *Early Christian Fathers*, ed. Cyril C. Richardson, 282-288.

Explanatory note: Justin wrote this defense of Christian belief and practice to the Roman Senate. His description of Sunday worship in chapter 67 provides the earliest evidence for a regular pattern of worship in Word and Sacrament which continues to form the foundation of Christian worship today.

Chapter 61 (of Christian initiation). How we dedicated ourselves to God when we were made new through Christ I will explain, since it might seem to be unfair if I left this out from my exposition. Those who are persuaded and believe that the things we teach and say are true, and promise that they can live accordingly, are instructed to pray and beseech God with fasting for the remission of their past sins, while we pray and fast along with them. Then they are brought by us where there is water, and are

reborn by the same manner of rebirth by which we ourselves were reborn; for they are then washed in water in the name of God the Father and Master of all, and of our Savior Jesus Christ, and of the Holy Spirit. For Christ said, “Unless you are born again you will not enter the Kingdom of heaven” (John 3:5).

Chapter 65 (of first Communion). We however, after thus washing the one who has been convinced and signified his assent, lead him to those who are called brethren, where they are assembled. They then earnestly offer common prayers for themselves and the one who has been illuminated and all others everywhere, that we may be made worthy, having learned the truth, to be found in deed good citizens and keepers of what is commanded, so that we may be saved with eternal salvation. On finishing the prayers, we greet each other with a kiss. Then bread and a cup of water and mixed wine are brought to the president of the brethren and he, taking them, sends up praise and glory to the Father of the universe through the name of the Son and of the Holy Spirit, and offers thanksgiving at some length that we have been deemed worthy to receive these things from him. When he has finished the prayers and the thanksgiving, the whole congregation present assents, saying “Amen.” (“Amen” in the Hebrew language means “So be it.”) When the president has given thank and the whole congregation has assented, those whom we call deacons give to each of those present a portion of the consecrated bread and wine and water, and they take it to the absent.

Chapter 66 (of the Eucharist). This food we call Eucharist, of which no one is allowed to partake except one who believes that the things we teach are truth, and has received the washing for the forgiveness of sins and for rebirth, and who lives as Christ handed down to us. For we do not receive these things as common bread or common drink; but as Jesus Christ our Savior being incarnate by God’s word took flesh and blood for our salvation, so also we have been taught that the food consecrated by the word of prayer which comes from him, from which our flesh and blood are nourished by transformation, is the flesh and blood of that incarnate Jesus. For the apostles in the memoirs composed by them, which are called Gospels, thus handed down what was commanded them: that Jesus, taking bread and having given thanks, said, “Do this for my memorial, this is my body;” and likewise taking the cup and giving thanks he said, “This is my blood;” and gave it to them alone.

Chapter 67 (of the Lord’s Day). After these [services] we constantly remind each other of these things. Those who have more come to the aid of those who lack, and we are constantly together. Over all that we receive we bless the Maker of all things through his Son Jesus Christ and through the Holy Spirit. And on the day called Sunday there is a meeting in one place of those who live in cities or the country, and the memoirs of the apostles or the writing of the prophets are read as long as time permits. When the reader has finished, the president in a discourse urges and invites [us] to the imitation of these noble things. Then we all stand up together and offer prayers. And, as said before, when we have finished prayer, bread is brought, and wine and water, and the president similarly sends up prayers and thanksgivings to the best of his ability, and the congregation assents, saying the Amen; the distribution, and reception of the consecrated [elements] by each one, takes place and they are sent to the absent by the deacons. Those who prosper, and who so wish, contribute, each one as much as he chooses to. What is collected is deposited with the president, and he takes care of orphans and widows, and those who are in want on account of sickness or any other cause, and those who are in bonds, and the strangers who are sojourners among [us], and briefly, he is the protector of all those in need. We all hold this common gathering on Sunday, since it is the first day, on which God transforming darkness and matter made the universe, and Jesus Christ our Savior rose from the dead on the same day. For they crucified him on the day before Saturday, and on the day after Saturday, he appeared to his apostles and disciples and taught them these things which I have passed on to you also for your serious consideration.

“Anaphora of Hippolytus” from *Apostolic Tradition*, (c. AD 230), Allistair Stewart-Sykes, PPS 22, 64-66.

Explanatory note: in liturgics, an “anaphora” (from Greek for “to bring back” or “offer,” hence “offering prayer”) is the prayer of consecration over the bread and wine in a service of Holy Communion.

Hippolytus of Rome’s third century Apostolic Tradition contains the earliest extent form of this complete prayer, including the Sursum Corda (Latin for “hearts lifted”) we are familiar with today. This liturgy offers a glimpse into an ancient pattern of Eucharistic devotion on which all modern Communion liturgies, both Eastern and Western, continue to be based.

Let [the Celebrant] say, giving thanks: “The Lord be with you.” And all shall say: “And with your spirit.” “Hearts lifted high.” “We give them to the Lord.” “Let us give thanks.” “It is fitting and right.”

And then [the Celebrant] shall continue: “We give thanks to you God, through your beloved child Jesus Christ, who in the last times, you sent to us as savior and redeemer and angel of your will, who is your inseparable Word through whom you made all things and who was well pleasing to you. You sent him from heaven into the womb of a virgin, and he was conceived and made flesh in the womb and shown to be your Son, born of the Holy Spirit and the virgin. He fulfilled your will and won for you a holy people, opening wide his hands when he suffered that he might set free from suffering those who believed in you. When he was handed over to voluntary suffering, in order to dissolve death and break the chains of the devil and harrow hell and illuminate the just and fix a boundary and manifest the resurrection, he took bread and giving thanks to you he said: ‘take, eat, this is my body which will be broken for you.’ Likewise with the cup saying: ‘this is my blood which is poured out for you. Whenever you do this, you perform my commemoration.’ Remembering therefore his death and resurrection, we offer you bread and cup, giving thanks to you because you have held us worthy to stand before you and minister to you as priest. And we ask that you would send your holy Spirit upon the offering of your holy Church that, gathering [them] into one, you would grant to all who partake of the holy things [to partake of] the fullness of the Holy Spirit, for the confirmation of their faith in truth, that we may praise and glorify you through your Son Jesus Christ, through whom be glory and honor to you, with the Holy Spirit in your church both now and to the ages of ages. Amen.”

The Order of Communion in English Liturgies

medieval Sarum Rite	1549 BCP	1662 BCP	1928 American BCP
<p><i>Priest's preparation</i></p> <p><i>Priest's private preparation:</i> Veni Creator Collect for Purity Vesting Kyrie, Lord's Prayer & Ave Maria Confiteor (Confession) & Pax The Rite Proper Introit Psalm Kyrie Gloria in excelsis Collect of the Day & "Memorial" Collects Epistle Gradual, Sequence, Alleluia Gospel Creed (on major days)</p> <p>Offering of elements with prayers</p> <p>Sursum corda, Preface, Sanctus, Benedictus</p> <p>Prayers of offering and intercession An epiclesis-type petition Institution Narrative Anamnesis, oblation</p> <p>Prayer for Sacrament's benefit to living & dead Doxology Lord's Prayer w/ Embolism Fraction Peace/Pontifical blessing Agnus Dei Commixture</p> <p>Priest's devotions Priest's Communion</p> <p>Postcommunion sentence Postcommunion collect(s)</p> <p>Dismissal Priest's devotions (including Last Gospel) (People are communicated outside Mass after private confession and absolution)</p>	<p>Communicants hand in names Morning Prayer & Litany The Rite Proper Lord's Prayer Collect for Purity</p> <p>Introit Psalm Kyrie Gloria in excelsis Collect of the Day & Prayer for the King Epistle</p> <p>Gospel Creed</p> <p>Sermon Exhortation Offering of alms, bread, and wine</p> <p>Sursum corda, Preface, Sanctus, Benedictus</p> <p>Prayer "for the whole state of Christ's church" Epiclesis Institution Narrative Anamnesis & self-oblation</p> <p>Prayer for Sacrament's benefit to the church Doxology Lord's Prayer</p> <p>Peace "Christ our Paschal Lamb..."</p> <p>General Confession Absolution Comfortable Words Prayer of Humble Access Administration of Communion w/ Agnus Dei</p> <p>Postcommunion sentence Postcommunion prayer</p> <p>Blessing</p>	<p>Communicants hand in names Morning Prayer & Litany The Rite Proper Lord's Prayer Collect for Purity</p> <p>The Decalogue w/ Kyrie-like responses</p> <p>Two collects for the King & Collect of the Day Epistle</p> <p>Gospel Creed Notices Sermon</p> <p>Offering of alms & setting of Table Prayer "for the whole state of Christ's church" Exhortation General Confession Absolution Comfortable Words Sursum Corda, Preface, Sanctus Prayer of Humble Access</p> <p>Short anamnesis & an epiclesis-type petition Institution Narrative</p> <p>Administration of Communion Lord's Prayer</p> <p>Postcommunion prayer (with self-oblation) Gloria in excelsis Blessing</p>	<p>The Rite Proper Lord's Prayer Collect for Purity</p> <p>The Decalogue w/ Kyrie-like responses (or Summary of Law with Kyrie & Collect) Collect of the Day Epistle</p> <p>Gospel Creed Notices (& Bidding Prayer) Sermon</p> <p>Offering of alms, bread and wine Prayer "for the whole state of Christ's church" (Exhortation) General Confession Absolution Comfortable Words Sursum Corda, Preface, Sanctus</p> <p>Institution Narrative Anamnesis & self-oblation Epiclesis Prayer for Sacrament's benefit to the church Doxology Lord's Prayer</p> <p>Prayer of Humble Access (& hymn) Administration of Communion</p> <p>Postcommunion prayer Gloria in excelsis Blessing</p>

The Canon and Administration of Communion from “The Order for the Administration of the Lord’s Supper, or Holy Communion.” The Book of Common Prayer (1662).

Explanatory Note: this order for the latter half of the Service of Holy Communion represents the most mature reform of the rite produced by Archbishop Thomas Cranmer in 1552 (with only modest changes in the 1559 and 1662 BCPs). In his effort to move away from medieval Roman theology about the nature of the Eucharist and to stress the importance of faithful reception by the laity, he has decisively placed the point of emphasis in the rite on reception immediately after the Institution Narrative, where the elevation of the host had occurred in the medieval Mass. Here the uniquely Anglican theology of the Eucharist is most clearly expressed. The American edition of the Prayer Book, from 1789 through 1928, blends this order of service with Cranmer’s earlier version of the rite published in 1549.

**PRAYER FOR THE WHOLE STATE OF CHRIST’S CHURCH
BIDDING TO CONFESSION
GENERAL CONFESSION
ABSOLUTION
COMFORTABLE WORDS
SURSUM CORDA**

Priest. Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Then shall the Priest turn to the Lord’s Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

PROPER PREFACE

Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,

SANCTUS

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

PRAYER OF HUMBLE ACCESS

Then shall the Priest, kneeling down at the Lord’s Table, say in the name of all them that shall receive the Communion this Prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

PRAYER OF CONSECRATION

When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world;

ANEMNESIS and AN EPICLESIS-LIKE PETITION

and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood:

INSTITUTION NARRATIVE

who, in the same night that he was betrayed, (a) took Bread; and, when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he (d) took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this (e) is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

(a) Here the Priest is to take the Paten unto his hands: (b) And here to break the Bread: (c) And here to lay his hand upon all the Bread. (d) Here he is to take the Cup into his hand: (e) And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

ADMINISTRATION OF COMMUNION

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

And the Minister that delivereth the Cup to any one shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more cording to the Form before prescribed: Beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread ; and at [Likewise after Supper, &c.] for the blessing of the Cup. When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

THE LORD'S PRAYER

Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.

OUR Father, which art in heaven...

POSTCOMMUNION PRAYER OPTION 1 (WITH SELF-OBLATION and DOXOLOGY)

After shall be said as followeth.

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

POSTCOMMUNION PRAYER OPTION 2

Or this.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

GLORIA IN EXCELSIS

Then shall be said or sung,

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

THE BLESSING

Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

Session 5: The Anglican Communion and Beyond

“The Chicago-Lambeth Quadrilateral 1886, 1888.” The Book of Common Prayer (1979), pp. 876-878.

Explanatory Note: This document, created to guide ecumenical dialogues, continues for many to represent the “non-negotiables” in these relationships, and was instrumental in forming the Foundational Declarations of the Anglican Church in North America.

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 communion 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 Testament, 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 “Instruments of Unity” of the Anglican Communion

The Archbishop of Canterbury, Primate of All England

The Archbishop of Canterbury (ABC) is the Primate of the Church of England, and has been such since the sixth century AD. As the senior bishop of the “mother” Church of England, he commands a special influence in the global Anglican Communion. Those bishops with whom he is in full canonical fellowship are generally those bishops who can claim full title to the name “Anglican.” He is not, however, a Pope in the Communion; neither he nor the Synod of the Church of England (the highest legislative authority in that church) can dictate terms to the other Anglican Provinces, which are fully autonomous in doctrine and discipline. A common heritage and worship tradition is what binds global Anglicans together. The ABC wields considerable relational influence among the heads of the various national Provinces, among whom he is generally considered *primus inter pares*, “first among equals.” He features prominently in the other Instruments.

The Decennial Lambeth Conference

Established in 1867 to “discuss matters of practical interest, and pronounce what we deem expedient in resolutions which may serve as safe guides to future action” among the growing Anglican Provinces around the world, the Lambeth Conference is the second major Instrument of Unity. Named after Lambeth Palace, the London residence of the ABC, the ABC is the primary convener of the Conference. Every ten years, he issues a formal invitation to all the bishops around the world with whom he considers himself to be in communion. The Conference can issue reports, recommendations, and resolutions to the Communion as a whole, but its decisions are not binding on the participating Provinces.

The Anglican Consultative Council (ACC)

Created by a resolution of the 1968 Lambeth Conference, the ACC is the third Instrument of Unity. Every three years or so, Anglican bishops, clergy, and laity, as elected by their respective Provinces, convene to discuss issues of common concern among the Provinces, provide for ecumenical dialogue with other churches, foster cooperation between the Provinces on issues of mission and discipline, and facilitate the admission of new Provinces into the Communion. The ABC is *ex officio* the President of the Council. The ACC maintains a permanent secretariat in London called the Anglican Communion Office (ACO) which plays a key role in the administration of the other Instruments.

The Primates’ Meeting

First convened in 1979 by ABC Donald Coggan as a forum for “leisurely thought, prayer, and deep consultation,” the meeting of the Primates, or heads of the various national Provinces, is the newest Instrument of Unity. There are currently 38 Primates in the Communion, who are elected within their national Provinces according to each’s own Constitution and Canons. The ABC is *ex officio* the presiding Primate of the Meeting. The relationship of the Primates’ Meeting to the other Instruments is a matter of some debate. Historically, the ACC has “recommended” new Provinces to the Primates for admission to the Communion, but the Primates, like the other Instruments, cannot strictly dictate terms to the other Instruments or to the Provinces of the Communion.

STATEMENT ON THE GLOBAL ANGLICAN FUTURE

Explanatory Note: This document emerged in June 2008 out of a worldwide gathering of Anglican leaders in Jerusalem called GAFCON. It set the stage for the formation of the Anglican Church in North America and the Federation of Confessing Anglicans, to which it belongs.

Praise the LORD!

It is good to sing praises to our God; for he is gracious, and a song of praise is fitting.
The LORD builds up Jerusalem; he gathers the outcasts of Israel. (Psalm 147:1–2)

Brothers and Sisters in Christ: We, the participants in the Global Anglican Future Conference, send you greetings from Jerusalem!

Introduction

The Global Anglican Future Conference (GAFCON), which was held in Jerusalem from 22–29 June 2008, is a spiritual movement to preserve and promote the truth and power of the gospel of salvation in Jesus Christ as we Anglicans have received it. The movement is global: it has mobilised Anglicans from around the world. We are Anglican: 1148 lay and clergy participants, including 291 bishops representing millions of faithful Anglican Christians. We cherish our Anglican heritage and the Anglican Communion and have no intention of departing from it. And we believe that, in God's providence, Anglicanism has a bright future in obedience to our Lord's Great Commission to make disciples of all nations and to build up the church on the foundation of biblical truth (Matthew 28:18–20; Ephesians 2:20).

GAFCON is not just a moment in time, but a movement in the Spirit, and we hereby:

- launch the GAFCON movement as a fellowship of confessing Anglicans
- publish the Jerusalem Declaration as the basis of the fellowship
- encourage GAFCON Primates to form a Council.

The Global Anglican Context

The future of the Anglican Communion is but a piece of the wider scenario of opportunities and challenges for the gospel in 21st century global culture. We rejoice in the way God has opened doors for gospel mission among many peoples, but we grieve for the spiritual decline in the most economically developed nations, where the forces of militant secularism and pluralism are eating away the fabric of society and churches are compromised and enfeebled in their witness. The vacuum left by them is readily filled by other faiths and deceptive cults. To meet these challenges will require Christians to work together to understand and oppose these forces and to liberate those under their sway. It will entail the planting of new churches among unreached peoples and also committed action to restore authentic Christianity to compromised churches.

The Anglican Communion, present in six continents, is well positioned to address this challenge, but currently it is divided and distracted. The Global Anglican Future Conference emerged in response to a

crisis within the Anglican Communion, a crisis involving three undeniable facts concerning world Anglicanism.

The first fact is the acceptance and promotion within the provinces of the Anglican Communion of a different 'gospel' (cf. Galatians 1:6–8) which is contrary to the apostolic gospel. This false gospel undermines the authority of God's Word written and the uniqueness of Jesus Christ as the author of salvation from sin, death and judgement. Many of its proponents claim that all religions offer equal access to God and that Jesus is only a way, not the way, the truth and the life. It promotes a variety of sexual preferences and immoral behaviour as a universal human right. It claims God's blessing for same-sex unions over against the biblical teaching on holy matrimony. In 2003 this false gospel led to the consecration of a bishop living in a homosexual relationship.

The second fact is the declaration by provincial bodies in the Global South that they are out of communion with bishops and churches that promote this false gospel. These declarations have resulted in a realignment whereby faithful Anglican Christians have left existing territorial parishes, dioceses and provinces in certain Western churches and become members of other dioceses and provinces, all within the Anglican Communion. These actions have also led to the appointment of new Anglican bishops set over geographic areas already occupied by other Anglican bishops. A major realignment has occurred and will continue to unfold.

The third fact is the manifest failure of the Communion Instruments to exercise discipline in the face of overt heterodoxy. The Episcopal Church USA and the Anglican Church of Canada, in proclaiming this false gospel, have consistently defied the 1998 Lambeth statement of biblical moral principle (Resolution 1.10). Despite numerous meetings and reports to and from the 'Instruments of Unity,' no effective action has been taken, and the bishops of these unrepentant churches are welcomed to Lambeth 2008. To make matters worse, there has been a failure to honour promises of discipline, the authority of the Primates' Meeting has been undermined and the Lambeth Conference has been structured so as to avoid any hard decisions. We can only come to the devastating conclusion that 'we are a global Communion with a colonial structure'.

Sadly, this crisis has torn the fabric of the Communion in such a way that it cannot simply be patched back together. At the same time, it has brought together many Anglicans across the globe into personal and pastoral relationships in a fellowship which is faithful to biblical teaching, more representative of the demographic distribution of global Anglicanism today and stronger as an instrument of effective mission, ministry and social involvement.

A Fellowship of Confessing Anglicans

We, the participants in the Global Anglican Future Conference, are a fellowship of confessing Anglicans for the benefit of the Church and the furtherance of its mission. We are a *fellowship* of people united in the communion (*koinonia*) of the one Spirit and committed to work and pray together in the common mission of Christ. It is a *confessing* fellowship in that its members confess the faith of Christ crucified, stand firm for the gospel in the global and Anglican context, and affirm a contemporary rule, the Jerusalem Declaration, to guide the movement for the future. We are a fellowship of *Anglicans*,

including provinces, dioceses, churches, missionary jurisdictions, para-church organisations and individual Anglican Christians whose goal is to reform, heal and revitalise the Anglican Communion and expand its mission to the world.

Our fellowship is not breaking away from the Anglican Communion. We, together with many other faithful Anglicans throughout the world, believe the doctrinal foundation of Anglicanism, which defines our core identity as Anglicans, is expressed in these words: *The doctrine of the Church is grounded in the Holy Scriptures and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular, such doctrine is to be found in the Thirty-nine Articles of Religion, the Book of Common Prayer and the Ordinal.* We intend to remain faithful to this standard, and we call on others in the Communion to reaffirm and return to it. While acknowledging the nature of Canterbury as an historic see, we do not accept that Anglican identity is determined necessarily through recognition by the Archbishop of Canterbury. Building on the above doctrinal foundation of Anglican identity, we hereby publish the Jerusalem Declaration as the basis of our fellowship.

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.

The Road Ahead

We believe the Holy Spirit has led us during this week in Jerusalem to begin a new work. There are many important decisions for the development of this fellowship which will take more time, prayer and deliberation. Among other matters, we shall seek to expand participation in this fellowship beyond those who have come to Jerusalem, including cooperation with the Global South and the Council of Anglican Provinces in Africa. We can, however, discern certain milestones on the road ahead.

Primates' Council

We, the participants in the Global Anglican Future Conference, do hereby acknowledge the participating Primates of GAFCON who have called us together, and encourage them to form the initial Council of the GAFCON movement. We look forward to the enlargement of the Council and entreat the Primates to organise and expand the fellowship of confessing Anglicans.

We urge the Primates' Council to authenticate and recognise confessing Anglican jurisdictions, clergy and congregations and to encourage all Anglicans to promote the gospel and defend the faith.

We recognise the desirability of territorial jurisdiction for provinces and dioceses of the Anglican Communion, except in those areas where churches and leaders are denying the orthodox faith or are preventing its spread, and in a few areas for which overlapping jurisdictions are beneficial for historical or cultural reasons.

We thank God for the courageous actions of those Primates and provinces who have offered orthodox oversight to churches under false leadership, especially in North and South America. The actions of these Primates have been a positive response to pastoral necessities and mission opportunities. We believe that such actions will continue to be necessary and we support them in offering help around the world.

We believe this is a critical moment when the Primates' Council will need to put in place structures to lead and support the church. In particular, we believe the time is now ripe for the formation of a province in North America for the federation currently known as Common Cause Partnership to be recognised by the Primates' Council.

Conclusion: Message from Jerusalem

We, the participants in the Global Anglican Future Conference, were summoned by the Primates' leadership team to Jerusalem in June 2008 to deliberate on the crisis that has divided the Anglican Communion for the past decade and to seek direction for the future. We have visited holy sites, prayed together, listened to God's Word preached and expounded, learned from various speakers and teachers, and shared our thoughts and hopes with each other.

The meeting in Jerusalem this week was called in a sense of urgency that a false gospel has so paralysed the Anglican Communion that this crisis must be addressed. The chief threat of this dispute involves the compromising of the integrity of the church's worldwide mission. The primary reason we have come to Jerusalem and issued this declaration is to free our churches to give clear and certain witness to Jesus Christ.

It is our hope that this Statement on the Global Anglican Future will be received with comfort and joy by many Anglicans around the world who have been distressed about the direction of the Communion. We believe the Anglican Communion should and will be reformed around the biblical gospel and mandate to go into all the world and present Christ to the nations.

Jerusalem

Feast of St Peter and St Paul- 29 June 2008

“Article I- Fundamental Declarations of the Province.” Constitution of the Anglican Church in North America.

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, we identify 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 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 Churches, Dioceses and Provinces that hold and maintain the Historic Faith, Doctrine, Sacraments and Discipline of the one Holy, Catholic and Apostolic Church.

Appendix to Session 5: Important Dates in Anglican Realignment

- 1962, 64, 65, and 66: The Episcopal Church (TEC) refuses to try Bishop James Pike for heresy after multiple charges; *Pike denies Incarnation, Trinity, atonement; is an alcoholic; and consulted mediums w/o consequence*
- 1976: 65th General Convention of TEC approves the ordination of women to the presbyterate, initial revision to the Book of Common Prayer, and pastoral provision for homosexual persons.
- 1977: Continuing Church movement founded at the Congress of St. Louis
- 1979: 66th General Convention of TEC resolves that “we believe it is not appropriate for this Church to ordain a practicing homosexual...”
- 1979: consecration of John Shelby Spong as Bishop of Newark, *Spong denies every article of the Creed w/o consequence*
- 1992: Bishop C. FitzSimons Allison (TEC Diocese of South Carolina) does not commune with his fellow bishops (he went public about this in 1999)
- 1997: 2nd meeting of the Anglican Global South (in Kuala Lumpur) issues Statement on Human Sexuality: Bible is “unequivocal and clear”; calls deviations “deeply concerning” and “totally unacceptable”
- 1998: Lambeth Conference Resolution I.10 affirms traditional Christian teachings on sexuality, cites “significance” of Kuala Lumpur statement; Resolution III.6 reaffirms Lambeth 1988 Resolution 18.2a, calling Primates to “intervene” and define “limits on diversity.”
- 2000: AMiA formed with consecration of Chuck Murphy and John Rogers in Singapore by FitzSimons Allison (retired TEC Bishop of South Carolina), Alex Dickson (retired TEC Bishop of West Tennessee), Moses Tay (Primate of South East Asia), Emmanuel Kolini (Primate of Rwanda), and David Pytches (a retired bishop in the Anglican Province of the Southern Cone)
- 2003: Gene Robinson consecrated TEC Bishop of New Hampshire; Lambeth Commission on Communion established; *Primates warn that TEC had “torn the fabric of communion at its deepest level”*
- 2004: (January) Common Cause partnership formed by alliance of nine confessing Anglican bodies in U.S. and Canada; (October) Windsor Report released by Lambeth Commission on Communion, *reaffirms Lambeth I.10, calls for moratorium on ordinations of partnered homosexual people*
- 2005: Primates Meeting in Dromantine, Northern Ireland, *reiterates Windsor Report and asks TEC and ACoC to voluntarily withdraw from ACC until Lambeth 2008*
- 2006: Covenant Design Group established by ABC Williams; CANA formed by Church of Nigeria
- 2006 (June): 75th General Convention of TEC refuses to vote on Resolution D058 affirming the uniqueness of Christ, with one delegate comparing the resolution to the Holocaust
- 2006 (November): Katherine Jefferts Schori elected Presiding Bishop of TEC, initiates lawsuits against departing parishes forcing several dozen out of their buildings
- 2007: Primates Meeting in Dar es Salaam, Tanzania issues communiqué; *TEC rejects “pastoral scheme” of commune, prompting several African provinces to consecrate more bishops for ministry in United States; Diocese of San Joaquin secedes from TEC*

2008: Lambeth boycotted by 300 bishops, GAFCON held, forming FCA and issuing the Jerusalem Declaration; Dioceses of Ft. Worth, Quincy, and Pittsburgh secede from TEC

2009: Primates' Meeting in Alexandria, Egypt; ACC-14 in Jamaica guts §4 of Anglican Covenant on interprovincial discipline

2009: Formation of the Anglican Church in North America; Covenant sent to provinces

2010: Mary Glasspool, partnered homosexual, consecrated as Suffragan Bishop of Los Angeles

2011: Primates Meeting in Dublin, Ireland attended by only 23 of 38 primates

2012: Anglican Covenant rejected by Synod of the Church of England and General Convention of TEC, effectively killing it; ABC Williams announces his retirement

2012: Diocese of South Carolina secedes from TEC after Bishop Mark Lawrence inhibited

2013: GAFCON II held in Nairobi; ACNA Archbishop Duncan serves communion to ABC Welby

2014 (March): the Diocese of South Carolina accepts primatial oversight from the Global South

2014 (September): ABC announces that 2018 Lambeth Conference indefinitely postponed

2014 (October 3): ABC Welby says ACNA is not part of the Anglican Communion

2014 (October 4): Diocese of Northwestern Australia (Church of Australia) declares itself to be in full communion with ACNA

2014 (October 9): New ACNA Archbishop Foley Beach installed by 8 Anglican Communion Primates, welcoming him as "an archbishop *and fellow primate in the Anglican Communion*"; Greg Venables brings personal greetings from Pope Francis

2014 (October 14): ACNA Bishop Bill Atwood invited to co-consecrate new Bishop of West Malaysia, TEC bishops told not to come ("we are not in communion with you, so you cannot participate in the service")

2015 (July): 78th General Convention of TEC approves canon change allowing gay marriage

2015 (August): ABC Welby announces a special meeting of the Anglican Primates in January 2016 to discuss the "crisis" within the Communion; Archbishop Beach invited as a special participant

2015 (October): The Global South invites the Anglican Church in North America into its fellowship as a "full partner province" and seats Archbishop Beach on its Primates' Council; the Diocese of Sydney (Church of Australia) declares itself to be in full communion with ACNA

2016 (January): the Primates gather in Canterbury to discuss the crisis in the Communion. Foley Beach of ACNA is given full voice in the meeting. Primates agree to "consequences" for The Episcopal Church (though not Canada) which removes them from certain functions of the Instruments of Unity for a term of three years. Future date for next Lambeth set in 2020.

2016 (April): delegates from TEC seated with full voice and vote at ACC-16 in Lusaka, Zambia, in apparent defiance of January Primates' meeting "consequences."

2016 (June): Scottish Episcopal Church approves canon change allowing gay marriage

2017 (January): CofE bishops issue report on homosexuality, angers conservatives and liberals alike