

# THE FORM AND MANNER OF MAKING, ORDAINING, AND CON- SECRATING BISHOPS, PRIESTS, AND DEACONS,

## ACCORDING TO THE ORDER OF THE CHURCH OF ENGLAND

1662. The word 'ordaining' and the clause 'according to the Order of the Church of England' were added.

'Consecrating' refers to Bishops; 'ordaining' to Priests; and 'making' to Deacons.

### 1. THE HISTORY OF THE ENGLISH ORDINAL.

The 1549 B.C.P. contained no Ordinal; it was drawn up in the following year by six Bishops, and six other learned men, appointed for the purpose.\* It was mainly an original composition, but followed the lines of the older Pontificals. Of these latter many types have come down to us. In the early Church Ordinations consisted chiefly of prayer and the laying on of hands of the Bishops or Presbyters. There were certain minor orders in connexion with which there was no laying on of hands, and for them the custom of delivering to the candidate something connected with his office seems to have come into use. For instance, in the African Church of the fourth century the sub-deacon received an empty chalice and paten, it being his duty to keep them clean, while the doorkeeper received the keys of the church, etc. Afterwards this custom obtained in the case of the major orders. In the sixth century the Bishops received

\* 'In November, 1549, was passed an Act (3 & 4 Ed. VI. c. 12), ordering the sole use of such an Ordination Service as should be devised by six Bishops and six divines to be appointed by the King, and should be set forth under the Great Seal before April 1, 1550. Parliament rose January 31, 1550. On February 2, 1550, the Council ordered twelve Bishops and learned men to devise a new Ordination book, and on February 28 it was brought to the Council signed by eleven of the twelve, Bishop Heath declining. The names of the rest are unrecorded' (Hole's 'Manual of the Book of Common Prayer,' p. 27).

a pastoral staff and a ring; in the seventh (Council of Toledo, 633), bishop, priest, and deacon, all received appropriate vesture. Later, Orders came to be looked upon as a 'sacrament,' and the custom sprang up of giving to the Priest at his Ordination a paten and chalice, with bread and wine, as the 'matter' of the Sacrament, the form being the words, which of course are not taken from Scripture, 'Receive power to offer sacrifice to God, and to celebrate Masses for the living and for the dead in the name of the Lord.'

It was some such sort of Pontifical, probably that in use at Sarum, which Archbishop Cranmer and his eleven colleagues had before them as they began their work in 1550. In the Ordering of Deacons the old ceremony of investing with a stole was omitted. The candidate was to wear a plain alb, and the Deacon who read the Gospel a tunicle. In the Ordination of Priests an alb was to be worn by the candidate, and the ceremony of delivering the paten and chalice was continued; but the investing with the chasuble, the anointing of the hands, and the blessing of the vestments, were omitted. At the Consecration of a Bishop copes were to be worn both by the candidate and the consecrating bishops, and pastoral staves carried. The new Ordinal satisfied no one, least of all the Reformation party; and in 1551, a commission was appointed to revise it. In the revised form mention was omitted both of alb and tunicle: so also was the delivery of the chalice and paten to the Priest; so also the use of the cope and pastoral staff in the Consecration of Bishops. These customs were comparatively modern, dating from 800 to 1000 A.D. One much older custom was discontinued, that of laying the Bible on the new Bishop's neck, at the moment of Ordination, a custom at least as old as the fourth Council of Carthage (398). This revised Ordinal was made part of the Prayer Book in 1552, and stood unchanged both in 1559 (except for some slight variations of language) and in 1604. In the last revision, 1662, some changes were made:—

- (1) The age of deacons was raised from twenty-one to twenty-three:
- (2) in the Litany 'pastors and ministers of the Church' was changed to 'priests and deacons':
- (3) in the fifth question to candidates for the diaconate the words 'to baptize' were limited by the phrase 'in the absence of the priest':
- (4) a new 'Epistle' (Eph. iv. 7) was inserted in the place of the old alternatives (Acts xx. 17; 1 Tim. iii.), and Matt. ix. 36 became the 'Gospel' instead of Matt. xxviii. 17:

- (5) a second translation of the *Veni Creator* was added:
- (6) to the words 'receive the Holy Ghost' was added 'for the Office and Work of a Priest in the Church of God now committed unto thee by the imposition of our hands':
- (7) the Consecration of Bishops was ordered to take place on some Sunday or holy-day:
- (8) a special Collect and alternative 'Epistle' and two alternative 'Gospels' were added:
- (9) the directions as to the vesture of the bishop-elect were given here for the first time:
- (10) the sentence of consecration was changed, the old form 'Take the Holy Ghost, and remember that thou stir up the grace of God, which is in thee by imposition of hands,' giving place to the present.

Since 1662 there has been no further change. It will be noticed that from the beginning our Reformers retained all that is essential to the rite, and practically all that is really ancient, simply removing, in the interests of simplicity and truth, the accretions of the Middle Ages.

## 2. DIFFERENCES BETWEEN THE ORDINAL IN SAR. MISS. AND THE B.C.P.

In the Roman Use:—

(a) The Bishop celebrates the Mass, vested in amice, alb, cincture, cross, dalmatic, maniple, stole, and chasuble; then the candidates, bearing a folded chasuble on the left arm, and holding in the right hand a candle and a cloth, advance toward his throne. After an address to the people on their right to be consulted\* with regard to the character of those to be admitted to the regimen of the altar, he addresses the candidates on the duties of a priest, 'It is the duty of a priest to offer sacrifice, to bless, to rule, to preach, and to baptize.'

(b) After prayer follows the ceremony of the laying-on of hands. The mitred Bishop, with the clergy present, lay their hands on the head of each one to be ordained, without saying any words at all (*nihil dicens*). After this comes prayer for the benediction of the Holy Spirit, and the infusion of sacerdotal grace.

(c) The Bishop next crosses the stole over the candidate's breast, and puts on him a chasuble, with the words: *Accipe vestem sacerdotalem*, 'Receive the sacerdotal vestment.'

(d) A prayer follows in which it is implored that the newly-

\* This is an interesting recognition of the scriptural right of the whole Church to select its ministry, cf. Acts vi. 3, and the use of the word *χειροτονέω* in Acts xiv. 23 (mistranslated 'ordained' in A.V., R.V. 'appointed').

ordained priest may transform, by an immediate benediction, the bread and wine into the Body and Blood of God's Son, after which the hands of the priest are anointed with oil.

(e) Last comes the crowning ceremony of all, without which any ordination in the teaching of Rome is invalid, the tradition of the instruments, and the priest-making words. A chalice with wine and water, and a paten with an unconsecrated 'host,' are given to the candidate by the Bishop, with the sealing words: 'Receive power to offer sacrifice to God, and to celebrate Mass, both for the living and for the dead, in the name of the Lord. Amen.' (*Accipe potestatem offerre sacrificium Deo, missasque celebrare, tam pro vivis, quam pro defunctis. In nomine Domini. Amen.*) This is the matter and form of a proper and valid ordination, the *res sacramenti* being the making of a priest, and the *signum et forma sacramenti* being the 'tradition of the instruments,' the authoritative words, and the accompanying ceremonies.\*

The contrast between this service and the Ordinal of the Church of England is fundamental.

Not only is the form (*signum sacramenti*) altogether at variance with the Roman practice, but the whole ceremony is subversive of, and a protest against, the Roman doctrine as to the purport of the service (*res sacramenti*).

In the First Ordinal, of 1550, a tradition of the instruments is indeed retained, but it is not the 'tradition of the instruments' of the Roman Pontifical.

'The Bishop shall deliver to every one of them the Bible in the one hand, and the chalice and cup with the Bread in the other hand, and say, Take thou authority to preach the Word of God, and to minister the holy sacraments.'

Here the Bible is given first; afterwards authority is given to administer the sacraments, not to 'offer sacrifice.'

In 1552 the Ordination Service is practically the same as that of 1550, but, in accordance with the Church's intention to remove all things that could be 'mis-taken' to countenance superstition, all tradition of the Holy Communion instruments was omitted, the Bible only being delivered to the ordained. (Abbreviated from Dyson Hague's 'Protestantism of the Prayer Book,' pp. 146-149.)

The Preface to this Service does not touch upon the subject of its revision in any way whatever, and we are led to gather the reason and object of its reform from internal evidence alone. We may represent the reason as briefly this: under the old worship the priest was a sacrificer, and the ceremonies of his

ordination were almost as though he was to be made priest for the mass alone. The mass had in 1549 been changed into a communion, and the ritual which had hitherto been used in ordaining the priest was become altogether untenable.' (Hole, 'Manual of the Book of Common Prayer,' p. 30.)

The first mention of anointing is in the 4th Council of Carthage, in which the rites of Ordination are described; nor was it practised even in Rome in the time of Nicholas I in the ninth century, who remarks that 'Neither priest nor deacons are anointed at their Ordination.' As to the delivery of the vessels, and the accompanying form, Morinus proves that there is no trace of such a ceremony in any ritual for a thousand years after Christ. Yet the Council of Florence declares that the matter or visible sign of priesthood is the delivery of a chalice with wine in it, and that the form is the above. The form 'Receive ye the Holy Ghost'—though there is nothing objectionable in these words, as used in our Ordinal, when properly received—is also novel in its use, not being found in any of the Ordinals for 1200. (Condensed from Blakeney's 'The Book of Common Prayer,' 3rd ed., pp. 633, 634.)

### 3. THE CHRISTIAN MINISTRY.

The preface to the Ordinal, probably written by Cranmer himself, claims that 'it is evident unto all men, diligently reading holy Scripture, and ancient Authors, that from the Apostles' time there hath been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons.' It will be thus seen that the ministry of the Church of England expressly connects itself with the ministry of the New Testament and the Primitive Church. It is necessary therefore to summarize the history and development of the ministry in the Early Church.

As regards the method of Ordination, it is impossible to speak with dogmatic certainty. For example, there is no trace of any ordination of the Apostles, and an 'ordination' which St. Paul and Barnabas underwent at Antioch was plainly conferred in view of a special ministry, and not ministry in general, which both had been fulfilling for some years. However, the instances recorded are sufficient to explain how the example of the Apostles could fairly be claimed for Ordination by laying on of hands with prayer: Acts vi. 6; 1 Tim. iv. 14; v. 22; 2 Tim. i. 6.

So far as the threefold ministry is concerned, it is noteworthy that the Ordinal does not speak of 'ordaining,' but of 'consecrating' bishops, the identity of 'bishops' and 'presbyters' in the N.T. being generally recognized. The three names are all

\* Trent Catechism, Part ii, ch. 7, Q. 10.

Scriptural, but the N.T. lists of ministries, 1 Cor. xii. 28, and Eph. iv. 11, do not contain any of them, the systematic arrangement of the ministry in a threefold order being obviously a later development.\*

**Deacons.** The seven who were ordained (Acts vi. 6) to relieve the Apostles are not called 'deacons' except in the paginal and capitular headings of A.V. Indeed, the abstract noun 'diaconate' is used twice in the passage, but of 'the daily *ministration*,' and of 'the *ministry* of the word,' showing that to call the seven 'deacons' is an anachronism.

They are spoken of as 'the seven' (Acts xxi. 8), so that their office was obviously unique. They did not all confine themselves to the relief work to which they were appointed; St. Stephen and St. Philip were both Evangelists. Later on others, who received the name 'deacons' (Phil. i. 1; 1 Tim. ii. 8 ff.) were appointed to do unspecified ministerial work. In later days the deacon of a particular Church, or Bishop, is found to be a personage of some importance, corresponding perhaps to the later Archdeacon. The young men (*νεώτεροι*) of Acts v. 6-10 have been conjectured to correspond to our deacons (*διάκονοι*), on the analogy of 1 Pet. v. 1-5, where the 'younger' are placed in contrast with the 'elders.'—The 'deacon' of the Pastoral Epistles was obviously an inferior order of minister, the Bishop being the superior, and St. Paul's language suggests that a deacon might expect to be promoted (1 Tim. iii. 13).

**Priests, or Presbyters.**† The two words are etymologically one, and mean 'elder,' from the Greek *πρεσβύτερος*. We are definitely told that elders were 'appointed' (*χειροτονέω*, A.V. 'ordained,' R.V. 'appointed') by Barnabas and Paul in Acts xiv. 23. They are mentioned in connexion with several Churches: Acts xv. 6; xx. 17; xxi. 18; cf. 1 Tim. v. 22.

**Presbyters and Bishops.** The word 'bishop' (*ἐπίσκοπος*) means 'overseer.' In the N.T. nowhere are bishops and presbyters mentioned together. In Phil. i. 1 and in 1 Tim. iii. 1-8, bishops and deacons are mentioned, and not presbyters, where the omission cannot be intended to exclude them. In Acts xx. 17 presbyters are mentioned, and later on in the same chapter (ver. 28) are called 'bishops,' R.V. (A.V. 'overseers'). In Titus i. 5-8 Titus is bidden to ordain 'elders,' and St. Paul proceeds to guide him in his choice by describing the qualifications of 'bishops.' In 1 Pet. v. 1-3 St. Peter commits to the

presbyters the oversight (episcopacy\*) of the flock. From this it is perfectly clear that in the N.T. bishops and presbyters do not represent distinct orders. The most that can be said is that to some presbyters, perhaps to all, there was given the office of superintendence; some presbyters, if not all, were bishops. There were in N.T. times some exercising higher functions, viz. the Apostles themselves, Apostolic men like Barnabas and Silas, and delegates of an Apostle, like Timothy and Titus. This is practically the New Testament position, but in the sub-Apostolic age the Episcopal office, more as we understand it, came into being. Either the Christian communities modelled their ministry upon heathen institutions (Hatch), or Episcopacy sprang from below, the Bishop being *primus inter pares* of the Presbyters (Lightfoot), or it came from above, the Bishops being the successors of the Apostles (Gore), or, possibly, it arose from the union of these two latter ideas. Bishop Lightfoot's view seems to accord best with the history of the Early Church.

The attitude of the Church of England as a whole towards non-episcopal Churches has varied considerably under conflicting circumstances, but the general trend is clear. In its formularies, while it carefully expresses its belief in apostolic sanction of episcopacy, cf. Preface to Ordinal, it as carefully avoids any definition of Church which might 'unchurch' the non-episcopal reformed communions on the Continent and in Scotland, cf. Article XIX. With this conservative yet inclusive position agree the acts and words of authoritative exponents of the teaching of the Church of England. Hooker (*Eccles. Pol.*, III. vi. 16) says: 'Although I see that certain Reformed Churches—the Scottish especially and French—have not that which best agreeth with the Sacred Scripture—I mean the government that is by bishops, inasmuch as both those Churches are fallen under a different kind of regimen; which to remedy it is for the one altogether too late, and too soon for the other during the present affliction and trouble; this their defect and imperfection I had rather lament in such case than exagitate, considering that men, oftentimes without any fault of their own, may be driven to want that kind of polity or regimen which is best, and to content themselves with that which either the irremediable error of former times or the necessity of the present hath cast upon them.' Consistently with this attitude refugees of the *Église Réformée* found countenance in England as early as 1550, and the crypt of our Metropolitan Cathedral has been and is still used for divine

\* For further information, see p. 507.

† For the meaning of the word 'priest' in the B.C.P. see pp. 515 ff.

\* The phrase, 'taking the oversight' (R.V. 'exercising the oversight'), is omitted by Westcott and Hort.

worship by that Church. Nor was this merely the policy of a section of the Church, however large. Cosin and Overall, whose known opinions have been calculated to win them the accusation of overstating rather than understating the case for episcopacy, were under no doubt as to the ecclesiastical validity of the Reformed Churches. Cosin bids an anxious inquirer, travelling in France, communicate with the Église Réformée and not the Roman Church; Overall was willing to admit to an English benefice one who had been ordained by the Presbytery at Leyden.

## THE PREFACE

### 1. REVIEW OF ITS CONTENTS.

This, which was appended to the Ordinal in 1550, was almost certainly written by Cranmer himself. It deals with the following subjects:—

(1) **The Three Orders dating from the Apostolic Time.**

(2) **The Age of Admission to the Three Orders.** The old Canon law demands that the Priest shall be thirty, but permits twenty-five. The Deacon was to be at least twenty-four. The Bishop in the *Apostolic Constitutions* must be fifty, but quite soon it was reduced to thirty. The Roman Church, according to the Council of Trent, demands twenty-five and twenty-three for Priest and Deacon respectively; the Greek Church, thirty and twenty-five. In our first English Ordinal twenty-one was prescribed for the Deacon—it is still the rule in the American and Scottish Churches—and twenty-five for the Priest. By the canons of 1604 the present ages of twenty-four and twenty-three were fixed. Since then there has been no change, save that by an Act of Parliament of George III the Archbishop of Canterbury may grant a special licence to a person under twenty-three for Ordination as Deacon. The licence may only be granted on account of extraordinary ability or some other sufficient reason, and no exception is permitted in the age of the candidate for the priesthood.\*

(3) **Character and Qualifications.** The modern Bishop's examination is based on a very ancient practice. It was the business of the Bishop to discover whether the candidate was of the canonical age, of sufficient knowledge, and of virtuous conversation. 'Virtuous conversation' involved not only careful

\* 'But an Act of Parliament in 1804 (44 Geo. III. c. 43) enforcing the rule without naming any exception might make the legal value of such a dispensation doubtful' (Bishop Barry's 'Teacher's Prayer Book,' p. 453).

inquiry into character, but the concurrence of the laity. The old requirements still hold good: a baptismal certificate, and sometimes a birth certificate, are needed to prove age: 'Letters Testimonial' from competent clergy are required; and a document called *Si Quis* has to be read in the Church of the parish in which the candidate is resident, in order to give the laity an opportunity of objection. A similar opportunity is given at the Ordination Service itself; the intellectual test is, of course, the examination conducted by the Bishop's Chaplains.

(4) **Time and Place.** Ordination is to take place in Church, and on a Sunday or a holy-day, 'at the times appointed in the Canon.' These appointed times are referred to as the Ember days, in connexion with the occasional prayers to be used in the daily office. They are called in the Calendar the 'Ember days at the four Seasons.' They were originally arranged as Fast days in connexion with the four seasons, but by decree of the Council of Placentia in 1095 it was arranged that Ordination should take place on the Sundays following them. The Ember days are the Wednesday, Friday, and Saturday after the First Sunday in Lent, after Whitsunday, after September 14 (formally observed as Holy Cross Day), and after December 13 (the Feast of Saint Lucy).

## 2. STRUCTURAL DISPLAY.

## I. THE THREEFOLD ORDER OF THE MINISTRY.

1. *Traceable to Apostolic times, always reverently esteemed.*

It is evident unto all men diligently reading holy Scripture and ancient Authors,  
 that { from the Apostles' time

that { there have been { these orders of ministers in Christ's Church,  
 { Bishops, Priests, and Deacons,  
 which offices were evermore had in such reverent estimation,  
 that no man might presume to execute any of them,

except he were, { first called, tried, examined, and known to have such qualities  
 { as were requisite for the same; and  
 { also by public prayer, with imposition of hands, were approved and admitted thereunto  
 by lawful authority.

2. *Its consequent retention in the Church of England.*

And therefore, { to the intent that these orders may be continued, and  
 { reverently used and esteemed in the Church of England;  
 { No man shall be accounted or taken  
 { to be a lawful Bishop, Priest, or Deacon in the Church of England,  
 { or suffered to execute any of the said Functions,  
 { except he be called, tried, examined, and admitted thereunto,  
 { according to the Form hereafter following, or hath had formerly  
 { Episcopal Consecration, or Ordination.

## II. RULE AS TO THE AGE OF BISHOPS, PRIESTS AND DEACONS.

And none shall be admitted a Deacon, except he be Twenty-three years of age, unless he have a Faculty.  
 And every man which is to be admitted a Priest, shall be full four and twenty years old.  
 And every man which is to be ordained or consecrated Bishop, shall be fully thirty years of age.

## III. RULE TO THE ORDAINING OF DEACONS.

And { the Bishop { knowing either by himself, or by sufficient testimony,  
 { any person to be a man of virtuous conversation, and without crime, and  
 { after examination and trial,  
 { finding him { learned in the Latin Tongue, and  
 { sufficiently instructed in holy Scripture,  
 { at the times appointed in the Canon, or else on urgent occasion,  
 { upon some other Sunday or Holy-day, in the face of the Church  
 { admit him a Deacon, in such manner and form as hereafter followeth

## 1st Paragraph.

## 3. EXPOSITION OF PREFACE.

1552. It is requisite that no man (not being at this present Bishop, Priest, nor Deacon) shall execute any of them except he be called, tried, examined, and admitted, according to the form hereafter following.

1662. No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination.

### Bishops, Priests, and Deacons.

The testimony to the existence of Episcopal rule from the second century onwards, is clear and decisive, cf. Epistles of Ignatius, c. 110-120: 'Ad Philad.' 8. 10; 'Ad Trall.' 3. 7; 'Ad Eph.' 4. 5; etc. Irenaeus, c. 180, dwells upon the succession of the Bishops from the Apostles, as the great guarantee of the identity of the existing doctrine of the Church with that of the Apostles themselves: 'Adv. Hær.' iii. 2, 3; iv. 26, 33. Moreover, Tertullian, c. 200, speaks of St. John as the founder of the Episcopal succession in the Churches of Asia: 'Adv. Marc.' iv. 5; and of Priests and Deacons baptizing only with the authority of the Bishops ('De Bapt.' c. xvii.) These three writers plainly considered Episcopacy to be a normal accompaniment of continuous Church life in the fullest sense. (See 'Prayer Book Commentary for Teachers and Students,' p. 174.)

In the Church of Rome there are seven orders, divided into two groups, viz. :—

1st. **The Greater Orders, *ordines majores***: Priest, Deacon, and Sub-deacon, the Bishop ranking as a superior Priest.

2nd. **The Minor Orders, *ordines minores***.

1. Porter, 'ostiarium,' *πυλωρός*. His duty is to open and close the church doors, to prevent the entry of unbelievers, and guard the approach to the Altar at the time of Mass. He also takes care that the division of the sexes is observed in church time, and keeps order.
2. The Reader, 'lector,' *ἀναγνώστης* or *ψάλτης*. His duty is to read the Lessons, to guard the Church books, and bless the bread and new fruits. He also has charge of the sacristy.
3. The Exorcist, *ἐξορκιστής*. His duty is to exorcise devils from the bodies of the possessed, and for this purpose he is provided with a book of exorcisms when ordained. He also warns non-communicants to give place to those who are approaching the Altar, and furnishes water for the celebrant.
4. The Acolyte (Acolyth), *ἀκόλουθος*, 'ceroferarius,' the taper-bearer, who lights the Church lamps, and furnishes the celebrant with the cruets of wine at Mass.

**2nd Paragraph.**

1552. And none shall be admitted a Deacon, except he be xxi. years of age at the least. And every man which is to be admitted a Priest, shall be full xxiii. years old.

1662. And none . . . except he be Twenty-three years of age, unless he have a Faculty. And every . . . Priest, shall be full four and twenty years old.

In 1662 the Preface was altered to correspond with Canon xxx of 1604.

In the early Church the general rule was, that neither Bishops nor Priests might be ordained under thirty years of age, nor Deacons under twenty-five. That these were the ages fixed both by Civil and Canon Law may be seen from Justinian's 'Novellæ Constitutiones' (123, c. 14), the Councils of Agde A.D. 506 (c. 16), Carthage (third) A.D. 397 (c. 4), Constantinople 'in Trullo' A.D. 629 (c. 14), Toledo (fourth) A.D. 693 (c. 19). But the ages of Ordination have varied considerably at different times, except in the case of Bishops. (See 'Prayer Book Commentary,' p. 181.)

**3rd Paragraph.**

1552. And the Bishop knowing, . . . may upon a Sunday or Holyday, in the face of the Church admit him a Deacon, in such manner and form as hereafter followeth.

1662. And the Bishop knowing, . . . may at the times appointed in the Canon, or else on urgent occasion, upon some other Sunday or Holyday, in the face of the Church admit him a Deacon, etc.

**The Canon.**

The words 'may at the times appointed in the Canon, or else on urgent occasion' were added in 1662. The 31st canon lays it down 'that no Deacons or Ministers be ordained and made, but only upon the Sundays immediately following *Jejunia quatuor temporum*, commonly called the Ember Weeks, appointed in ancient time for prayers and fasting.'

'It would appear, however, that the Ember Seasons were established first and independently, and that the solemnity previously attaching to them caused them to be selected as periods for Ordinations. No trace of the connexion can be found before the time of Pope Gelasius (492-6), who in a letter to the Bishops of Southern Italy fixes those times for the Ordination of Presbyters and Deacons (Ep. ix. c. 11 in *P.L.* lix. 52).' (Hole's 'Manual of the Book of Common Prayer,' p. 137.)

## THE FORM AND MANNER OF MAKING OF DEACONS

### 1. ANALYSIS AND HISTORICAL NOTES.

(The date is 1552 unless otherwise stated.)

#### I. Introductory Part.

1. Morning Prayer.
2. Sermon.
3. Presentation by the Archdeacon and final 'Si Quis.'
4. Litany with special suffrage.
5. Commendation of the Candidate to the Prayers of the Congregation.

#### II. Holy Communion and Ordination.

1. Communion Office to end of the Epistle.
  - (1) The Collect, altered 1662.
  - (2) The Epistle, 1 Tim. iii. 8-13 or Acts vi. 2-7.
2. The Examination of the Candidates and Address respecting the Deacons' duties, altered 1662.
3. The Ordination of the Candidates.
  - (1) Imposition of Hands.
  - (2) First Formula of Ordination.
 

Giving the authority to execute the office of Deacon.
  - (3) Delivery of the New Testament.
  - (4) Second Formula of Ordination.
 

Giving the authority to read and preach the Gospel in the Church of God.
4. Continuation of the Communion Office.
 

From the Gospel, Luke xii. 35-38 (1662), to *Gloria in Excelsis*.

#### III. Concluding Part.

1. Prayer for the newly ordained Deacons. 1662.
 

'Almighty God, giver of all good things.'
2. The Collect, 'Prevent us, O Lord.' 1662.
3. Benediction (printed in full 1662).



## 2. EXPOSITION.

**The Title.** In 1662 the word 'making' was substituted for 'ordering.'

**Preliminary Rubrics.**

**1st Rubric.** In 1662 some slight verbal changes were made.

**2nd Rubric.**

1552. After the exhortation ended, the Arch-deacon or his Deputy shall present such as come to the Bishop to be admitted, saying these words.

1662. First, the Arch-deacon or his Deputy shall present unto the Bishop (sitting in his chair, near to the holy Table) such as desire to be ordained Deacons; (each of them being decently habited) saying these words.

**Archdeacon.** A very old office in the Church, first heard of at the Council of Carthage, 398.

**Presentation by the Archdeacon and final 'Si Quis.'**

In the second rubric after 'Brethren, if there,' etc., in 1662 'Clergy' was substituted for 'Clerks,' and 'sing or say' for 'say or sing,' and 'with the Prayers, as followeth' for 'as followeth with the Prayers.'

**The Litany.** 16th Suffrage, Sar. Pont. The Litany in Sar. Pont. was different from that in B.C.P.

1552. That it may please thee, to keep Edward the Sixth, thy servant, our King and Governor (tenth Suffrage).

1662. That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant Charles, our most gracious King and Governor.

1552. All Bishops, Pastors and Ministers of the Church (thirteenth Suffrage).

1662. 'Priests and Deacons' substituted for 'Pastors and Ministers of the Church.'

1552. That it may please thee to bless these men, and send thy grace upon them, that they may duly execute the office now to be committed unto them, to the edifying of thy Church, and to thy honour, praise and glory (fourteenth Suffrage).

1662. This special Suffrage was verbally altered.

**Rubric before the Collect 'Almighty God, who,' etc.**

1552. This rubric with some slight difference stood after the Collect.

**The Collect before the Epistle.** Sar. Pont. (greatly altered).

**The Epistle.**

1552. 1 Tim. iii. 8-16, 'Great Bible.'

1662. 1 Tim. iii. 8-13, A.V.

This passage points out the moral standard to which Deacons and their families ought to conform.

**The Alternative Epistle.** Acts vi. 2—'Great Bible' 1552, A.V. 1662. This passage describes the election and ordination of 'the seven.'

[The Oath of the King's Sovereignty\* (1552 called 'The Oath of the King's Supremacy'). 1662. Much curtailed. It was altered in form by 1 Wm. & Mary c. 8.†

The present form of clerical subscription is printed from an Act of 1865, amending the provisions of the Acts of Uniformity. It requires assent to the Thirty-nine Articles, and to the Book of Common Prayer, and of the Ordering of Bishops, Priests and Deacons. It runs as follows:—'I believe the doctrine of the Church of England as therein set forth to be agreeable to the Word of God, and in Public Prayer and the administration of the Sacraments, I will use the Form in the said Book prescribed and none other, except so far as shall be ordered by lawful authority.' This oath is now taken before the Service.]

**The Examination of the Candidates.**

The seven questions deal with (1) the inward calling by the Holy Spirit, (2) the outward calling by the Church, (3) faith in Holy Scripture, (4) the ministry of the same, (5) specified Diaconal duties, (6) consistency of daily life, (7) loyalty to ecclesiastical superiors. This examination takes the place of the statement of the Sarum Pontifical that the Deacon must minister at the Altar, read, Baptize and preach.

1662. In the fifth question the words 'in the absence of the Priest to Baptize' were substituted for 'to Baptize' 1552, and a few other minor changes made.

**Rubric before the Ordination.**

1662. The words 'humbly kneeling before him' were added.

Note that in the admission to the order of Deacons the laying on of hands is by the Bishop alone.‡

\* For the text of these, see pp. 591, 2.

† The order form xiv. Caroli II runs: 'I-A.B. Do hereby declare my unfeigned assent and consent to all and everything contained and prescribed in and by the Book instituted, the Book of Common Prayer.

‡ *Manus autem impositio non sicut baptismus repeti non potest. Quid est enim aliud nisi oratio super hominem?* (Augustine, *De Bapt.*, c. Donat. iii. § 21).

The laying on of hands in Ordination\* expresses the bestowal of two quite distinct gifts:—

1. Ministerial *Authority* conferred by the Church through its appointed delegate or delegates.
2. Ministerial *Grace*, conferred by God, and depending upon the reality of the divine calling of the ordinand. The dependence is taught in 1 Tim. iv. 14, and 2 Tim. i. 6 (whether both refer to the same occasion or not). †

**First Charge, or Formula of Ordination.** 1552. Sar. Pont. somewhat similar.

This gives the authority to execute the office of a Deacon.

**The Rubric before the Second Formula of Ordination.** 1552.

The delivery of the New Testament to the Candidate seems to be peculiar to the English Service.

**Second Charge, or Formula of Ordination.**

1552. Take . . . if thou be thereunto ordinarily commanded.

1662. Take . . . if thou be thereto licensed by the Bishop himself.

This gives the authority to read, and conditionally to preach the Gospel in the Church of God. Until the Reformation the stole was placed over the left shoulder of the candidate, with the words 'Receive the stole of immortality.'

**Rubric before the Gospel.** 1552.

In 1662, 'the Gospel' was substituted for 'the Gospel of that day.'

**The Gospel.** Luke xii. 35-38. 1662.

1552. 'The Gospel of that day' was for the Sunday or holy day on which the Ordination was held.

**The Rubrics before the Special Collects.** 1552.

The first rubric directs that 'the Bishop proceed in the Communion,' and 'all that are Ordered' are to 'receive the Holy Communion the same day with the Bishop.'

**Prayer for God's special grace upon the newly ordained.** 1552.

Sar. Pont. somewhat similar.

There was a similar Collect in the Pontifical of Egbert.

**Prayer for direction and success in all our undertakings.** 1662.

\* The laying-on of hands upon ministers was not confined to Ordination. cf. Acts xiii. 3, where appointment to a special work, and not to the ministerial office, was accompanied by the rite.

† The mechanical theory of a bestowal of grace without regard to the spiritual condition of the candidate, is as contrary to the Holy Scriptures in this connexion as in the case of the Sacraments.

**Benediction.**

1552. Appointed by a former rubric to be said, but not printed.

1662. Printed in full.

**Final Rubric.**

1662. 'For the space of a whole year' was substituted for 'For the space of a whole year at the least.'

1662. The concluding words of the Rubric, beginning with 'at the times appointed in the Canon,' were added.

## THE FORM AND MANNER OF ORDERING OF PRIESTS

THE TABLE COMPARING 'THE FORM OF ORDERING PRIESTS,' 1552, WITH 'THE FORM AND MANNER OF ORDERING OF PRIESTS,' 1662

	1662.		1552.
1	The Morning Prayer.	2	The Exhortation.
2	The Sermon.	5	The Ante-Communion Service ending with the Gospel.
3	The Presentation of the Candidates.	5b	The Epistle, Acts xx. 17-35; or 1 Tim. iii. 1-end.
4	The Litany and Suffrages.	5c	The Gospel, Matt. xxviii.; or John x. 1-16; or John xx. 19-23.
5	The Ante-Communion Service, ending with the Gospel.	10b	The <i>Veni Creator</i> (2nd Version).
5a	Special Collect.	3	The Presentation of the Candidates having plain Albs.
5b	The Epistle, Eph. iv.	5a	The Collect, being a prayer for the Candidates. [The Administration of the Oath concerning the King's Supremacy.]
5c	The Gospel, Matt. ix. or John x. [The Oath]	6	The Bishop's Address.
6	The Bishop's Address.	7	The Examination of the Candidates.
7	The Examination of the Candidates.	8	The Bishop's Prayer for the Candidates.
8	The Bishop's Prayer for the Candidates.	9	The Silent Prayer of the Congregation.
9	The Silent Prayer of the Congregation.	12	The Ordination of the Candidates.
10	The <i>Veni Creator</i> . (a) 1st Version. (b) 2nd Version.	13	The Remainder of the Communion Service.
11	Thanksgiving followed by Prayer.	14	Prayer for the newly-made Priests.
12	The Ordination of the Candidates.	16	The Benediction (not printed in full).
13	The Remainder of the Communion Service.	4	N.B.—The last Rubric implies that the Litany is said in this Office, but does not state the place where it is to be used.
14	Prayer for the newly-made Priests.		
15	The Collect 'Prevent us.'		
16	The Benediction.		

### Excursus on the Use of the Word 'Priest' in B.C.P.

Despite the ambiguity of the word 'priest,' etymologically meaning 'elder,' but in common use '*sacerdos*,' 'offerer of sacrifices,' it might have been thought that the significant changes in the Ordinal, and the careful removal of all mention of sacerdotal functions and appliances, such as 'sacrifice' and 'altar,' would have effectually disposed of anything uncertain in the Anglican use of the word. However, claims are still put forward for associating a sacerdotal idea with the word in B.C.P.

1. It is contended that the Preface to the Ordinal, with its appeal to the fact that the three Orders have been in the Church 'from the Apostles' time,' and its declared intention to continue them in the Church of England, is confessedly, to be used for the making of just such bishops, priests, and deacons, as had always been made . . . the same powers conferred, the same functions executed' (*Treatise on the Bull Ap. Cur. S.P.C.K.*, p. 38).

The fallacy in this reasoning becomes clear when account is taken of what was the status of the priesthood 'from the Apostles' time.' There is no uncertain sound in Holy Scripture; the Greek is free from the ambiguity of the English tongue, and it is universally admitted that the word for an offerer of sacrifices is never used of the Christian ministry. Nor is this evidence so negative as that bare statement may seem to be. The word *ιερεύς*, Heb. *cohen*, A.V. 'priest,' is common in the N.T. It is used of Christ, Ep. Heb. *passim*: of the Jewish priesthood whenever mentioned: and of the whole mystical 'Body of Christ.' On the other hand, though there are two lists of N.T. ministerial functions, 1 Cor. xii. 28, Eph. iv. 11, though the three Pastoral Epistles are mainly devoted to ministerial duties, and though numberless references occur throughout the Acts and Epistles, that word is never used of the ministry. That eloquent silence is not broken but intensified by the fact that in Rom. xv. 16: 'that I should be the minister (*λειτουργόν*) of Jesus Christ to the Gentiles, ministering (*ιερουργούντα*) the Gospel of God, that the offering up (*προσφορά*) of the Gentiles might be acceptable': St. Paul draws his metaphor from sacrificial terms, yet, in describing his office, refrains from using the sacrificial word *ιερεύς*, substituting for it *λειτουργός*, which is free from any possible misunderstanding.

The sub-apostolic period is equally decisive: 'it is only toward the end of the second century that sacerdotal terms begin to be regularly applied to the clergy,' Gore: *Church and Ministry*, p. 196. It might fairly be contended that this statement falls short of the truth: for when terms capable of a sacerdotal

construction became common, 'Presbyter' was still the recognized designation, and all other names could only be understood metaphorically. As Lightfoot points out (*Commenary on Philippians*, p. 244), 'The very absence of a word for a sacrificing priest as distinct from a presbyter, an absence in French and German, as well as in English, demonstrates that in the original establishment of the Christian Ministry in those countries, the sacerdotal idea was imported, and not original.' Be the period before the introduction of that idea but a few years, there is an acknowledged break, and the continuity of the priesthood 'from the Apostles' time' is not a continuity of sacerdotalism, but of ministry. What our Reformers meant by the continuity may be gathered from the following passage from Fulke's *Defence of the English Translations* (1583), p. 251: 'we may lawfully wish that both Chrysostom and other ancient writers had kept that distinction of terms, which the Apostles and Evangelists did so precisely observe.'

2. The use of the word *sacerdos* in Latin Versions of B.C.P. has not infrequently been cited. Those who are acquainted with the history of such versions, and their worthlessness as translations (see Blakeney, pp. 182 ff.), were surprised to find in the reply of the late Archbishops to the Pope's condemnation of Anglican Orders (p. 27) the following: 'Nor indeed do we avoid the term *sacerdos* and its correlatives, either in the Latin edition of "the Book of Common Prayer, or of the Ministry of the Sacraments as administered in the Church," published in 1560, in the reign of Elizabeth, nor in other documents written in Latin.' But Lathbury says (*History of Prayer Book*, p. 61): 'the book of 1560 by no means gives an accurate view of the Book of common Prayer of this reign,' and Strype tells us that it was rejected at Cambridge as 'the Pope's dreggs.' As for the 'other documents' the use of *sacerdos* in Art. XXXI describes the 'priest' who offers Mass, while in the title of the next Article, asserting the right of clergy to marry, seeing that the Article begins to enumerate *episcopi, presbyteri, et diaconi*, if any pressure is placed upon the word as here used, deacons are *sacerdotes*! The fact is that the Latin use in such places is worthless for the argument.

3. A more weighty argument is tendered in the same Archbishops' reply, in a sentence immediately following the above quotation: 'That this (use of *sacerdos* in Latin B.C.P.) was not done without intention appears from the fact that in our translations of the Bible published in the sixteenth century the word *ιερεὺς* is rendered by 'priest' (the word which is always used in the Anglican Ordinal, and very often in the Communion

Office and elsewhere), while *πρεσβύτερος* is translated "elder." This confusion of usage, due simply to the absence of a word for *ιερεὺς*, was fortunately so subjected to attack at the time, that we are not at a loss for authoritative answers to this argument. The Roman Communion roundly abused the English Church for translating *πρεσβύτερος* by 'elder' in the Bible, and the Puritans found fault with the retention in B.C.P. of the word 'priest.' Two typical replies, one to either objection, will suffice. Fulke, *Defence of the English Translations*, carries the war into the opponent's camp, saying: 'you corruptly translate *sacerdos* and *presbyter* always, as though they were all one, a *priest*, as though the Holy Ghost had made that distinction in vain, or that there were no difference between the Priesthood of the New Testament and the Old.' Whitgift replies to the Puritan Cartwright, on the other side: 'the very word itself ("priest"), as it is used in our English tongue, soundeth the word *presbyter*. As heretofore use hath made it to be taken for a sacrificer, so will use now alter that signification, and make it to be taken for a minister of the Gospel.\* The Scripture translation, therefore, is defended on the ground that *sacerdos* must be distinguished from 'presbyter' in the N.T., the B.C.P. retention of 'priest' is defended on the ground of its etymological meaning. Whitgift's hope of rescuing the word 'priest' has been falsified, but what he took it to mean is clear enough.

4. A further effort to retain some notion of *sacerdotium* in connection with the N.T. priesthood has obtained much recognition of late, and that by many who are confessedly opposed to sacerdotalism. The argument is that since all the redeemed are 'priests' (*ιερεῖς*, Rev. i. 6; v. 10), and the whole Church a 'priesthood' (*ἱεράτευμα*, 1 Pet. ii. 5, 9), it is legitimate to attribute a priestly position to the ministry, as representing the priesthood of the Church. This reasoning is attractive, and finds a double welcome as both reconciling the absence of sacerdotalism in B.C.P. with the early use of sacerdotal terms, and also seeming to provide a *via media*, a flag of truce held out to the warring conceptions claiming exclusive right to exist in the Church of England. Moreover it is built in part upon genuine scholarship, which has shown that neither the Hebrew *cohen*, the Greek *ιερεὺς*, nor the Latin *sacerdos*, has any necessary etymological connection with sacerdotalism in its modern sense. Historical support, too, is not wanting; such terms as are now under consideration were freely used in the third century, without any such connotation as is now supposed to be inseparable from them. So widespread a teaching,

\* These quotations are taken from Dimock: *Doctrine of Sacerdotium*, pp. 77 ff., where this point is fully considered.

uttered in the sacred name of charity, and claiming scholarly and historical support, needs a careful examination.

(1) The following words of Lightfoot (*Commentary on Philipp.*, p. 264) constitute a serious gravamen against all such theories: 'It might have been better if the later Christian vocabulary had conformed to the silence of the Apostolic writers, so that the possibility of confusion would have been avoided.' In other words the possibility of interpreting the early use of sacerdotal phraseology in a sound sense, far from justifying the reintroduction of such terms, condemns it as unnecessary, unscriptural, and fraught with perilous confusion of thought.

(2) Such confusion may obscure divisions: it cannot heal them. 'All cats are grey in the dark,' but unanimity purchased at the expense of light is not unity. The differences are not verbal, but real, and the attempt to assert agreement by using the same terms with a different connotation is as futile as it is dishonest. The belief that a 'representative priest' offers sacerdotal sacrifices in the full sense of the words, cannot be reconciled with the belief that the supposed 'representative priest' is only such for the purpose of representing the priestly laity in spiritual sacrifices. For the latter directly negates the conclusions of the former; following Holy Scripture, it claims that the only priestly work left is one which excludes sacrifice so far as atonement is inherent in the word. It knows only 'spiritual sacrifices' (1 Pet. ii. 5), and those as defined in Holy Scripture, viz. self-sacrifice for others (Phil. iv. 18; Heb. xiii. 16), and self-dedication to God (Rom. xii. 1).

(3) Most important of all, even if this idea of a 'representative priesthood' attaching to the N.T. ministry were calculated to bridge the gulf marking 'our unhappy divisions,' it still remains to ask whether the idea is true. Can any one represent another in 'spiritual sacrifices'? Can a man deny himself by proxy, and procure a delegate to whom to resign his duty of self-dedication to God? To ask the question is to answer it. The priestly office of a man is just that kernel of his whole relationship to God which is by its very nature untransmissible.

(4) Finally, the whole argument rests upon the fallacy that the functions of the ministry, as such, are of a higher spiritual order than the functions of the laity. Where is this to be found in Holy Scripture? Two quotations to show the shifts to which they are driven, who attempt to make this distinction in this connection, will sufficiently expose the barrenness of the position. Dimock, whose teaching is to be dissociated from the general idea of a representative priesthood, nevertheless endeavours to save some rags and tatters of the sacerdotalism he has so ably torn to

pieces (*Christian Doctrine of Sacerdotium*, note on p. 54). Citing Waterland and Patrick, who shared his desire, with all scholars, that not words but things should be considered, he ventures upon this statement: 'To prevent misunderstanding, it may be well to add that it is not intended at all to deny that there is what may be called a certain official nearness pertaining to those who are ministers of Christ and stewards of the mysteries of God . . . only a functional nearness (or rather, *officium*). It has strictly nothing to do, as the nearness of the sacerdotium of the O.T. had, with the matter of *access*.' 'Homer nods': experience tells us that official nearness, functional nearness, is non-existent. Is the celebrant at Holy Communion in any sense nearer to Christ than the recipient? Is the reader of the Absolution nearer than the hearer? He may be nearer, and he may be further off; and the difference does not depend upon his function. The other quotation is from *Central Churchmanship*, by the Bishop of Sodor and Man, pp. 72, 73, where the representative idea is expressly upheld: 'If the Church be a priestly body—which no one denies—then the clergy, as its accredited representatives, must hold a priestly office.' Note in passing that on the same argument, and far more directly, the people's warden holds a priestly office, if all representatives of a priestly body are thereby invested with priestly functions. The Bishop proceeds to eliminate erroneous notions of this priestly office. It is not 'a sacerdotal order distinct and separate from the sacerdotalism of the whole Church.' It is not 'to mediate between the soul and God.' Grace is not 'in any way conditioned' by the office. Bishop Lightfoot is quoted with approbation as saying that 'the priestly functions and privileges of the Christian people were never regarded as being transferred or even delegated to these officers.' This representative priesthood is held, the author avers, 'without infringing upon any of the rights and privileges which belong to the priestly laity.' After all these safeguards the question arises: 'Then in what sense are they priests? In the sense that they are chosen to be in the order of public worship and pastoral work the representatives of the priesthood of the entire Church.' An example is given: 'The priest, therefore, offers prayers as the spokesman of the whole body of worshippers.' So that it comes to this, that the 'spiritual sacrifices' of the 'holy priesthood' are representatively offered by what may only too easily be the mechanical discharge of ecclesiastical functions, and, in spite of the impossibility of delegating the priesthood, it is delegated after all! Worse remains: when a deacon, or a layman, is the 'spokesman,' he is either a priest or he is not. If he is, then at any rate representative priesthood has nothing to do with the second order

of the ministry as such, and 'priest' in B.C.P. means 'presbyter' and nothing else. If he is not, then on such occasions the priestly office of the laity is suspended for the nonce, and prayers are offered which lack this important accompaniment! Is not this a *reductio ad absurdum*? It is with gratitude that the absence of any such notion from Holy Scripture is once more emphasized. If there were any real fundamental value in any such conception of the Christian ministry, would the Apostles have carefully refrained from the use of the word which would have established the truth? Nay, if the priesthood of the whole Church were of such fundamental importance, would all reference to it be confined to two references in one Epistle, to a passage in Isaiah lxi. 6, and two songs of the redeemed in the Apocalypse? Not by such theories is that due proportion of the teaching of Holy Scripture observed, without which there is no security from dangerous error.

The Revisers did not so defend the use of the word 'priest.' To them, in spite of the ambiguous conceptions which had accumulated around it, it was the only word which could at the same time adequately express the presbyter of the N.T., and *differentiate the second order of the ministry*. It is unfortunate that under whatever pretext any should have tried to go behind this, the historical explanation of the Prayer Book usage.

### ANALYSIS AND HISTORICAL NOTES.

(The date is 1552 unless otherwise stated.)

#### I. Introduction.

1. Morning Prayer, 1662. Exhortation, 1552.
2. Sermon, 1662.
3. Presentation by Archdeacon, Bishop's Address, and Final *Si Quis*. Placed here 1662.
4. Commendation of the Candidates to the Congregation, 1662.
5. Litany, with special Suffrage (slightly altered, 1662).

#### II. Holy Communion and Ordination.

1. Communion Office to the end of the Gospel.
  - (1) The Collect (placed here 1662).
  - (2) The Epistle, Eph. iv. 7-13, 1662.
  - (3) The Gospel, Matt. ix. 36-38, 1662; or John x. 1-16, 1552; A.V. 1662.
2. Exhortation to the People. Altered 1662.
3. Examination of the Candidates. (Eight questions.)
4. Bishop's Prayer of Blessing. Altered 1662.
5. Silent Prayer.
6. *Veni Creator*; 1st Version, 1662; 2nd Version (1552). altered and placed here 1662.
7. Thanksgiving and Prayer.

#### 8. Ordination.

- (1) Imposition of hands.
  - (2) 1st formula, altered 1662.  
Giving authority to execute the Office of Priest.  
'Receive the Holy Ghcst.'
  - (3) Delivery of the Bible.
  - (4) 2nd formula, altered 1662  
'Take thou authority to preach the Word of God  
and to minister the holy Sacraments.'
9. Remainder of the Communion Office, from the Nicene Creed, ending with the *Gloria in Excelsis*.

#### III. Conclusion.

1. Prayer for the newly made Priests, altered 1662.
2. The Collect: 'Prevent us'; 1662.
3. The Benediction; printed in full 1662.

### EXPOSITION.

#### The Title.

1552. The Form of Ordering of Priests.

1662. The Form and Manner of Ordering of Priests.

Preliminary Rubrics. 1662; the second, Sar. Pont.

The Presentation, Address, and *Si Quis*. 1552; cf. Old Pontificals; placed here 1662.

The Three Rubrics which follow, 1552; placed here 1662.

The 2nd, Sac. Gel.; York Pont.

The 3rd was in 1552: 'When the Exhortation is ended, then shall follow the Communion. And for the Epistle shall be read out of the twentieth chapter of the Acts of the Apostles as followeth.'

It was with this rubric that the Service then began.

The Collect. 1552; placed here 1662.

#### The Epistle.

1552. Acts xx. 17-35, or Tim. iii. 1-16.

1662. Eph. iv. 7-13.

The Epistles of 1552 were transferred (1662) to the Service for the Consecration of Bishops.

The Gospel. 1662; in 1552 the former alternative was Matt. xxviii. 18-20, the latter alternative was as in 1662. A.V. substituted for 'Great Bible,' 1662.

In 1552 after the Gospel came: The *Veni Creator*, The Presentation of Candidates, The Collect, The Bishop's Address to the People.

The Administration of the Oath. (See Order of Deacons.)

The Bishop's Address to the Candidates. Slightly altered 1662.

1552. 'messengers, watchmen, pastors and stewards of the Lord'; 'pastors' omitted 1662

## STRUCTURAL DISPLAY.

### The Dignity of the Priesthood.

You have heard, brethren,  
 as well in your private examination,  
 as in the exhortation which was now made to you, and  
 in the holy Lessons taken out of the Gospel, and the writings of the Apostles,  
 of what dignity, and of how great importance this Office is, whereunto ye are called.  
 And now again we exhort you, in the Name of our Lord Jesus Christ,  
 that you have in remembrance  
 into how high a dignity, and to how weighty an office and charge ye are called:  
 That is to say, to be messengers, watchmen, and stewards of the Lord;<sup>1</sup>  
 to teach and to premonish, to feed and provide for the Lord's family;  
 to seek { for Christ's sheep that are dispersed abroad, and  
 for his children who are in the midst of this naughty world,  
 that they may be saved through Christ for ever.

<sup>1</sup> Isa. iii. 7;  
 Ezek. xxxiii. 7;  
 1 Cor. iv. 1, 2.

### II. Points for Reflection.

#### (1) *The Treasure committed to their Charge.*

Have always therefore printed in your remembrance, how great a treasure is committed to your charge.  
 For they are the sheep of Christ<sup>2</sup> which he bought with his death, and for whom he shed his blood.  
 The Church and Congregation whom you must serve is his spouse,<sup>3</sup> and his body.  
 And { if it shall happen the same Church, or any member thereof,  
 to take any hurt or hindrance by reason of your negligence,  
 ye know the greatness of the fault, and also the horrible punishment that will ensue.

<sup>2</sup> John x. 11.  
<sup>3</sup> Isa. liv. 5; Rev.  
 xix. 7.

#### (2) *The Consequent Call to Diligence.*

Wherefore consider with yourselves the end of your ministry  
 towards the children of God, towards the spouse and body of Christ;  
 and see that you never cease your labour, your care and diligence,  
 until you have done all that lieth in you, according to your bounden duty,

to bring all such as are or shall be committed to your charge,  
 unto that agreement in the faith and knowledge of God, and  
 to that ripeness and perfectness of age in Christ, that there be no place left among you,  
 either for error in Religion, or for viciousness in life.

### III. Qualifications for the Work.

Forasmuch then as your office is both of so great excellency, and of so great difficulty,  
 ye see with how great care and study ye ought to apply yourselves,  
 as well that ye may shew yourselves dutiful and thankful unto that Lord  
 who hath placed you in so high a dignity;<sup>4</sup>  
 as also to beware  
 that neither you yourselves offend, nor be occasion that others offend.

<sup>4</sup> 1 Tim. ii. 12, 13.

#### (1) *Prayer for the Holy Spirit.*

Howbeit ye cannot have a mind and will thereto of your selves:  
 for that will and ability is given of God alone:  
 Therefore ye ought, and have need to pray earnestly for his holy Spirit.

#### (2) *Study of the Scriptures.*

And seeing that you cannot by any other means compass  
 the doing of so weighty a work, pertaining to the salvation of man,  
 but { with doctrine and exhortation taken out of the holy Scriptures, and  
 with a life agreeable to the same;  
 consider  
 how studious ye ought to be  
 in reading and learning the Scriptures,<sup>5</sup> and  
 in framing the manners both of yourselves, and of them that specially pertain unto you,  
 according to the rule of the same Scriptures: And for this self-same cause,  
 how ye ought  
 to forsake and set aside (as much as you may) all worldly cares and studies.

<sup>5</sup> 2 Tim. iii. 16,  
 17.

## IV. Reminder of the need of Self-Consecration.

We have good hope that you have well weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you:

so that { as much as lieth in you,  
 you will { apply yourselves wholly to this one thing, and  
 draw all your cares and studies this way; and  
 that you will continually pray to God the Father,  
 by the mediation of our only Saviour Jesus Christ,  
 for the heavenly assistance of the Holy Ghost;  
 that { by daily reading and weighing of the Scriptures,  
 ye may wax riper and stronger in your ministry, and  
 that ye may so endeavour yourselves from time to time,  
 to sanctify the lives of you and yours, and  
 to fashion them after the rule and doctrine of Christ,  
 that ye may be wholesome and godly examples and patterns for the people to follow.<sup>1</sup>

1 Tim. iv. 12.

## V. Preface to the Church's Challenge.

And now that { this present congregation of Christ here assembled  
 may also understand your minds and wills in these things, and  
 that this your promise may the more move you to do your duties,  
 ye shall answer plainly to these things,  
 which we, in the Name of God, and of his Church, shall demand of you touching the same.

## ORDERING OF PRIESTS

525

**The Public Examination.**

There is a short form of Examination in an Ordinal of the eleventh century: the last Interrogatory is similar to one in Sar. Pont.

1552. 'The Ministry of Priesthood,' in 1st Interrogatory.

1662. The Order and Ministry, etc.

The Bishop questions the Candidates as to:—

- (1) Their inward call,
- (2) Their belief in the sufficiency of Scripture.
- (3) Their faithful fulfilment of duty.
- (4) Resistance to heresy, and warning against evil.
- (5) Prayer and the study of Scripture.
- (6) Consistency of life.
- (7) Furtherance of unity among all Christians.
- (8) Canonical obedience.

**Rubric before the Bishop's Prayer of Blessing.**

The words 'standing up' were added 1662.

**The Bishop's Prayer of Blessing.** Sar. Pont. similar.

1552. Almighty God . . . begun in you, until the time he shall come at the latter day to judge the quick and dead.

1662. Almighty God . . . begun in you, through Jesus Christ our Lord. *Amen.*

**Rubrics before *Veni, Creator Spiritus*.** 1st 1552; 2nd 1662, Sar. Pont.

*Veni, Creator Spiritus*. 1st Version, 1662; 2nd Version, 1552, modernized and placed here 1662.

The shorter (first) version is taken from Cosin's *Private Devotions*, which appeared in 1627. It has been wrongly ascribed to Dryden (1631-1701). The authorship of the Latin hymn is unknown. It has been ascribed to Ambrose or Rhabanus Maurus, a ninth-century Abbot, and even to Charlemagne. It occurs first in the Pontifical of Loisson, which dates from the eleventh century. It is sometimes used in the early Breviaries as a hymn for Whit-Sunday at Tierce. The Latin version is:—

VENI, CREATOR SPIRITUS,  
 Mentis Tuorum visita:  
 Imple superna gratia  
 Quæ Tu creasti pectora.  
 Qui PARACLETUS diceris,  
 Donum Dei altissimi;  
 Fons vivus, ignis, caritas,  
 Et spiritalis unctio.



Tu septiformis munere,  
Dextræ DEI Tu digitus :  
Tu rite promissum PATRIS,  
Sermone ditans guttura.

Accende lumen sensibus,  
Infunde amorem cordibus :  
Infirma nostri corporis  
Virtute firmans perpetim.

Hostem repellas longius,  
Pacemque dones protinus :  
Ductore sic Te prævio  
Vitemus omne noxium.

Per te sciamus da PATREM,  
Noscamus atque FILIUM :  
Te utriusque SPIRITUM  
Credamus omni tempore.

Sit laus PATRI cum FILIO,  
Sancto simul PARACLITO :  
Nobisque mittat FILIUS  
Charisma Sancti SPIRITUS. Amen.

**Prayer.** 1552. Sar. Pont. (1st part).

#### The Imposition of Hands.

**The First Formula of Ordaining** down to 'they are retained.'  
John xx. 22, 23. Sar. Pont. 1st part.

The words 'for the Office and Work of a Priest in the Church of God now committed unto thee by the Imposition of our hands' were inserted 1662.

**Receive ye the Holy Ghost, etc.** This formula consists of a *prayer, an address, and a charge.* 'The Bishop, by speaking these words, doth not take upon him to give the Holy Spirit, no more than he doth to remit sins, when he pronounceth the remission of sins; but by speaking these words of Christ . . . he doth show the principal duty of a minister, and assureth him of the assistance of God's Holy Spirit, if he labour in the same accordingly.\* (See also pp. 96, 322, n.) The words 'Receive ye the Holy Ghost,' do not occur in any Ordinal prior to 1200 A.D.

#### The Rubric before the Second Formula of Ordination.

1549. The Bishop shall deliver to every one of them the Bible in the one hand, and the chalice or cup with the bread, in the other hand and say.

\* 'Works of Whitgift,' p. 489, vol. i. P.S.

1552. The Bishop shall deliver to every one of them the Bible in his hand, saying.

1662. The Bishop shall deliver to every one of them kneeling the Bible into his hand, saying.

#### The Second Formula of Ordination.

1552. Take thou . . . in this congregation, where thou shalt be so appointed.

1662. Take thou . . . in the Congregation, where thou shalt be lawfully appointed thereunto.

'The Commission, hitherto, was limited to the single diocese in which the Priest was ordained, but now was made general throughout the Church, in whatsoever part he was lawfully called to minister' (Blunt).

The Mediæval formula was, 'Receive thou power to offer sacrifices to God, and to celebrate Masses for the living and the dead.'

'The Church of Rome, in making her priests, says nothing about preaching. The Church of England, in making her priests, says nothing about sacrificing' (Dyson Hague).

In the Roman 'Sacrament' of Holy Orders the inward and spiritual grace is the sacrificial and sacerdotal character conferred.

The Roman benediction is, 'The Blessing of God Almighty the Fa + ther, the S + on, and the Holy + Ghost descend upon you; that you may be blessed in the priestly order, and offer propitiatory sacrifices for the sins and offences of the people to Almighty God, to whom be honour and glory for evermore R. Amen.'

#### The Rubric after the Second Formula. Sar. Pont.

1552. When this is done the Congregation shall sing the Creed, and also they shall go to the Communion, etc.

1662. When this is done the Nicene Creed shall be sung or said, and the Bishop shall after that go on in the Service of the Communion, etc.

#### Prayer for the Newly Ordained.

The words 'receive the same as thy most holy word, and the mean of our salvation' were changed in 1662 to 'receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation.'

#### The Final Prayer. 1662.

**The Benediction.** Printed in full 1662; Sar. Pont.

#### The Final Rubric.

1552. And if the Orders of Deacon and Priesthood be given

both upon one day, then shall all things at the holy Communion be used as they are appointed at the ordering of Priests; saving that for the Epistle the whole third chapter of the first to Timothy shall be read as it is set out before in the Order of Priests. And immediately after the Epistle, the Deacons shall be ordered. And it shall suffice, the Litany to be said once.

1662. Altered to its present form.

It gives direction for the Order of the Service when an Ordination takes place of Deacons and Priests together.

The two Services are to be dovetailed together as follows:—Morning Prayer, Sermon, Presentation of Deacons, then Priests, the Litany, the Ante-Communion Service, the special Collects for Deacons and Priests, and the Epistle, Eph. iv. 7-13. The Deacons are then examined and Ordained, after which the Gospel (any of those contained in the two Offices) is read. After this the Priests are examined and Ordained, and the remainder of the Service is as contained in the Ordering of Priests.

## THE FORM OF ORDAINING OR CONSECRATING OF AN ARCH-BISHOP, OR BISHOP;

Which is always to be performed upon some Sunday or Holy-Day.

THIS form differs somewhat from the preceding two. In the consecration of Bishops at least three Bishops must take part; the Archbishop of the province in which the new Bishop is to serve must be assisted by at least two other Bishops. Different Bishops must read the Epistle and Gospel, and the Bishop-elect must be presented by two Bishops. These directions are evidently intended to secure valid Episcopal Consecration. Thus it will be noted that a Priest or Presbyter is ordained by a Bishop and Presbyters; whilst a Bishop is consecrated by an Archbishop or his deputy and at least two Bishops.

The Ordinal of 1550 discontinued the old custom of the unction of head and hands, and the delivering of the ring and mitre, but retained the delivery to the Bishop of pastoral staff, the wearing of the cope, and the laying of the Bible upon the head; these, however, were dropped in 1552.

### ANALYSIS AND HISTORICAL NOTES.

(The date is 1552 unless otherwise stated.)

#### I. Introduction.

1. Morning Prayer. 1662.
2. Ante-Communion Service ending with Nicene Creed.
  - (1) The Collect, being a Prayer for Bishops. 1662.
  - (2) The Epistle, being either 1 Tim. iii. 1-6. [(1662). (Great Bible, 1552; A.V., 1662.) or Acts xx. 17-35.
  - (3) The Gospel, being either John xxi. 15-17, (Great Bible, 1552; A.V., 1662), or John xx. 19-23 (1662), or Matt. xxviii. 18-20 (1662). The alternative Gospel in 1552 was John x. 1-16.
3. Sermon. 1662.
4. Presentation of the Bishop-elect, altered 1662.
5. Reading of the Sovereign's mandate.
6. Oath of obedience to the Archbishop.
7. Invitation to pray for the Bishop-elect.
8. Litany with special Suffrage.

**II. Ordination.**

1. Prayer for the Bishop-elect.
2. Preface to Interrogatories. Altered 1662.
3. Interrogatories (seventh added 1662).
4. Prayer for the Bishop-elect to fulfil his promises.
5. Putting on by the Bishop-elect of the Episcopal habit.
6. The *Veni Creator*. 1st version, 1662; 2nd version, altered 1662.
7. Suffrages.
8. Prayer for Bishop-elect. Altered 1662.
9. Ordination of the Bishop-elect.
  - (1) Imposition of hands.
  - (2) Formula of Ordaining. Altered 1662.
  - (3) Delivery of the Bible.
  - (4) Exhortation to newly consecrated Bishop.

**III. Conclusion.**

1. Communion Service from the offertory sentences ending with the *Gloria in excelsis*.
2. Prayer for the new-made Bishop.
3. The Prayer 'Prevent us.' 1662.
4. The Benediction, printed in full 1662.

The Order of the 1552 Service in regard to the earlier part differed from that of 1662:—

1. Ante-Communion Service ending with the Nicene Creed.
2. Epistle, 1 Tim. iii. 1-6.
3. Gospel, John xxi. 15-17 or John x. 1-16.
4. Presentation of the Bishop-elect.
5. Reading of the King's Mandate.
6. Oath of Supremacy.
7. Oath of Obedience to the Archbishop.
8. Litany.
9. Invitation to pray for the Bishop-elect.

**EXPOSITION.**

**The Title.** Sar. Pont.

1662. 'ordaining or' added and the direction 'which is always,' etc.

**The Rubric before the Collect.** 1662.

In 1552 the simple instruction was 'At the Communion.'

**The Collect.** 1662; adapted from that for St. Peter's Day.

**The Rubric before the Epistle,** requiring 'another Bishop' to read it, 1662.

**The Epistle.**

1552. 1 Tim. iii. 1-6 (old Pontifical), 'Great Bible.'

1662. 1 Tim. iii. 1-6, A.V., or Acts xx. 17-35.

**The Rubric before the Gospel.** 1662. Directing 'another Bishop' to read it.

**The Gospel.**

1552. John xxi. 15-17 or x. 1-16, 'Great Bible.'

1662. John xxi. 15-17, A.V., or xx. 19-23, or Matt. xxviii. 18-20.

**The Rubric before the Presentation.**

The words 'vested with his Rochet,' and 'the Archbishop sitting in his Chair near the holy Table,' were added in 1662.

In 1550 the following rubric occurs: 'After the Gospel and *Credo* ended, first the elected Bishop, having upon him a surplice and a cope, shall be presented by two Bishops (being also in surplices and copes, and having their Pastoral staves in their hands) unto the Archbishop,' etc. Up to the end of the sermon it is the usual custom for the Bishop-elect to wear the academic gown. The rochet is a long vestment of white lawn or linen, with full sleeves fastened at the wrist. Before the Reformation it was the usual dress of Bishops.

**The Presentation of the Bishop-elect.**

In 1662, 'Ordained and' was inserted before 'Consecrated.'

**The Reading of the Sovereign's Mandate.**

The rubric respecting this verbally altered 1662. Sar. Pont.

**The Oath of Obedience to the Archbishop.** Sar. Pont.

... and His holy Gospel.

1550. So help me, God, and all the holy Evangelists.

1552. So help me God, through Jesus Christ.

1662. So help me God, through Jesus Christ.

The rubric (1552) following directs the omission of this Oath at the Consecration of an Archbishop.

A declaration of deference to the See of Canterbury is customarily made here by Archbishops-elect.

**Invitation to pray for the Bishop-elect.** 1552; Old Pontificals.

**Rubric concerning the Litany.** Verbally altered 1662.

**Special Litany Suffrage.** 1552; Old Pontificals.

**Prayer for the Bishop-elect to fulfil efficiently the Office of a Bishop.**

In 1552 the rubric preceding it was 'Concluding the Litany in the end with this Prayer.'

**Brief Preface to Interrogatories.** 1552; Sar. Pont.

1662. Some slight verbal changes were made, the chief one being 'government in the Church of Christ' being substituted for 'the government of the congregation of Christ.'

**Questions to the Bishop-elect.**

- (1) His sense of both inward and outward call.
- (2) His belief in the sufficiency of Holy Scripture.
- (3) His faithful study of the same Scripture.
- (4) His readiness, personally and through others, to banish erroneous doctrine.
- (5) His godliness of life.
- (6) His exercise of discipline on behalf of unity.
- (7) His care in ordaining others.
- (8) His mercifulness towards the destitute.

**Rubric after Interrogatories.**

In place of the present preceding rubric in 1552 was simply 'The Archbishop.'

**Prayer for the Bishop-elect.** 1552.

**Rubric before the *Veni, Creator Spiritus*.**

1552. Then shall be sung or said, Come, Holy Ghost, &c., as it is set out in the order of Priests.

1662. Then shall the Bishop Elect put on the rest of the Episcopal habit; and, kneeling down [*Veni, Creator Spiritus*], shall besung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by Verses, as followeth.

Rest of the Episcopal habit, i.e. the black satin chimere or upper robe, cut down the middle, etc.

**The *Veni, Creator Spiritus*.** 1st version, 1662; 2nd version 1552; altered 1662.

**The Suffrage.** 1552.

**Prayer for Bishop-elect.**

'Almighty God, and most merciful Father.'

The major alterations in 1662 were—

- (1) 'Making perfect his Church' substituted for 'making perfect of his congregation.'
- (2) 'Not to destruction, but to salvation' substituted for 'not to destroy, but to save.'

**The Rubric before the Formula of Consecration.** 1552; Sar. Pont.

The words 'kneeling before them upon his knees' inserted 1662.

**The Formula of Consecration.** Exeter Pont.

1552. Take the Holy Ghost, and remember that thou stir up the grace of God, which is in thee, by imposition of hands; for God hath not given us the spirit of fear, but of power, and love, and of soberness.

1662. Receive the Holy Ghost, for the office and work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

'And remember,' etc. (see 2 Tim. i. 6, 7).

**The Rubric before the Exhortation.** 1552. Slight verbal alterations 1662.

1550. Then the Archbishop shall lay the Bible upon his neck, saying, 'Give heed unto reading,' etc.

**The Exhortation.** 1552.

1550. Before the words 'Be to the flock of Christ a shepherd,' etc., there was this rubric: 'Then shall the Archbishop put into his hand the Pastoral Staff, saying.'

**The Rubrics after the Exhortation.** 1552; very slightly altered 1662.

**Prayer for newly-made Bishop.** 1552; adaptation from Benediction in Sar. Pont.

**The Prayer 'Prevent us.'** 1662.

**The Benediction.** 1552; printed in full 1662.\*

\* In 1552 the following note was appended:—

#### THE PRICES OF THIS BOOK.

This Book is to be sold by the imprinter in quires for two shillings and six pence, and not above. Bound in parchment or forell, for three shillings and iiij pence, and not above. And bound in leather, in paper boards or clasps, for four shillings, and not above. And at the next impression, the imprinter leaving out the form of making and consecrating of Archbishops, Bishops, Priests, and Deacons, shall sell the said book in quires for two shillings, and not above. And bound in forell, for two shillings and eight pence, and not above. And bound in leather, in pasteboards or clasps, for three shillings and four pence, and not above.

## FORMS OF PRAYER WITH THANKSGIVING TO ALMIGHTY GOD ;

For use in all Churches and Chapels within this Realm, every Year, upon the Anniversary of the Day of Accession of the Reigning Sovereign, or upon such other Day as shall be appointed by Authority.

Certain special Services have from time to time been promulgated for use in connexion with important events of State. Until 1859 there were four such services, annexed to the Book of Common Prayer, and issued at the commencement of each reign by the authority of a royal proclamation.\* Their history may be summarized as follows:—

1576. A Service for use on the Accession day of Elizabeth was published.

1578. The same Service was set forth by royal authority.

1626. A new form was issued.

1640. The new form was sanctioned by Convocation.

1685, 1704, 1715, 1728. Slight changes were made.

1901. Considerable changes were made, under the superintendence, it is believed, of Archdeacon Sinclair.

Three other days were also observed and the Authority for the Services rested upon Acts of Parliament. November 5 was kept in remembrance of the failure of the Gunpowder Treason Plot in which Robert Catesby and Guy Fawkes were chief conspirators. This Service was arranged immediately after the Plot, in James I's reign. In Charles II's reign two other days with special Services were added, viz., January 30, in memory of the execution of Charles I, and May 29, in memory of the restoration of Charles II. The observance of the days depended upon Acts of Parliament, but the Services depended for their authority upon Convocation and the Crown. The Services have been slightly altered from time to time, James II altering the Service for May 29 in order to include himself, and William III adding to the Commemoration of the Gunpowder Plot a

\* There is no Act of Parliament enjoining the observance of days of Accession; they have been observed with special prayers in every reign since the Reformation.

remembrance of his own landing. These three special Services were removed from the Prayer Book by royal warrant in 1859.

All these Services, together with the Accession Service, were constructed on much the same model. The Daily Office was modified by special opening sentences, by the substitution of a composite Psalm for the Venite, by arranging proper Psalms and Lessons, by adding suffrages and collects, and by ordering, in the Communion Office, special Collect, Epistle and Gospel.

Perhaps the greatest contribution to the wealth of our Liturgy that these Services contain is the prayer for Unity which was added in 1715, authorship unknown.

Three forms are now given, the first and second being adaptations of Morning Prayer and the Communion Service, the third a service to be used on the same day apart from either. The following are the chief alterations:—

### 1.

- (1) The special sentences and composite Psalm are omitted.
- (2) Two alternative Proper Lessons are given, Proverbs viii. 1-17 and Rev. xxi. 22-xxii. 4.
- (3) The Suffrages are slightly altered.
- (4) A new Collect is substituted for the old and longer first Collect.
- (5) In the following Prayer some few changes are made.
- (6) A second is added kneeling.
- (7) The Collect for Unity follows here, the old second Collect being omitted.

### 2.

- (1) The Collect 'O God, who providest' is substituted for the very long Collect in the old form.
- (2) The Epistle and Gospel are as in the old form, but all other special arrangements are omitted.
- (3) A rubric is added that, if this day falls on a Sunday or other Holy day, the Service is to be the Communion Service in its ordinary form with the addition, after the Collect for the day, of the special Collect, 'O God, who providest.'

### 3.

- (1) The *Te Deum*, divided into three sections.
- (2) Lesser Litany and Lord's Prayer.
- (3) Suffrages, including the two omitted from the old Service in the new first form.
- (4) The three Collects, one new and two adapted.
- (5) The Prayer for Unity.
- (6) The Collect from the end of the Communion Service.
- (7) The Blessing.

# ARTICLES

Agreed Upon

By The Archbishops and Bishops  
of Both Provinces, And  
The Whole Clergy

In The  
Convocation Holden At London In The  
Year 1562,  
For The Avoiding Of Diversities Of Opinions,  
And For The Establishing Of Consent  
Touching True Religion.

Reprinted by His Majesty's Commandment,

With His Royal Declaration Prefixed  
Thereunto.

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## HIS MAJESTY'S DECLARATION

This was drawn up by Laud in 1628 to disarm opposition to his Arminian policy, and his ignoring of Parliament or any Authority save that of the King.

### HIS MAJESTY'S DECLARATION.

#### ANALYSIS.

#### Paragraphs.

- No. 1. I. Its Justification.  
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1. Commands respecting :—
- No. 2. (1) Reprinting the Articles, and Publication of Declaration.
- No. 3. (2) Method of Settling Differences.
- No. 4. (3) Leave to Convocation to discuss but not alter Articles.
- No. 5. 2. Expression of Satisfaction that, despite difference of opinion, the clergy agree with the Articles, and have no intention of departing from their teaching.
- No. 6. 3. Direction to discontinue further speculation, and to submit to the Articles honestly interpreted.
- No. 7. 4. Penal Enactment in the case of :—
- (1) Affixing any new sense to any Article, and controversy in the Universities or Colleges.
- (2) Preaching or printing anything against what has been established in Convocation with the Royal Assent

## ARTICLES OF RELIGION

### HISTORICAL INTRODUCTION.

Two periods of Church history have been specially marked by the composition of formularies of faith, the fourth and fifth centuries, and the sixteenth. The periods differed, and the formularies produced differ accordingly. In the earlier period the Church was suddenly brought face to face with the rapid rise of successive heresies. Imperial Rome had just become Christian, and, with a large influx of scarcely half-converted pagans, if the faith was to be preserved, the Church must provide itself with watchwords which could not be misunderstood. These are enshrined in what are called the three Creeds of undivided Christendom, two of them at least being expansions of earlier and simpler statements of the faith.

In the sixteenth century, on the other hand, the crisis was of another kind. The New Learning had begotten new ideals of spiritual and intellectual freedom which made the old ecclesiastical tyrannies as intolerable as they were now seen to be unscriptural. It was, therefore, pre-eminently needful to restate the Christian position in a way which would bring back the simplicity of the Gospel age. The makers of the various Continental sets of Articles, as well as of our own, would have failed in their task if they had not exposed and condemned the errors of their day in clear and cogent language. The Articles were not intended to supersede but to supplement the old credal statements with carefully reasoned explanations of their meaning and implications.

The following Continental Formularies contributed, either directly or indirectly, to our present XXXIX Articles :—

#### 1. The Schwabach Articles.

In the year 1529, under the auspices of the Elector John of Saxony, a series of seventeen articles was drawn up at the Convent of Schwabach, to lay down the conditions of membership of a reforming league, and, if possible, to reconcile Lutherans and

Zwinglians. They were based on a similar test which had been presented to the Zwinglians without success a few days before at Marburg. Their main importance is due to the fact that they in turn became the basis of the much more important 'Confession of Augsburg.'

### 2. Confession of Augsburg.

Melancthon was deputed by the Elector to remodel and extend the Schwabach test. He sent his revision to Luther, who returned it to him for final correction. The work was barely finished when the Emperor Charles V. expressed his willingness to receive the Reformers' defence. Melancthon made a German copy of the original Latin, and it was submitted to the Emperor over the signatures of the Elector John and the other Protestant princes (1530). The Confession consisted of 28 Articles, in two parts, twenty-one being doctrinal and seven dealing with ecclesiastical abuses. The doctrinal Articles are Lutheran in position, and conclude with the statement that there is nothing in their doctrine which is fundamentally divergent, either from Scripture or from the teaching of the primitive Church. The second section, dealing with ecclesiastical abuses, discusses Communion in both kinds, the marriage of Priests, private masses, confession, fasts and feasts, monastic vows, and the civil power of Bishops. Our thirteen Articles of 1538 were based upon the Augsburg Confession, which consequently influenced the forty-two articles of 1553. After much discussion at Augsburg, a confutation was drawn up by the Roman party; and, finally, after a little wavering, the Emperor decided against the reforming princes.

### 3. Confession of Württemberg.

This was drawn up in 1552 for the State of Württemberg, and was a shorter form of a document drawn up by the Saxon Churches to be presented to the Council of Trent, called *Repetitio Confessionis Augustanae* (Augsburg). It consisted of thirty-five articles, and was used by Archbishop Parker in the preparation of the Articles of 1563.

### 4. The Decrees of the Council of Trent.

The Council of Trent was Rome's reply to the Reformers' demand for a general Council. It was composed only of those who were loyal to the Roman position, and commenced to sit in 1545. It sat until 1547 and then, after an interval of four years, again in 1551. After some brief sessions it was again suspended until 1562, and its decrees were finally confirmed by a Bull of Pope Pius IV in 1564. Thus Rome was confirming and stereo-

typing her doctrine, at the same time that the Reformers of England and the Continent were giving formal expression to theirs.

### ENGLISH FORMULARIES:

#### 1. The Ten Articles of 1536.

Apparently these Articles were drawn up by a Committee of the moderate Divines of each party under the presidency of the King himself, and were subscribed by eighteen bishops and many other ecclesiastics. The doctrinal tone of them is transitional. They avoided and qualified Lutheranism, excluded Anabaptist teaching, and were as sympathetic as possible with the old learning. Five of them were doctrinal, dealing with the grounds of faith, the Sacraments of baptism, penance, and the altar, and the doctrine of justification. Five dealt with 'laudable' ceremonies used in the Church, images, the honouring of saints, prayers to saints, and purgatory. These latter articles are characteristic; they partly cling to the position of the old learning, they partly draw away from it. Although these Articles were virtually superseded within a year by the Bishops' Book, yet much of the contents was contained in that Book; and, seeing that the latter never received royal sanction, the Ten Articles remained legally in force until the publication of the King's Book.

#### 2. The Institution of a Christian Man.

This compilation of 1537 was called, because it never received Royal Authority, the Bishops' Book. It was prepared at Lambeth, Cranmer presiding; it was published in the name of the two Archbishops and all the Bishops, and with the King's consent, but lacked the authority of the King, Parliament and Convocation. It contained an exposition of the Apostles' Creed, of the seven Sacraments, of the ten Commandments, of the Pater-noster and Ave Maria, together with two Articles from the Ten, those on justification and purgatory. The book was devotional and popular, and constituted a distinct step in the direction of reform.

#### 3. The Thirteen Articles.

These Articles came into being in 1538, as the result of an embassy to England from the Lutherans. They appear to have been drawn up by Cranmer, largely on the basis of the Augsburg Confession. They were never sanctioned or published, and have been only recently brought to light. They are the historical connecting link between our Articles and the Augsburg Confession. It may have been that the period of reaction which set in with Gardiner's rise to influence (1539 to 1543), prevented the publica-



tion of these Articles. They have an interesting historical bearing upon the process of Cranmer's reforming work, and the share in that work due to Continental influence.

#### 4. The Law of the Six Articles.

This law was carried, in 1539, both by Parliament and the Southern Convocation, through the influence of Gardiner. It was so hostile to the Reformation that it came to be known as 'The Whip with Six Strings.' It enforced Transubstantiation, Communion in one kind, clerical celibacy, monastic vows, private masses, and auricular confession.

#### 5. The Necessary Doctrine and Erudition for any Christian Man.

This was better known as 'The King's Book.' It was a retrograde revision of the Bishops' Book, much less favourable to the Reformers and enjoying the approval of Convocation and the support of a Royal mandate. It was the last publication of the kind during the reign of Henry VIII, dating from 1543.

#### 6. The Forty-two Articles.

After the death of Henry VIII, Cranmer drew up in 1549 a set of Articles to be used as a proof of orthodoxy in licensing clergy to preach and teach. In 1551 he was commanded to draw up a 'Book of Articles of Religion for the preserving and maintaining peace and unity in this Church, that, being finished, they might be set forth by public authority.' This he did, probably using the 1549 series as a basis. In 1552 these Articles, which had been revised and approved by other bishops, were laid before the Council. They were forty-two in number, the Article on Holy Communion being broken up into four parts. In the next year, 1553, after further revision, they were issued under the authority of a Royal mandate. Whether they also received the authority of Convocation or not is impossible to prove, because the records of Convocation perished in the Great Fire of London. All existing copies, however, claim to have been ratified at the last Synod of London, and though there is no mention of the fact in the Royal Letter requiring subscription, it is probable that they did possess the sanction of Convocation. They owed much to the Confession of Augsburg, through the thirteen Articles of 1538, Articles I, II, XXIII, XXVI, XXVII and XXXIII coming almost verbally from that Confession.

They are the basis of our present Articles, and it will be convenient to notice the difference between the two series.

i. Seven whole Articles are now omitted:—

- (1) Grace.
  - (2) Blasphemy against the Holy Ghost.
  - (3) The Moral Law (now part of Article VII).
  - (4) The Resurrection.
  - (5) The Souls of the departed.
  - (6) The Teaching of the Millenarii.
  - (7) Universalism.
- ii. Two parts of Articles are also omitted:—
- (1) A Clause on Christ preaching in Hades.
  - (2) In the Holy Communion Article on the Bodily Presence of Christ.
- iii. Four Articles have been added:—
- (1) On the Holy Ghost (V).
  - (2) Good Works (XII).
  - (3) The Wicked at the Lord's Supper (XXIX).
  - (4) Communion in both kinds (XXX).
- iv. Two parts of Articles have been added:—
- (1) The Catalogue of Canonical Books (VI).
  - (2) The reference to Second Book of Homilies (XXXV).

NOTE.—There was drawn up at the same time as the Forty-two Articles, and practically by the same hands, a document called *Reformatio Legum Ecclesiasticarum*. It was intended that it should be sanctioned by Parliament, and imposed by authority, but Edward VI died before this proposal could be carried out. It was a kind of draft code of Reformed Canon Law, to supplement the Articles.

#### 7. The Eleven Articles.

Soon after the accession of Elizabeth, in April, 1561, the two Archbishops, with the bishops, issued a series of Articles as a temporary expedient. These Articles avoided many matters of controversy, but were clearly intended to remedy the Marian reaction. They were to be accepted by the clergy upon admission to their benefices, and to be publicly professed twice a year.

#### 8. The Thirty-eight Articles.

In this episcopal revision in 1563 of the Forty-two Articles the Confession of Württemberg was largely used. Four Articles were omitted, four new ones inserted, and seventeen revised. Convocation struck out three more, dealing with Anabaptist theories no longer important, and sent the Thirty-nine to the Queen for her approval. The Queen returned them with two important alterations; Article XXIX, dealing with unworthy reception of the Holy Communion, was struck out, and the first clause of

Article XX, 'The Church hath power to decree rites or ceremonies and authority in controversies of faith,' was inserted. The much-canvassed responsibility for these changes rests in part, at least, with the Queen herself. These Articles, thus reduced to thirty-eight, were to be made binding upon the clergy. They received the royal authority, and were enforced by the ecclesiastical authority of the episcopate.

### 9. The Thirty-nine Articles.

The XXXVIII Articles were finally revised in 1571 and a compromise effected, by which the first clause of Article XX was accepted, and Article XXIX was reinstated. The Queen's authority was granted, and the Articles thus sanctioned have been unaltered ever since.

NOTE.—Two serious attempts at alteration have been made.

In 1595 Archbishop Whitgift drew up the Lambeth Articles in order to give the doctrine of the Church of England a closer approximation to Calvinism, but the Queen intervened and nothing more was done. The Puritans failed to secure their incorporation in the XXXIX Articles at the Hampton Court Conference, 1604, but they were included in the Irish Articles of 1615.

In 1643 the Westminster Assembly amended the first fifteen Articles, but were ordered by Parliament to abandon the revision.

### The History of Subscription.

In 1553 subscription to the Forty-two Articles was intended, but not enforced owing to the death of the King. In 1563 no attempt was made to enforce general subscription. In 1571 the Act required subscription to all the Articles which 'concern confession of the true Christian faith, and the doctrine of the Sacrament,' from all clergy, from all future ordinands, and from all beneficed clergy at the time of their institution. This was the only such Act until 1865, and it is curious to notice that it enforced subscription to the 1563 edition (without Article XXIX or the first clause of Article XX), and that it was not concerned with the Articles which deal with discipline. In practice, however, the Church has demanded subscription to all the revised Articles. In 1583, Whitgift issued a form of subscription in three Articles which were inserted in the Canon 36 of 1604. The Uniformity Act of 1662 demanded assent to the P. B., but did not deal directly with the Articles. In 1689 the Comprehension Bill attempted to get rid of subscription altogether, but failed in the Commons. Similar attempts have been made since. In 1865 it was felt that the forms of subscription in use were unnecessarily

complicated, and an Act was passed to give effect to a simpler form. That at present in use was compiled, and Canon 36 was amended accordingly. At the Universities of Oxford and Cambridge subscription in the case of all degrees except those in divinity was abolished in 1871. It had first been introduced at Oxford by a Puritan Chancellor at Matriculation to exclude Roman Catholic Students.

### EXPOSITION.\*

I	The Triune God . . . . .	I-V
II	The Rule of Faith . . . . .	VI-VIII
III	Sin and Salvation . . . . .	IX-XXVIII
IV	Church, Ministry and Sacraments . . . . .	XIX-XXXVI
V	Citizenship . . . . .	XXXVII-XXXIX

### ARTICLE I.

#### *Of Faith in the Holy Trinity.*

THERE is but one living and true God,<sup>1</sup> everlasting, without body, parts, or passions<sup>2</sup>; of infinite power, wisdom, and goodness<sup>3</sup>; the Maker, and Preserver of all things both visible and invisible.<sup>4</sup> And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.<sup>5</sup>

#### *De Fide in Sacro-sanctam Trinitatem.*

UNUS est vivus et verus Deus, æternus, incorporeus, impartibilis, impassibilis, immensæ potentia, sapientia, ac bonitatis; Creator et Conservator omnium, tum visibilium, tum invisibilium. Et in unitate hujus divinæ naturæ, tres sunt Personæ, ejusdem essentia, potentia, ac æternitatis: Pater, Filius, et Spiritus Sanctus.

<sup>1</sup> Deut. vi. 4; Isa. xlv. 6, 8; 1 Cor. viii. 6.

<sup>2</sup> Num. xxiii. 19; John iv. 24.

<sup>3</sup> Ps. cxlv. 9; cxlvii. 5; Matt. xix. 26; Luke xviii. 19; Rom. xi. 33.

<sup>4</sup> Gen. i. 1; Col. i. 16, 17.

<sup>5</sup> Gen. i. 26; Matt. xxviii. 19; John x. 30.

1553.\* Aug. Con., through the Thirteen Articles of 1538.

#### *Errors condemned.*

In the first part:—

*Atheism, Tritheism, Pantheism, Polytheism, Anthropomorphism.*

In the second part:—

*Arianism, Sabellianism, Macedonianism, Socinianism* (akin to some errors of the Anabaptists).

\* 1553 stands for the Forty-two Articles;

1563 for the Thirty-eight Articles;

1571 for the Thirty-nine Articles;

Aug. Con. for the Confession of Augsburg, 1530;

Wür. Con. for the Württemberg Confession, 1552.

The date of the Article is 1553 unless otherwise stated.

## ARTICLE II.

*Of the Word or Son of God, which was made very Man.*

THE Son, which is the Word of the Father,<sup>1</sup> begotten from everlasting of the Father,<sup>2</sup> the very and eternal God,<sup>3</sup> and of one substance with the Father,<sup>4</sup> took Man's nature in the womb of the blessed Virgin, of her substance<sup>5</sup>: 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,<sup>6</sup> whereof is one Christ, very God, and very Man<sup>7</sup>; who truly suffered, was crucified, dead and buried, to reconcile his Father to us,<sup>8</sup> and to be a sacrifice not only for original guilt, but also for all actual sins of men.<sup>9</sup>

<sup>1</sup> John i. 1, 14.

<sup>2</sup> John i. 18.

<sup>3</sup> Col. ii. 9; Heb. i. 8.

<sup>4</sup> John x. 30.

<sup>5</sup> Matt. i. 18; Luke i. 31.

<sup>6</sup> Matt. i. 23; John i. 14; Acts i. 11; Rev. i. 17, 18.

<sup>7</sup> Matt. xvi. 16; Acts ii. 36; 1 Tim. ii. 5.

<sup>8</sup> Rom. v. 10; Col. i. 20; Eph. ii. 16.

<sup>9</sup> Rom. v. 18; John i. 29; 1 Pet. iii. 18; Col. i. 20, 21.

1st Clause. 1553; altered 1563, Aug. Con.

2nd Clause. 1563. The clause, 'begotten from everlasting with the Father' added; Wür. Con.

*Errors condemned.*

In the part referring to the Incarnation:—

*Arianism, Apollinarianism, Nestorianism, Eutychianism.*

In the part referring to the Propitiatory Sacrifice: *Socinianism*, and all teaching which ignores the necessity of God being reconciled to us.

## ARTICLE 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.<sup>1</sup>

<sup>1</sup> Acts ii. 27; Luke xxiii. 43; Eph. iv. 9; 1 Pet. iii. 19, 20.

*De Verbo, sive Filio Dei, qui verus Homo factus est.*

FILIVS, qui est Verbum Patris, ab æterno a Patre genitus, verus et æternus Deus, ac Patri consubstantialis, in utero beatæ Virginis, ex illius substantiâ naturam humanam assumpsit: ita ut duæ naturæ, divina et humana, integre atque perfecte in unitate personæ fuerint inseparabiliter conjunctæ, ex quibus est unus Christus, verus Deus et verus homo; qui vere passus est, crucifixus, mortuus, et sepultus, ut Patrem nobis reconciliaret, essetque hostia, non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

1553. One clause omitted 1563: 'For the body lay in the sepulchre until the Resurrection; but His ghost, departing from Him, was with the ghosts that were in prison, or in hell, and did preach to the same as the place of St. Peter doth testify.'

*Errors condemned.*

*Apollinarianism*, and all teaching denying the perfect manhood of Christ.

## ARTICLE 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<sup>1</sup>; wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.<sup>2</sup>

<sup>1</sup> John xx. 16, 27; xxi. 13; Luke xxiv. 39, 40.

<sup>2</sup> Acts iii. 21; xvii. 31; 2 Cor. v. 10.

*De Resurrectione Christi.*

CHRISTUS vere a mortuis resurrexit, suumque corpus, cum carne, ossibus, omnibusque ad integritatem humanæ naturæ pertinentibus, recepit; cum quibus in Cælum ascendit, ibique residet, quoad extremo die, ad judicandos homines reversurus sit.

1553. Cf. language of *Reformatio Legum Ecclesiasticorum*. Latin title: 1553 *Resurrectio Christi*, altered 1571 to *De Resurrectione Christi*.

*Error condemned.*

The denial of the reality of our Lord's Resurrection.

## ARTICLE V.

*Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son,<sup>1</sup> is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.<sup>2</sup>

<sup>1</sup> Matt. x. 20; Gal. iv. 6; John xiv. 26.

<sup>2</sup> Acts v. 3, 5; 1 Cor. vi. 19.

*De Spiritu Sancto.*

SPIRITUS Sanctus, a Patre et Filio procedens, ejusdem est cum Patre et Filio essentiæ, majestatis, et gloriæ, verus ac æternus Deus.

1563. Wür. Con.; almost *verbatim*.

*Errors condemned.*

*Arianism, Macedonianism.*

## ARTICLE 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.

<sup>1</sup> Deut. iv. 2; 2 Tim. iii. 15-17; Rev. xxii. 18, 19.

<sup>2</sup> Mark vii. 13; Tit. i. 14.

\* The edition of 1571 reads 'requisite necessary'; the earlier MS. requisite as necessary.'

*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,*

*De divinis Scripturis, quod sufficiant ad salutem.*

SCRIPTURA sacra continet omnia quæ ad salutem sunt necessaria, ita ut quicquid in ea nec legitur, neque inde probari potest, non sit a quoquam exigendum, ut tanquam articulus fidei credatur, aut ad salutis necessitatem requiri putetur.

Sacræ Scripturæ nomine, eos Canonicos libros Veteris et Novi Testamenti intelligimus, de quorum auctoritate in Ecclesia nunquam dubitatum est.

*De Nominibus et Numero Librorum sacre Canonice Scripturæ Veteris Testamenti.*

*Genesis,  
Exodus,  
Leviticus,  
Numeri,  
Deuteronium,  
Josua,  
Judicum,  
Ruth,  
Prior liber Samuelis,  
Secundus liber Samuelis,  
Prior liber Regum,  
Secundus liber Regum,  
Prior liber Paralipomenon,  
Secundus liber Paralipomenon,  
Primus liber Esdræ,  
Secundus liber Esdræ,  
Liber Hester,  
Liber Job,  
Psalmi,  
Proverbia,  
Ecclesiastes, vel Concionator,  
Cantica Solomonis,  
IV. Prophetæ Majores,  
XII. Prophetæ Minores,*

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine. Such are these following:

*The Third Book of Esdras,  
The Fourth Book of Esdras,  
The Book of Tobias,  
The Book of Judith,  
The rest of the Book of Esther,  
The Book of Wisdom,  
Jesus the Son of Sirach,  
Baruch the Prophet,  
The Song of the Three Children,  
The Story of Susanna,  
Of Bel and the Dragon,  
The Prayer of Manasses,  
The First Book of Maccabees.  
The Second Book of Maccabees.*

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

1st Clause. 1553; altered 1563.

2nd Clause. 1563. Wür. Con.

1553. Although it be sometime received of the faithful, as godly, and profitable for an order and comeliness; yet no man ought to be constrained to believe, as an article of faith, or repute it requisite to the necessity of salvation.

1563. 'In the name of the Holy Scripture' to end, added.

*Errors condemned.*

(1) *The decree of the Council of Trent*, of 1546, declared that 'the truth is contained in the written books and in the unwritten traditions, which having been received by the Apostles, either from the mouth of Christ Himself or from the dictates of the Holy Spirit, were handed down even to us.'

(2) *Some of the Swiss Reformers* and their followers laid undue stress upon the witness of the individual conscience, and of subjective feeling.

## ARTICLE VII.

*Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the

Alios autem libros (ut ait *Hieronymus*) legit quidam Ecclesia ad exempla vitæ et formandos mores: illos tamen ad dogmata confirmanda non adhibet;—ut sunt:

*Tertius liber Esdræ,  
Quartus liber Esdræ,  
Liber Tobie,  
Liber Judith,  
Reliquum libri Hester,  
Liber Sapientie,  
Liber Jesu filii Sirach,  
Baruch Propheta,  
Canticum Trium Puerorum,  
Historia Susannæ,  
De Bel et Dracone,  
Oratio Manassis,  
Prior liber Maccabæorum,  
Secundus liber Maccabæorum.*

Novi Testamenti omnes libros, ut vulgo recepti sunt, recipimus, et habemus pro Canonicis.

*De Veteri Testamento.*

TESTAMENTUM Vetus Novo contrarium non est: quandoquidem

Old and New Testament, everlasting life is offered to Mankind by Christ,<sup>1</sup> 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.<sup>2</sup> 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.<sup>3</sup>

tam in Veteri, quam in Novo, per Christum, qui unicus est Mediator Dei et hominum, Deus et homo, aeterna vita humano generi est proposita. Quare male sentiunt, qui veteres tantum in promissionibus temporarias sperasse confingunt. Quanquam lex a Deo data per Moysen, quoad Cæremonias et Ritus, Christianos non astringat, neque Civilia ejus præcepta in aliqua republica necessario recipi debeant; nihilominus tamen ab obedientia mandatorum, quæ Moralia vocantur, nullus quantumvis Christianus est solutus.

<sup>1</sup> Matt. v. 17, 18; Luke xxiv. 44; Rom. iii. 21; Gal. iii. 24; cf. Heb. viii. 5.

<sup>2</sup> Heb. xi. 13.

<sup>3</sup> Matt. v. 17-20; Rom. iii. 31.

1553. The title was 'The Old Testament is not to be refused.'  
1563. Altered to its present form.

1563. 'Although the Law' to the end added, being transferred from the Nineteenth Article of 1553.

#### *Error condemned.*

*Antinomian doctrine*, which denied the obligation of the Moral Law.

### ARTICLE VIII.

#### *Of the Three Creeds.*

THE Three Creeds,<sup>1</sup> *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.

#### *De Tribus Symbolis.*

SYMBOLA tria, *Nicenum*, *Athanasii*, et quod vulgo *Apostolorum* appellatur, omnino recipienda sunt et credenda: nam firmissimis Scripturarum testimoniis probari possunt.

<sup>1</sup> Supposed references to Creeds in N.T.: Rom. vi. 17; 1 Tim. vi. 20; 2 Tim. i. 13, 14; Jude 3. Supposed quotations from Creeds: 1 Cor. viii. 6; 1 Cor. xv. 3, 4; 1 Tim. iii. 16.

#### *Errors condemned.*

The disposition of several Reforming bodies, notably the Anabaptists, to belittle the ancient Catholic standards of belief.

### ARTICLE 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 ingendered of the offspring of *Adam*<sup>1</sup>; 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<sup>2</sup>; and therefore in every person born into this world, it deserveth God's wrath and damnation.<sup>3</sup> And this infection of nature doth remain, yea in them that are regenerated<sup>4</sup>; whereby the lust of the flesh, called in the Greek, *phronema 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.<sup>5</sup> 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.<sup>6</sup>

#### *De Peccato Originali.*

PECCATUM originis non est, ut fabulantur Pelagiani, in imitatione Adami situm; sed est vitium et depravatio naturæ cujuslibet hominis ex Adamo naturaliter propagati; qua fit, ut ab originali justitia quam longissime distet, ad malum sua natura propendeat, et caro semper adversus spiritum concupiscat; unde in unoquoque nascentium, iram Dei atque damnationem meretur. Manet etiam in renatis hæc naturæ depravatio: qua fit, ut affectus carnis, Græce φρόνημα σαρκός, quod alii sapientiam, alii sensum, alii affectum, alii studium carnis interpretantur, legi Dei non subiciatur. Et quantum renatis et credentibus nulla propter Christum est condemnatio, peccati tamen in sese rationem habere concupiscientiam, fatetur Apostolus.

<sup>1</sup> Ps. li. 5; John iii. 6; Rom. v. 14, 17-19.

<sup>2</sup> Rom. vii. 22, 23; Gal. v. 17.

<sup>3</sup> Eph. ii. 3.

<sup>4</sup> 1 John i. 8.

<sup>5</sup> Rom. viii. 5, 7.

<sup>6</sup> Rom. viii. 1; Mark xvi. 16; Rom. vii. 7, 8; Col. iii. 5.

1553. Based upon Aug. Con., through the Thirteen Articles.

#### *Error condemned.*

Some Anabaptists adopted the teaching of Pelagius, of the fifth century, and its inadequate view of sin:—

- (1) That the sin of Adam hurt only himself and not mankind.
- (2) That new-born infants are in the same state as Adam was before the Fall.
- (3) That man can be sinless, and keep God's commandments, if he will.

## ARTICLE 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,<sup>1</sup> without the grace of God by Christ preventing us,<sup>2</sup> that we may have a good will, and working with us, when we have that good will.<sup>3</sup>

<sup>1</sup> John vi. 44; Rom. viii. 26; Eph. ii. 8.

<sup>2</sup> Phil. ii. 13.

<sup>3</sup> 1 Cor. xv. 10.

1553; altered 1563 and 1571. 1st part similar to Wür. Con.; 2nd part taken from Augustine's treatise *De Grata et Libero Arbitrio*, xvii.

1563. 'The condition of Man—upon God' added.

1553. Working in us.

1571. Working with us.

*Errors condemned.*

(1) *Hyper-Calvinism*, which left no room for free will.

(2) *Extreme Arminianism*, which under-estimated the necessity of grace.

## ARTICLE 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:<sup>1</sup> 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.

<sup>1</sup> Rom. iii. 20, 22, 24, 30; v. 18; Gal. ii. 16.

1553; altered 1563. 1st part, Wür. Con.

1553. Justification by only faith in Jesus Christ in the sense as is declared in the Homily of Justification, is a most certain and wholesome doctrine for Christian men.

*De Libero Arbitrio.*

EA est hominis post lapsum Adæ conditio, ut sese, naturalibus suis viribus et bonis operibus, ad fidem et invocationem Dei convertere ac preparare non possit. Quare absque gratia Dei, quæ per Christum est, nos præveniente ut velimus, et co-operante dum volumus, ad pictatis opera facienda, quæ Deo grata sunt, et accepta, nihil valeamus.

1563. Wherefore, that we are justified by Faith only . . . Homily of Justification.

*Errors condemned.*

(1) Justifying righteousness is not imputed righteousness, but infused, or inherent, righteousness.

(2) It is not faith, but faith together with good works, which is necessary for justification.

## ARTICLE XII.

*Of Good Works.*

ALBET that Good Works, which are the fruits of Faith, and follow after Justification,<sup>1</sup> cannot put away our sins, and endure the severity of God's Judgment<sup>2</sup>; yet are they pleasing and acceptable to God in Christ,<sup>3</sup> 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.<sup>4</sup>

<sup>1</sup> Eph. ii. 10; Jas. ii. 17, 18, 26.

<sup>2</sup> Luke xvii. 10; Rom. iii. 20.

<sup>3</sup> Matt. xvi. 27; 1 Pet. ii. 5.

<sup>4</sup> Matt. xii. 33; John xv. 1, 2.

*De Bonis Operibus.*

BONA opera, quæ sunt fructus Fidei, et Justificatos sequuntur, quanquam peccata nostra expiare, et divini iudicii severitatem ferre non possunt; Deo tamen grata sunt, et accepta in Christo, atque ex vera et viva fide necessario profluunt; ut plane ex illis æque fides viva cognosci possit, atque arbor ex fructu iudicari.

1563. Wür. Con.

*Error condemned.*

*Solifidianism*, which denied the necessity of good works.

## ARTICLE 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,<sup>1</sup> neither do they make men meet to receive grace, or as the School-authors say, deserve grace of congruity<sup>2</sup>; 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.<sup>3</sup>

<sup>1</sup> Rom. viii. 7, 8; ix. 31, 32; Heb. xi. 6; John xv. 5.

<sup>2</sup> Rom. iv. 2; Tit. iii. 5.

<sup>3</sup> Rom. xiv. 23.

*De Operibus ante Justificationem.*

OPERA quæ fiunt ante gratiam Christi, et Spiritus ejus afflatum, cum ex fide Jesu Christi non prodeant, minime Deo grata sunt; neque gratiam, ut multi vocant, de congruo merentur: immo cum non sint facta ut Deus illa fieri voluit et præcepit, peccati rationem habere non dubitamus.

1553. In an early draft the first clause opened with the words:

'Works that are done before Justification.'

*Error condemned.*

A doctrine of the 'School Authors,' that men can do certain acts in their unaided strength, which, because of the congruity or harmony between such acts and the will of God, have such a measure of goodness in them as can attract God's grace.

The Council of Trent passed the following Canon: 'If any one shall say that all works that are done before justification, in whatever way they are done, are truly sins, or deserve the hatred of God, or that the more earnestly any one strive to dispose himself to grace, the more gravely he sins; let him be anathema.'

ARTICLE 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<sup>1</sup>; 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.<sup>2</sup>

<sup>1</sup> Matt. v. 48; Luke x. 27; Jas. iii. 2; 1 John i. 8.

<sup>2</sup> Luke xvii. 10.

*Error condemned.*

That good deeds may be done *over* and *beyond* what is necessary, and that such good-deeds, e.g. of Christ and His Saints, form a reserve fund, which the Pope dispenses in the form of Pardons and Indulgences. This teaching claimed to be based upon Matt. xix. 11, 12, 20, 21; 1 Cor. vii. 25.

ARTICLE 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,

*De Operibus Supererogationis.*

OPERA, quæ *Supererogationis* appellant, non possunt sine arrogantia et impietate prædicari; nam illis declarant homines, non tantum se Deo reddere quæ tenentur, sed plus in ejus gratiam facere quam deberent: cum aperte Christus dicat: Cum feceritis omnia quæcunque præcepta sunt vobis, dicitis, Servi inutiles sumus.

*De Christo, qui solus est sine Peccato.*

CHRISTUS, in nostræ naturæ veritate, per omnia similis factus est nobis, excepto peccato, a quo prorsus erat immunis, tum in carne,

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.<sup>1</sup> 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.<sup>2</sup>

<sup>1</sup> Heb. ii. 14, 15; 1 John iii. 5; 2 Cor. v. 21; 1 John ii. 2.

<sup>2</sup> Jas. iii. 2; 1 John i. 10.

*Errors condemned.*

- (1) Any teaching denying the sinlessness of Christ.
- (2) Any teaching exaggerating the merits of saints, martyrs, etc.
- (3) Any teaching implying sinless perfection.

ARTICLE XVI.

*Of Sin after Baptism.*

NO every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable.<sup>1</sup> Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism.<sup>2</sup> 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.<sup>3</sup>

<sup>1</sup> Matt. xii. 31, 32; 1 John v. 17; cf. Heb. vi. 4-6.

<sup>2</sup> Acts viii. 22, 23.

<sup>3</sup> 1 Cor. v. 5; 2 Cor. ii. 10; Gal. vi. 1; Jas. v. 19, 20.

*De Peccato post Baptismum.*

NON omne peccatum mortale post Baptismum voluntarie perpetratum est peccatum in Spiritum Sanctum, et irremissibile. Proinde lapsus a Baptismo in peccata locutus penitentia non est negandus. Post acceptum Spiritum Sanctum, possumus a gratia data recedere, atque peccare; denuoque per gratiam Dei resurgere, ac respiscere. Ideoque illi damnandi sunt, qui se, quamdiu hic vivant, amplius non posse peccare affirmant, aut vere resipiscitibus venia locum denegant.

553. Title: *De Peccato in Spiritum Sanctum.*

563. *De Lapsus post Baptismum.*

In 1553 there was another Article entitled 'Blasphemy against the Holy Ghost':—'Blasphemy against the Holy Ghost is when a man of malice and stubbornness of mind, doth rail upon the truth of God's Word manifestly perceived, and, being enemy thereunto, persecuteth the same. And because such be guilty of God's curse, they entangle themselves with a most grievous and heinous crime, whereupon this kind of sin is called and affirmed of the Lord unpardonable.' This was omitted in 1563.

*Errors condemned.*

(1) The Montanists and Novatians who held that every wilful sin committed after Baptism is unpardonable.

(2) Those who claimed sinlessness after regeneration.

## ARTICLE 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.<sup>1</sup>

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<sup>2</sup>: 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

*De Prædestinatione et Electione.*

PRÆDESTINATIO ad vitam est æternum Dei propositum, quo, ante jacta mundi fundamenta, suo consilio, nobis quidem occulto, constanter decrevit, eos, quos in Christo elegit ex hominum genere, a maledicto et exitio liberare, atque, ut vasa in honorem efficta, per Christum ad æternam salutem adducere. Unde, qui tam præclaro Dei beneficio sunt donati, illi Spiritu ejus, opportuno tempore operante, secundum propositum ejus vocantur: vocationi per gratiam parent: justificantur gratis: adoptantur in filios Dei: unigeniti ejus Jesu Christi imagini efficiuntur conformes: in bonis operibus sancte ambulant: et demum, ex Dei misericordia, pertingunt ad sempiternam felicitatem.

Quemadmodum Prædestinationis et Electionis nostræ in Christo pia consideratio, dulcis, suavis, et ineffabilis consolatio plena est vere pii, et his qui sentiunt in se vim Spiritus Christi, facta carnis et membra, quæ adhuc sunt super terram, mortificantem, animumque ad cœlestia et superna rapientem; tum quia fidem nostram de æterna salute consequenda per Christum plurimum stabilit atque confirmat, tum quia amorem nostrum in Deum vehementer accendit: Ita hominibus curiosis, carnalibus, et Spiritu Christi destitutis, ob oculos perpetuo versari Prædestinationis Dei sententiam, perniciosissimum est præcipitium; unde illos Diabolus protrudit vel in desperationem, vel in æque perniciosam impurissimæ vitæ securitatem.

<sup>1</sup> Rom. viii. 29-30; Eph. i. 3 5; ii. 1; 1 Pet. i. 2.

<sup>2</sup> Rom. viii. 33-35.

either into desperation, or into wretchedness 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.<sup>3</sup>

<sup>3</sup> Mark xvi. 15; John iii. 16; 1 Tim. ii. 4; 2 Pet. iii. 9.

1553; altered 1563.

1553. Furthermore, although the decrees of Predestination are unknown to us, yet we must receive.

1563. Furthermore we must receive.

*Errors condemned.*

(1) *Hyper-Calvinism*, which weakens human responsibility, is incompatible with Divine justice, and restricts the offer of salvation.

(2) *Arminianism*, which fails to recognize the true place of Divine Sovereignty in salvation.

## ARTICLE 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.<sup>1</sup> For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.<sup>2</sup>

<sup>1</sup> John iii. 18, 19, 36; xii. 48.

<sup>2</sup> Acts iv. 12.

1553; altered 1563, 1571.

1553. Title: *Tantum in nomine Christi speranda est æterna salus.*

1571. *De Speranda æterna Salute tantum in Nomine Christi.*

1553. They are to be had accursed and abhorred.

1563. 'And abhorred' omitted.

*Error condemned.*

The *Latitudinarianism* which regards all creeds and communions alike, provided men live accordingly, and consequently makes true faith a matter of indifference.

Proinde, promissiones divinas sic amplecti oportet, ut nobis in sacris literis generaliter propositæ sunt; et Dei voluntas in nostris actionibus ea sequenda est, quam in verbo Dei habemus discrete revelatam.

*De speranda æterna Salute tantum in Nomine Christi.*

SUNT et illi anathematizandi, qui dicere audent unumquemque in Lege aut Secta quam profitetur, esse servandum, modo juxta illam, et lumen naturæ, accurate vixerit: cum sacræ literæ tantum Jesu Christi nomen prædicent, in quo salvos fieri homines oporteat.



## ARTICLE XIX.

*Of the Church.*

THE visible Church of Christ is a congregation of faithful men, in the 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.

1553. Cf. Aug. Con.: 'The Church is a congregation of the Saints, in which the Gospel is rightly taught, and the sacraments are rightly administered.'

*Errors condemned.*

- (1) The *Ecclesiasticism* which unchurches non-episcopal Christian congregations, such as the Reformed Churches of France and Germany.
- (2) The Roman view that attributes Infallibility to a Church.

## ARTICLE XX.

*Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith<sup>1</sup>; 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.<sup>2</sup> Wherefore, although the Church be a witness and a keeper of holy Writ,<sup>3</sup> yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

<sup>1</sup> Acts xv. 28, 29.

<sup>2</sup> Rom. xii. 6; 1 Cor. ii. 13; 1 Pet. iv. 11; 2 Pet. i. 20.

<sup>3</sup> Rom. iii. 2; 1 Tim. iii. 15.

*De Ecclesia.*

ECCLESIA Christi visibilis est cœtus fidelium, in quo Verbum Dei purum prædicatur, et Sacramenta, quoad ea quæ necessario exigantur, juxta Christi institutum recte administrantur.

Sicut erravit Ecclesia Hierosolymitana, Alexandrina, et Antiochena; ita et erravit Ecclesia Romana, non solum quoad agenda et Cæremoniarum ritus, verum in iis etiam quæ credenda sunt.

*De Ecclesie Auctoritate.*

HABET Ecclesia Ritus sive Cæremonias statuendi jus, et in fidei controversiis auctoritatem; quamvis Ecclesie non licet quidquam instituire, quod Verbo Dei scripto adversetur, nec unum Scripturæ locum sic exponere potest, ut alteri contradicat. Quare, licet Ecclesia sit divinorum librorum testis et conservatrix, attamen ut adversus eos nihil decernere, ita præter illos nihil credendum de necessitate salutis debet obtrudere.

1553; altered 1563; cf. Wür. Con.

1553. The Article began: 'It is not lawful for the Church,' etc. 1563. 'The Church hath power . . . and yet,' added in Latin version.\*

*Errors condemned.*

- (1) The *Puritanism* which disregarded the legitimate authority of the Church.
- (2) *Medævalism*, which dangerously exaggerated the authority of the Church.

## ARTICLE 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.<sup>1</sup>

<sup>1</sup> Isa. viii. 20; John xvii. 17; Rev. xxii. 18.

*De Auctoritate Conciliorum Generalium.*

GENERALIA Concilia sine jussu et voluntate principum congregari non possunt: et ubi convenerint,—quia ex hominibus constant, qui non omnes Spiritu et Verbo Dei reguntur,—et errare possunt, et interdum errarunt, etiam in his quæ ad Deum pertinent. Ideoque quæ ab illis constituuntur, ut ad salutem necessaria, neque robur habent neque auctoritatem, nisi ostendi possint e sacris literis esse desumpta.

1553. Sometimes have erred, not only in worldly matters but also in things, etc.

1563 } 'not only in worldly matters' omitted.  
1571 }

*Errors condemned.*

- (1) The papal claim to the sole right of summoning councils.
- (2) The infallibility of Councils.
- (3) The claim of Councils to override or go beyond Holy Scripture.

\* The date of this clause is not clear. It was wanting in Parker's MS. of 1562, in the English Version of 1563, and the English MS. signed by the Bishops. It was, however, in the first Latin version of 1563, the English Version of 1571, and in the copy made by a notary from the MS. signed for the Queen in 1562. This copy was obtained by Laud, who was accused of interpolating the clause. Some consider Queen Elizabeth to be responsible for its insertion.

## ARTICLE XXII.

*Of Purgatory.\**

THE Romish Doctrine concerning Purgatory,<sup>1</sup> Pardons,<sup>2</sup> Worshipping and Adoration as well of Images, as of Reliques,<sup>3</sup> and also invocation of Saints,<sup>4</sup> is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

<sup>1</sup> Luke xxiii. 43; 2 Cor. v. 8; Rev. xiv. 13.

<sup>2</sup> Mark ii. 7.

<sup>3</sup> 2 Kings xviii. 4; 1 John v. 21.

<sup>4</sup> Acts x. 26; xiv. 15; Rev. xxii. 8, 9.

1553. 'The Doctrine of School Authors' (*Scholasticorum doctrina*).

1563. 'The Romish Doctrine' (*Doctrina Romanensium*).

N.B. (1) In 1563 *pernitiose* which stood before *contradicit* was omitted.

(2) In the Article as originally drafted there were the words *De precatione pro defunctis*.

*Errors condemned.*

Certain specific dogmas and practices notoriously inconsistent with Holy Scripture, and, therefore, by Article XXI, beyond the legislative province of any Church.

## ARTICLE 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.<sup>1</sup> And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

<sup>1</sup> John xx. 21; Acts vi. 6; 1 Tim. iv. 14; v. 22; Tit. i. 5.

\* The notion that the condemnation of 'The Romish Doctrine concerning Purgatory, Pardons,' does not extend to those conceptions themselves, but only to the Roman presentation of them, is rendered untenable by the fact that at the time of the compilation of the Articles there were no other current presentations of these unscriptural ideas save such as emanated from Rome.

*De Purgatorio.*

DOCTRINA Romanensium de Purgatorio, de Indulgentiis, de Veneratione et Adoratione tum imaginum, tum reliquiarum, necnon de Invocatione Sanctorum, res est futilis, inaniter conficta, et nullis Scripturarum testimoniis innitur: immo Verbo Dei contradicit.

1553. Founded on Aug. Con., 14th Article; cf. Article X. of the Articles of 1538.

*Errors condemned.*

(1) The supposed individual right to preach and minister the Sacraments independently of the Church as a whole.

(2) The supposed right of ecclesiastical authorities to ordain independently of the 'congregation' as a whole.\*

## ARTICLE 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 publick Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the People.<sup>1</sup>

*De loquendi in Ecclesia Lingua quam Populus intelligit.*

LINGUA Populo non intellecta, publicas in Ecclesia preces peragere, aut Sacramenta administrare, Verbo Dei, et Primitivæ Ecclesiæ consuetudini, plane repugnat.

<sup>1</sup> 1 Cor. xiv. 16-19.

1553. Title: 'Men must speak in the congregation in such tongue as the people understandeth. It is most seemly and most agreeable to the Word of God that in the congregation nothing be openly read or spoken in a tongue unknown to the people, the which thing St. Paul did forbid except some were present that should declare the same.'

*Error condemned.*

The compulsory use of the Latin Liturgy, enforced by an anathema at the Council of Trent against those who said that the Mass ought to be celebrated only in the vulgar tongue.

## ARTICLE 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

*De Sacramentis.*

SACRAMENTA a Christo instituta non tantum sunt notæ professionis Christianorum, sed certa quædam potius testimonia, et efficacia signa gratiæ, atque bonæ in nos voluntatis Dei, per quæ invisibiliter ipse in nos operatur, nostramque fidem in

\* The *Si Quid* is a relic of the larger authority committed to the congregation in Holy Scripture and the Primitive Church.

us, and doth not only quicken, but also strengthen and confirm our Faith in him.<sup>1</sup>

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.<sup>2</sup>

<sup>1</sup> Rom. vi. 3-5; Tit. iii. 5; 1 Pet. iii. 21; 1 Cor. x. 16.

<sup>2</sup> 1 Cor. xi. 17-30.

1553; altered 1563, 1571. Aug. Con., cf. Thirteen Articles (Art. IX.).

1563. The Lord's Supper in which sort neither is Penance, for that it hath no visible sign or ceremony ordained of God.

#### *Errors condemned.*

- (1) Low views of the Sacraments, often styled Zwinglianism.
- (2) The Roman view of Sacraments which placed other rites on the same level with the two instituted by Christ.
- (3) The Roman custom of adding to the Sacraments practices which changed their scriptural intention from use to display.
- (4) The notion that any benefit could accrue save to worthy recipients.

se non solum excitat, verum etiam confirmat.

Duo a Christo Domino nostro in Evangelio instituta sunt Sacramenta, scilicet Baptismus, et Cœna Domini.

Quinque illa vulgo nominata Sacramenta, scilicet, Confirmatio, Pœnitentia, Ordo, Matrimonium, et Extrema Unctio, pro Sacramentis Evangelicis habenda non sunt, ut quæ partim a prava Apostolorum imitatione profluxerunt, partim vitæ status sunt in Scripturis quidem probati; sed Sacramentorum eandem cum Baptismo et Cœna Domini rationem non habent, ut quæ signum aliquod visibile, seu cæroniam a Deo institutem, non habeant.

Sacramenta non in hoc instituta sunt a Christo ut spectarentur, aut circumferrentur, sed ut rite illis uteremur; et in iis duntaxat qui digne percipiunt, salutarem habent effectum; qui vero indigno percipiunt, damnationem (ut inquit Paulus) sibi ipsis acquirunt.

## ARTICLE XXVI.

*Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament.*

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 of 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.<sup>1</sup>

Nevertheless, it appertaineth to the discipline of the Church, that enquiry 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.<sup>2</sup>

<sup>1</sup> Matt. xxiii. 2, 3; cf. Phil. i. 18; 1 Cor. iii. 7; 2 Cor. iv. 5, 7.

<sup>2</sup> 1 Tim. v. 20, 22.

1553. Aug. Con., through the Thirteen Articles.

1553. Title: 'The Wickedness of the Minister doth not take away the effectual operation of God's Ordinance.'

#### *Errors condemned.*

- (1) The doctrine of the Donatists, revived by Wycliffe and held by some at the Reformation, that the unholy lives of the clergy render their ministry ineffectual.
- (2) The Roman doctrine of 'intention,' by implication.
- (3) The subterfuges by which gross ministerial unfitness was often condoned on the plea of the sacrosanct condition of an ordained priest.

*De Vi Institutionum divinarum, quod eam non tollat Malitia Ministrorum.*

QUAMVIS in Ecclesia visibili boni et mali semper sunt admixti, atque interdum ministerio Verbi et Sacramentorum administrationi præsent; tamen, cum non suo, sed Christi nomine agant, ejusque mandato et auctoritate ministrent, illorum ministerio uti licet, cum in Verbo Dei audiendo, tum in Sacramentis percipiendis. Neque per illorum malitiam effectus institutorum Christi tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide et rite sibi oblata percipiunt; quæ propter institutionem Christi et promissionem, efficacia sunt, licet per malos administrantur.

Ad Ecclesiæ tamen disciplinam pertinet, ut in malos ministros inquiretur, accusenturque ab his, qui eorum flagitia noverint; atque tandem justo convicti judicio, deponantur.

## ARTICLE 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<sup>1</sup>; the promises of forgiveness of sin,<sup>2</sup> 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.<sup>3</sup>

The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

*De Baptismo.*

BAPTISMUS non est tantum professionis signum, ac discriminis nota, qua Christiani a non Christianis discernantur, sed etiam est signum Regenerationis, per quod, tanquam per instrumentum, recte Baptismum suscipientes Ecclesia inseruntur; promissiones de remissione peccatorum, atque adoptione nostra in filios Dei per Spiritum Sanctum, visibiliter obsignantur; fides confirmatur, et vi divina invocationis gratia augetur.

Baptismus parvulorum omnino in Ecclesia retinendus est, ut qui cum Christi institutione optime congruat.

<sup>1</sup> John iii. 5; Rom. vi. 3; 1 Cor. vi. 11; 2 Cor. v. 17; Gal. iii. 27; Tit. iii. 5.

<sup>2</sup> Acts ii. 38; xxii. 16.

<sup>3</sup> Mark x. 13-16; Acts ii. 39; 1 Cor. vii. 14.

1553. The custom of the Church to christen young children to be commended and in any wise to be retained in the Church.

1563. The Baptism of young children is in any wise, etc.

1553 *Signum Regenerationis* translated 'sign and seal your new birth.'

1563, 1571. 'And seal' omitted, though *obsignatur* was rendered 'signed and sealed.'

1563. 'By the Holy Ghost' first inserted, though *per Spiritum Sanctum* occurs in the Latin Article, 1553.

*Errors condemned.*

(1) Theories called Zwinglian, which reduced the Sacrament from a sign of regeneration to merely a distinguishing sign or mark of Christian profession.

(2) The *ex opere operato* theory, by which a spiritual change is supposed to be wrought, independently of receiving Baptism 'rightly,' i.e. with Faith to be 'confirmed,' and Grace to be 'increased,' by virtue of prayer unto God.

(3) The teaching that Infant Baptism is incongruous with Christ's institution.

## ARTICLE 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 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.<sup>1</sup>

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,<sup>2</sup> 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.

<sup>1</sup> Matt. xxvi. 28; 1 Cor. x. 16; cf. John vi. 48-55, 63.

<sup>2</sup> 1 Cor. xi. 26; Acts iii. 21.

*De Cœna Domini.*

CÆNA Domini non est tantum signum mutuae benevolentiae Christianorum inter sese; verum potius est Sacramentum nostrae per mortem Christi redemptionis; atque adeo rite, digne, et cum fide sumentibus, panis, quem frangimus, est communicatio corporis Christi; similiter poculum benedictionis est communicatio sanguinis Christi.

Panis et Vini Transubstantiatio in Eucharistia ex sacris literis probari non potest; sed apertis Scripturæ verbis adversatur, Sacramenti naturam evertit, et multarum superstitionum dedit occasionem.

Corpus Christi datur, accipitur, et manducatur, in Cœna, tantum caelesti et spirituali ratione. Medium autem, quo corpus Christi accipitur et manducatur in Cœna, fides est.

Sacramentum Eucharistiae ex institutione Christi non servabatur, circumferabatur, elevabatur, nec adorabatur.

1553. 'Overthroweth the nature of a Sacrament' added in 1563

'Forasmuch as the truth of man's nature requireth, that the body of one and the self-same man can not be at one time in divers places, but must needs be in some one certain place: therefore the body of Christ can not be present at one time in many and diverse places. And because (as the Holy Scripture doth teach) Christ was taken up into heaven, and there shall continue unto the end of the world, a faithful man ought not to believe, or openly to confess the real and bodily presence (as they term it) of Christ's flesh and blood, in the Sacrament of the Lord's Supper.' Omitted in 1563.

*Errors condemned.*

(1) The teaching called *Zwinglianism*, which asserted the Lord's Supper to be a bare commemoration of the death of Christ.

(2) The Roman doctrine of Transubstantiation, viz. that after consecration the elements become the Body and Blood of Christ.

(3) Any doctrine involving literal giving, taking, and eating the Body of Christ in the Supper.

(4) The teaching which assumed that the Body of Christ could be received apart from faith.

(5) The practices of Reservation, Processions of the Host, Elevation and Adoration, which have no scriptural sanction.

#### ARTICLE 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.<sup>1</sup>

<sup>1</sup> 1 Cor. xi. 27-30; cf. John vi. 56, 57; Heb. iii. 14.

1571: composed and passed by the Upper House of Convocation in 1562; but struck out then by the Lower House, or, more probably, by the Queen; restored in 1571.

#### *Error condemned.*

The implication of the Roman and Lutheran doctrines of a Real Corporal Presence, viz. that the Body and Blood of Christ are received by every participant, without regard to his spiritual condition.

#### ARTICLE 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,<sup>1</sup> ought to be ministered to all Christian men alike.

<sup>1</sup> Matt. xxvi. 27; Mark xiv. 23; 1 Cor. xi. 26, 28.

#### *Errors condemned.*

(1) The Roman practice of withholding the cup from the laity, and, indeed, from all save the celebrant.

(2) The Roman doctrine of concomitance.

*De Manducatione Corporis Christi, et impios illud non manducare.*

IMPII, et fide viva destituti, licet carnaliter et visibiliter, ut Augustinus loquitur, corporis et sanguinis Christi Sacramentum dentibus premant, nullo tamen modo Christi participes efficiuntur: sed potius tantæ rei Sacramentum, seu symbolum, ad iudicium sibi manducant et bibunt.

#### ARTICLE 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.<sup>1</sup> 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.

<sup>1</sup> Heb. vii. 27 ix. 26; x. 10, 14, 25, 26; 1 Pet. iii. 18; 1 John ii. 2.

1553. Forged fables.

1563. 'Blasphemous fables,' the Latin word *blasphema* being prefixed to *figmenta*.

#### *Error condemned.*

The Roman idea of any offering for sin in the Mass, and any other suggested offering for sin save that of Christ 'once made.'

The Roman teaching that there is an offering for sin in the Mass, which blasphemously and dangerously derogates from the perfect sacrifice of Christ.

#### ARTICLE 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.<sup>1</sup>

<sup>1</sup> Matt. viii. 14; 1 Cor. ix. 5; 1 Tim. iii. 2, 4, 12; Tit. i. 6; cf. Heb. xiii. 4; 1 Cor. vii. 2; alleged contra texts: Matt. xix. 10-12; 1 Cor. vii. 7.

1553. Title: 'The state of single life is commanded to no man by the Word of God,' altered in 1563.

'Bishops, Priests, and Deacons are not commanded to vow the state of single life without marriage, neither by God's law are they compelled to abstain from matrimony,' altered in 1563.

*De unica Christi Oblatione in Cruce perfecta.*

OBLATIO Christi semel facta, perfecta est redemptio, propitiatio, et satisfactio pro omnibus peccatis totius mundi, tam originalibus quam actualibus: neque præter illam unicam est ulla alia pro peccatis expiatio. Unde Missarum sacrificia, quibus vulgo dicebatur sacerdotem offerre Christum, in remissionem pœnæ aut culpæ, pro vivis et defunctis, blasphema figmenta sunt, et perniciosæ imposturæ.

*De Conjugio Sacerdotum.*

EPISCOPIS, Presbyteris, et Diaconis nullo mandato divino præceptum est, ut aut coelibatum voveant, aut a matrimonio abstineant. Licet igitur etiam illis, ut cæteris omnibus Christianis, ubi hoc ad pietatem magis facere judicaverint, pro suo arbitratu matrimonium contrahere.

*Errors condemned.*

(1) The requirement (c. 1050) that Priests at their ordination should give a promise of celibacy, and the binding of the Bishops by oath not to ordain married men.

(2) The statement in the Six Articles of Henry VIII, 1539, that 'Priests may not marry by the Law of God.'

## ARTICLE 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,<sup>1</sup> until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.<sup>2</sup>

<sup>1</sup> Matt. xviii. 16, 17; 1 Cor. v. 2-5; 1 Tim. i. 19, 20; cf. Rom. xvi. 17; 2 Thess. iii. 6.

<sup>2</sup> 2 Cor. ii. 5-11.

*Error condemned.*

The Anomian idea that no authority is vested in the Church to excommunicate.

## ARTICLE XXXIV.

*Of the Traditions of the Church.*

It is not necessary that Traditions and Ceremonies be in all places one, and utterly like: for at all times they have been divers, and may be changed according to the diversities 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.

*De Excommunicatis vitandis.*

QUI per publicam Ecclesie denuntiationem rite ab unitate Ecclesie præcisus est, et excommunicatus, is ab universa fidelium multitudine, donec per penitentiam publice reconciliatus fuerit arbitrio Judicis competentis, habendus est tanquam Ethnicus et Publicanus.

*De Traditionibus Ecclesiasticis.*

TRADITIONES atque Cæremonias easdem non omnino necessarium est esse ubique, aut prorsus consimiles: nam et variæ semper fuerunt, et mutari possunt, pro regionum, temporum, et morum diversitate, modo nihil contra Verbum Dei instituat. Traditiones et cæremonias Ecclesiasticas, quæ cum Verbo Dei non pugnant, et sunt auctoritate publica institutæ atque probatæ, quisquis privato consilio volens, et data opera, publice violaverit, is, ut qui peccat in publicum ordinem Ecclesie, quique lædit auctoritatem Magistratus, et qui infirmorum fratrum conscientias vulnerat, publice, ut cæteri timeant, arguendus est.

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.<sup>1</sup>

Qualibet Ecclesia particularis sive nationalis auctoritatem habet instituendi, mutandi, aut abrogandi cæremonias aut ritus Ecclesiasticos, humana tantum auctoritate institutos, modo omnia ad ædificationem fiant.

<sup>1</sup> 1 Cor. xiv. 40; Heb. xiii. 17; cf. Rom. xiv. 13, 17-19; 1 Cor. viii. 12; 1 Cor. xi. 16; 1 Thess. v. 14; 1 Pet. ii. 13.

1553; altered 1563; derived from the Thirteen Articles.

1563. 'Times' inserted between 'countries' and 'and men's manners.' 2nd paragraph added.

*Errors condemned.*

(1) The Roman insistence on uniformity of doctrine, ceremonial, and discipline.

(2) The claim to individual liberty, amounting to licence respecting regulations for due order in public worship, etc.

(3) The Roman refusal to recognize the rights of National Churches.

## ARTICLE 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.\*

*De Homiliis.*

TOMUS secundus Homiliarum, quarum singulos titulos huic articulo subjunximus, continet piam et salutarem doctrinam, et his temporibus necessariam, non minus quam prior Tomus Homiliarum, quæ editæ sunt tempore Edwardi Sexti: itaque eas in Ecclesiis per ministros diligenter et clare, ut a populo intelligi possint, recitandas esse judicavimus.

*Of the Names of the Homilies.*

1. *Of the right Use of the Church.*
2. *Against peril of Idolatry.*
3. *Of repairing and keeping clean of Churches.*
4. *Of good Works: first of Fasting.*
5. *Against Gluttony and Drunkenness.*
6. *Against Excess of Apparel.*
7. *Of Prayer.*
8. *Of the Place and Time of Prayer.*
9. *That Common Prayers and Sacraments ought to be ministered in a known Tongue.*
10. *Of the reverent Estimation of God's Word.*

11. *Of Alms-doing.*
12. *Of the Nativity of Christ.*
13. *Of the Passion of Christ.*
14. *Of the Resurrection of Christ.*
15. *Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*
16. *Of the Gifts of the Holy Ghost.*
17. *For the Rogation-days.*
18. *Of the State of Matrimony.*
19. *Of Repentance.*
20. *Against Idleness.*
21. *Against Rebellion.*

\* The American Church adds the following note to this Article: 'This Article is received in this Church so far as it declares the Book of Homilies to be an explication of Christian doctrine and instructive in piety and

1563. An appendix to the previous Article.

1571. Introduced as a separate Article, with its present title.

*Error condemned.*

The Mediæval custom of leaving the laity without instruction. Homilies were necessary through the inability of the ministry generally to expound the Holy Scriptures themselves.

ARTICLE 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 fore-named 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.

1 John xx. 22, 23; 1 Tim. iv. 14; 2 Tim. i. 6.

1553. OF THE BOOK OF PRAYERS AND CEREMONIES OF THE CHURCH OF ENGLAND.

The book which was of very late time given to the Church of England by the King's authority and the Parliament, containing the manner and form of praying and ministering the Sacraments in the Church of England, likewise also the book of ordering ministers of the Church, set forth by the aforesaid authority, are Godly and in no point repugnant to the wholesome doctrine of the Gospel, but agreeable thereunto, furthering and beautifying the same not a little, and therefore of all faithful ministers of the Church of England, and chiefly of the ministers of the Word, they ought to be received and allowed with all readiness of mind and thanksgiving, and to be commended to the people of God.

morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of the Church; which also suspends the order for the reading of said Homilies in churches—until a revision of them may be conveniently made for the clearing of them, as well from obsolete words and phrases as from local references;

1563. The present title and Article substituted.

*Errors condemned.*

(1) The Roman objection to the Ordinal, especially to the absence of the *traditio instrumentorum*, and of the bestowal of the power to offer up sacrifice.

(2) The Puritan objection to certain alleged superstitious forms and phrases, especially the words 'Receive the Holy Ghost,' etc.

ARTICLE XXXVII.

*Of the Civil Magistrates.*

THE Queen's Majesty hath the chief power in this Realm of *England*, and other her 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 Queen's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to 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 states 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.<sup>1</sup>

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.<sup>2</sup>

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.<sup>3</sup>

<sup>1</sup> 1 Kings xiii. 4; 2 Chron. xxvi. 16-21; Acts iv. 19; 1 Pét. ii. 13, 14; cf. Matt. xxii. 21; Acts xxv. 1; Rom. xiii. 1-7; Tit. iii. 1.

<sup>2</sup> Gen. ix. 6; Exod. xxi. 12, 15, 16; Rom. xiii. 1-4. <sup>3</sup> Luke iii. 14.

\* *Hardwick* inserts 'jure' before 'summam.' *Cardwell* omits the word *It* is not found in the *Parker MS.* or in *Day's* edition of 1571.

*De Civilibus Magistratibus.*

REGIA Majestas in hoc *Anglicæ* regno, ac cæteris ejus dominiis, summam\* habet potestatem, ad quam omnium statuum hujus regni, sive illi Ecclesiastici sint, sive Civiles, in omnibus causis suprema gubernatio pertinet, et nulli externæ jurisdictioni est subjecta, nec esse debet.

Cum Regiæ Majestati summam gubernationem tribuimus, quibus titulis intelligimus animos quorundam calumniatorum offendi, non damus Regibus nostris aut Verbi Dei, aut Sacramentorum administrationem; quod etiam Injunctiones, ab *Elizabetha* Regina nostra, nuper editæ, apertissime testantur; sed eam tantum prerogativam, quam in Sacris Scripturis a Deo ipso omnibus piis Principibus videmus semper fuisse attributam: hoc est, ut omnes status atque ordines fidei suæ a Deo commissos, sive illi Ecclesiastici sint sive Civiles, in officio contineant, et contumaces ac delinquentes gladio civili coerceant.

Romanus Pontifex nullam habet jurisdictionem in hoc regno *Angliæ*.

Leges Regni possunt Christianos, propter capitalia et gravia crimina, morte punire.

Christianis licet, ex mandato Magistratus, arma portare, et justa bella administrare.

1553. The King of England is supreme head in earth, next under Christ, of the Church of England and Ireland.

The Bishop of Rome hath no jurisdiction in this realm of England.

The civil magistrate is ordained and allowed of God: wherefore we must obey him, not only for fear of punishment, but also for conscience' sake.

The civil laws may punish Christian men with death for heinous and grievous offences.

It is lawful for Christians, at the commandment of the magistrate, to wear weapons, and to serve in lawful wars.

1563. Altered to its present form.

*Errors condemned.*

- (1) The *Roman* theory of the supremacy of the Pope.
- (2) The *Erastian* theory: the supremacy of the Civil Power.
- (3) The *Puritan* theory: the denial of the right of the State to a share in the control of the Church's affairs.

ARTICLE 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.<sup>1</sup> Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.<sup>2</sup>

<sup>1</sup> Acts ii. 44, 45; v. 5; cf. Eph. iv. 28.

<sup>2</sup> Matt. vi. 1; xxv. 40, 45; Rom. xii. 13; 1 Tim. vi. 17, 18; 1 Pet. v. 9; 1 John iii. 17.

*Error condemned.*

The Communistic teaching of the Anabaptist zealots.

ARTICLE 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,<sup>1</sup> so we judge that Christian Religion doth not prohibit, but that a man may swear when

<sup>1</sup> Lev. xix. 12; cf. Jer. iv. 2.

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.<sup>2</sup>

hibere censemus, quin jubente magistratu, in causa fidei et charitatis, jurare liceat, modo id fiat juxta Prophetæ doctrinam, in justitia, in judicio, et veritate.

<sup>2</sup> Lev. v. 1; Deut. vi. 13; Matt. xxvi. 57-64; 2 Cor. i. 18, 23; xi. 31; Phil i. 8.

*Error condemned.*

The refusal of the Anabaptists (and subsequently the Quakers) to take oaths through a misinterpretation of Matt. v. 33-37, and Jas. v. 12.



## A TABLE OF KINDRED AND AFFINITY

WHEREIN WHOSEVER ARE RELATED ARE FORBIDDEN IN SCRIPTURE AND OUR LAWS TO MARRY TOGETHER. 1563.

This Table is based upon Leviticus xviii. 6-18.\* Every degree forbidden in the Table is either expressly, or by implication and fair inference, forbidden in Scripture (Matt. xix. 4-9, xxii. 24; cf. Tobit iii. 7);—except Nos. 17 and 18 in either Table, concerning which there is difference of opinion.

The political law of the Jews connected with inheritance allows, and even to a certain extent enjoins, marriage with a deceased husband's brother.

The recent Act of Parliament (7 Edw. 7. c. 47) allows marriage with a deceased wife's sister.

The conflict of the new Act with the former Law of the Church as here expressed was partly provided for by a clause in the Act expressly excluding interference with ecclesiastical custom. However, dispute speedily arose, taking the form of exclusion of a communicant who had married his deceased wife's sister from Holy Communion. The courts have pronounced this action to be illegal, and the decision of the House of Lords on Appeal is an endorsement of that judgment.

\* The interpretation of Lev. xviii. 18 has led to a great deal of discussion in its bearing upon social polity and canon law. If the marginal rendering of A.V. be adopted which takes the words in an idiomatic sense ('Neither shalt thou take one wife to another'), the text may be considered as a prohibition of polygamy, or, circumscribing the liberty of polygamy (permitted, see Exod. xxi. 7-11; Deut. xxi. 15-17) by the application of the law of charity and good taste. Accepting the words in their natural sense, as is done both in the main text of the A.V. ('Neither shalt thou take a wife to her sister'), and in the R.V. ('And thou shalt not take a woman to her sister, to be a rival to her'), the statute forbids an imitation of Jacob in marrying two sisters, and may be understood to mean 'Thou shalt not marry the sister of thy present wife, to vex her in her lifetime; although thou mayest take her sister in her decease.' As touching upon the much vexed question of the marriage of a deceased wife's sister, it is important to remember that the law of the levirate (i.e. the husband's brother) was laid down in Deut. xxv. 5, and the substance of it quoted by the Sadducees in their entrapping question put to our Lord respecting the Resurrection (Matt. xxii. 23-33, and parallel passages).

There are three principles which govern the Table:—

(1) That what is said of man is to be understood equally of woman.

(2) That all marriages are forbidden within the third degree of relationship inclusive, and none outside that degree.

(3) That the prohibition of marriage extends not only to relation by consanguinity, but to relation by affinity.

Degrees of relationship are reckoned between two persons in the following manner. Each of the two persons reckons the number of generations from the common ancestor, and then the numbers are added together, and if the sum total is three or less the parties come within the prohibited degrees.

1st. Ex. An uncle and a niece.

The uncle is one generation from the common ancestor (i.e. his father), and the niece two generations (i.e. from her grandfather). As the sum total does not exceed three they cannot marry.

2nd Ex. Two first cousins.

Both are two generations removed from the common ancestor. As the sum total is therefore four, they may marry.

There is some doubt as to the physiological wisdom of such a union, which suggests a real weakness in the above principle.

The 99th Canon of 1603 gives the following directions respecting this Table and the penalties of its infringement:—

'No person shall marry within the degrees prohibited by the laws of God, and expressed in a Table set forth by authority in the year of our Lord 1563. And all marriages so made and contracted shall be judged incestuous and unlawful, and consequently shall be dissolved as void from the beginning, and the parties so married shall by course of law be separated. And the aforesaid Table shall be in every Church publicly set up and fixed at the charge of the parish.'

Until the fifteenth century the Church held the precepts of Leviticus xviii. to be moral, and, therefore, not to be modified or reversed. Since that time the Church of Rome has in practice held that a very close kindred of affinity is no necessary bar to marriage; such unions, however, need special dispensations.

From the sixth to the fifteenth century the number of forbidden degrees was much enlarged, but the degrees thus added, when beyond the restrictions of Holy Scripture, were frequently overridden. Such forbidden degrees included the relationships created by sponsorship, e.g. a godfather could not marry his goddaughter.