

Historical Documents of the Church

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

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

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

Quicumque Vult

commonly called

The Creed of Saint Athanasius

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

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

For there is one Person of the Father, another of the Son, and another of the Holy Ghost.

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

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

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

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

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

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

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

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

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

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

Preface

The First Book of Common Prayer (1549)

There was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: as, among other things, it may plainly appear by the common prayers in the Church, commonly called Divine Service: the first original and ground whereof, if a man would search out by the ancient fathers, he shall find, that the same was not ordained, but of a good purpose, and for a great advancement of godliness: For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once in the year, intending thereby, that the Clergy, and especially such as were Ministers of the congregation, should (by often reading, and meditation of God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth. And further, that the people (by daily hearing of holy Scripture read in the Church) should continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion.

But these many years passed, this godly and decent order of the ancient fathers hath been so altered, broken, and neglected, by planting in uncertain stories, Legends, Responds, Verses, vain repetitions, Commemorations, and Synodals, that commonly when any book of the Bible was begun, before three or four Chapters were read out, all the rest were unread. And in this sort the book of Isaiah was begun in Advent, and the book of Genesis in Septuagesima; but they were only begun, and never read through. After a like sort were other books of holy Scripture used. And moreover, whereas St. Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same, the Service in the Church of England (these many years) hath been read in Latin to the people, which they understood not; so that they have heard with their ears only; and their hearts, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient fathers had divided the Psalms into seven portions, whereof every one was called a nocturn, now of late time a few of them have been daily said (and oft repeated), and the rest utterly omitted. Moreover, the number and hardness of the Rules called the Pie, and the manifold changings of the service, was the cause, that to turn the Book only, was so hard and intricate a matter, that many times, there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Kalendar for that purpose, which is plain and easy to be understood, wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things, as did break the continual course of the reading of the Scripture.

Yet because there is no remedy, but that of necessity there must be some rules: therefore certain rules are here set forth, which, as they be few in number; so they be plain and easy to be understood. So that here you have an order for prayer (as touching the reading of the holy Scripture), much agreeable to the mind and purpose of the old fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some be untrue, some uncertain, some vain

and superstitious: and is ordained nothing to be read, but the very pure word of God, the holy Scriptures, or that which is evidently grounded upon the same; and that in such a language and order as is most easy and plain for the understanding, both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy. Furthermore, by this order the curates shall need none other books for their public service, but this book and the Bible: by the means whereof, the people shall not be at so great charge for books, as in time past they have been.

And where heretofore, there hath been great diversity in saying and singing in churches within this realm: some following Salisbury use, some Hereford use, some the use of Bangor, some of York, and some of Lincoln: now from henceforth, all the whole realm shall have but one use. And if any would judge this way more painful, because that all things must be read upon the book, whereas before, by reason of so often repetition, they could say many things by heart: if those men will weigh their labor with the profit in knowledge, which daily they shall obtain by reading upon the book, they will not refuse the pain, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can, almost, be so plainly set forth, but doubts may arise in the use and practicing of the same: to appease all such diversity (if any arise), and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this book: the parties that so doubt, or diversely take any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this book.

Though it be appointed in the afore written preface, that all things shall be read and sung in the church in the English tongue, to the end that the congregation may be thereby edified: yet it is not meant, but when men say Matins and Evensong privately, they may say the same in any language that they themselves do understand. Neither that any man shall be bound to the saying of them, but such as from time to time, in Cathedral and Collegiate Churches, parish Churches, and Chapels to the same annexed, shall serve the congregation.

Articles of Religion

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

I. Of Faith in the Holy Trinity.

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

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

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. Of the going down of Christ into Hell.

As Christ died for us, and was buried; so also is it to be believed, that he went down into Hell.

IV. Of the Resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

V. Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

VI. Of the Sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Genesis,	The First Book of Samuel,	The Book of Esther,
Exodus,	The Second Book of Samuel,	The Book of Job,
Leviticus,	The First Book of Kings,	The Psalms,
Numbers,	The Second Book of Kings,	The Proverbs,
Deuteronomy,	The First Book of Chronicles,	Ecclesiastes or Preacher,
Joshua,	The Second Book of Chronicles,	Cantica, or Songs of Solomon,
Judges,	The First Book of Esdras,	Four Prophets the greater,
Ruth,	The Second Book of Esdras,	Twelve Prophets the less.

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

The Third Book of Esdras,	The rest of the Book of Esther,
The Fourth Book of Esdras,	The Book of Wisdom,
The Book of Tobias,	Jesus the Son of Sirach,
The Book of Judith,	Baruch the Prophet,

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

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

VII. Of the Old Testament.

The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. Of the Creeds.

The Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

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

IX. Of Original or Birth-Sin.

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, *φρονημα σαρκος*, (which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh), is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. Of Free-Will.

The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. Of Good Works.

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

XIII. Of Works before Justification.

Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. Of Works of Supererogation.

Voluntary Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin (as Saint John saith) was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. Of Sin after Baptism.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. Of Predestination and Election.

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. Of obtaining eternal Salvation only by the Name of Christ.

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. Of the Church.

The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI. Of the Authority of General Councils.

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

The original 1571, 1662 text of this Article, omitted in the version of 1801, reads as follows: "General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture."

XXII. Of Purgatory.

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

XXIV. Of Speaking in the Congregation in such a Tongue as the people understandeth.

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

XXV. Of the Sacraments.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

XXVI. Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

XXVII. Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God.

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

XXVIII. Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. Of both Kinds.

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. Of the one Oblation of Christ finished upon the Cross.

The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. Of the Marriage of Priests.

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. Of excommunicate Persons, how they are to be avoided.

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. Of the Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies or Rites of the Church ordained only by man's authority, so that all things be done to edifying.

XXXV. Of the Homilies.

The Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

- | | |
|--|--|
| 1 Of the right Use of the Church. | 11 Of Alms-doing. |
| 2 Against Peril of Idolatry. | 12 Of the Nativity of Christ. |
| 3 Of repairing and keeping clean of Churches. | 13 Of the Passion of Christ. |
| 4 Of good Works: first of Fasting. | 14 Of the Resurrection of Christ. |
| 5 Against Gluttony and Drunkenness. | 15 Of the worthy receiving of the Sacrament of the Body and Blood of Christ. |
| 6 Against Excess of Apparel. | 16 Of the Gifts of the Holy Ghost. |
| 7 Of Prayer. | 17 For the Rogation-days. |
| 8 Of the Place and Time of Prayer. | 18 Of the State of Matrimony. |
| 9 That Common Prayers and Sacraments ought to be ministered in a known tongue. | 19 Of Repentance. |
| 10 Of the reverend Estimation of God's Word. | 20 Against Idleness. |
| | 21 Against Rebellion. |

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

XXXVI. Of Consecration of Bishops and Ministers.

The Book of Consecration of Bishops, and Ordering of Priests and Deacons, as set forth by the General Convention of this Church in 1792, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing that, of itself, is superstitious and ungodly. And, therefore, whosoever are consecrated or ordered according to said Form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

The original 1571, 1662 text of this Article reads as follows: "The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King Edward unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered."

XXXVII. Of the Power of the Civil Magistrates.

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

The original 1571, 1662 text of this Article reads as follows: "The King's Majesty hath the chief power in this Realm of England, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction. Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not our Princes the

ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

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

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars."

XXXVIII. Of Christian Men's Goods, which are not common.

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same; as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. Of a Christian Man's Oath.

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching in justice, judgment, and truth.

The Chicago-Lambeth Quadrilateral 1886, 1888

Adopted by the House of Bishops Chicago, 1886

We, Bishops of the Protestant Episcopal Church in the United States of America, in Council assembled as Bishops in the Church of God, do hereby solemnly declare to all whom it may concern, and especially to our fellow-Christians of the different Communions in this land, who, in their several spheres, have contended for the religion of Christ:

1. Our earnest desire that the Saviour's prayer, "That we all may be one," may, in its deepest and truest sense, be speedily fulfilled;
2. That we believe that all who have been duly baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church;
3. That in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own;

4. That this Church does not seek to absorb other Communions, but rather, co-operating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world;

But furthermore, we do hereby affirm that the Christian unity . . . can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and his Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.

As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit:

1. The Holy Scriptures of the Old and New Testament as the revealed Word of God.
2. The Nicene Creed as the sufficient statement of the Christian Faith.
3. The two Sacraments, — Baptism and the Supper of the Lord, — ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.
4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Furthermore, Deeply grieved by the sad divisions which affect the Christian Church in our own land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this Declaration, to enter into brotherly conference with all or any Christian Bodies seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.

Note: While the above form of the Quadrilateral was adopted by the House of Bishops, it was not enacted by the House of Deputies, but rather incorporated in a general plan referred for study and action to a newly created Joint Commission on Christian Reunion.

Lambeth Conference of 1888

Resolution 11

That, in the opinion of this Conference, the following Articles supply a basis on which approach may be by God's blessing made towards Home Reunion:

- (a) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.
- (b) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

- (c) The two Sacraments ordained by Christ Himself — Baptism and the Supper of the Lord — ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.
- (d) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

Tables for Finding Holy Days

Tables and Rules for Finding the Date of Easter Day

Rules for Finding the Date of Easter Day

Easter Day is always the Sunday after the full moon that occurs on or after the spring equinox on March 21[, a date which is fixed in accordance with an ancient ecclesiastical computation, and which does not always correspond to the astronomical equinox]*. This full moon may happen on any date between March 21 and April 18 inclusive. If the full moon falls on a Sunday, Easter Day is the Sunday following. But Easter Day cannot be earlier than March 22 or later than April 25.

To find the date of Easter Day in any particular year, it is necessary to have two points of reference—the Golden Number and the Sunday Letter for that year.

1. The Golden Number indicates the date of the full moon on or after the spring equinox of March 21, according to a nineteen-year cycle. These Numbers are prefixed in the Calendar to the days of the month from March 22 to April 18 inclusive. In the present Calendar they are applicable from A.D. 1900 to A.D. 2099, after which they will change.

2. The Sunday Letter identifies the days of the year when Sundays occur. After every date in the Calendar a letter appears—from A to g. Thus, if January 1 is a Sunday, the Sunday Letter for the year is A, and every date in the Calendar marked by A is a Sunday. If January 2 is a Sunday, then every date marked with b is a Sunday, and so on through the seven letters.

In Leap Years, however, the Sunday Letter changes on the first day of March. In such years, when A is the Sunday Letter, this applies only to Sundays in January and February, and g is the Sunday Letter for the rest of the year. Or if d is the Sunday Letter, then c is the Sunday Letter on and after March 1.

To Find the Golden Number

The Golden Number of any year is calculated as follows: Take the number of the year, add 1, and then divide the sum by 19. The remainder, if any, is the Golden Number. If nothing remains, then 19 is the Golden Number.

To Find the Sunday Letter

The following Table provides ready reference to the Sunday Letter of any year between A.D. 1900 and A.D. 2099. It will be found on the line of the hundredth year above the column that contains the remaining digits of the year. But in Leap Years the Letter above the number marked with an asterisk is the Sunday Letter for January and February, and the Letter over the number not so marked is the Sunday Letter for the rest of the year.

* This section does not appear in current copies of the BCP.

Hundred Years: 1900 2000		g A	f g	e f	d e	c d	b c	A b
Years in Excess of Hundreds:	00*	00	01	02	03	04*	04	05
		06	07	08*	08	09	10	11
		12*	12	13	14	15	16*	16
		17	18	19	20*	20	21	22
		23	24*	24	25	26	27	28*
		28	29	30	31	32*	32	33
		34	35	36*	36	37	38	39
		40*	40	41	42	43	44*	44
		45	46	47	48*	48	49	50
		51	52*	52	53	54	55	56*
		56	57	58	59	60*	60	61
		62	63	64*	64	65	66	67
		68*	68	69	70	71	72*	72
		73	74	75	76*	76	77	78
		79	80*	80	81	82	83	84*
		84	85	86	87	88*	88	89
		90	91	92*	92	93	94	95
		96*	96	97	98	99		

To Find Easter Day

When one has both the Golden Number and the Sunday Letter for any particular year, then the date of Easter Day may be found in the Calendar, pages 21 and 22, as follows:

1. The Golden Number prefixed to a day in the month of March or of April in the Calendar marks the date of the full moon in that year.
2. Easter Day will be the next date bearing the Sunday Letter of that year. But when the Golden Number of a given year and the Sunday Letter of that year occur on the same date, then Easter day is one week later. (For example, if the Golden Number is 19—which appears in the Calendar prefixed to March 27—and the Sunday Letter is d, then Easter Day in that year will fall on March 29. If the Golden Number is 10 and the Sunday Letter is A, then Easter Day will fall on April 9. But if the Golden Number is 19 and the Sunday Letter is b, then Easter Day will be one week later, namely April 3.)

A Table to Find Easter Day

Golden Number	Year	Easter Day	Year	Easter Day	Year	Easter Day
1	1900	April 15	1938	April 17	1976*	April 18
2	1901	April 7	1939	April 9	1977	April 10
3	1902	March 30	1940*	March 24	1978	March 26
4	1903	April 12	1941	April 13	1979	April 15
5	1904*	April 3	1942	April 5	1980*	April 6
6	1905	April 23	1943	April 25	1981	April 19
7	1906	April 15	1944*	April 9	1982	April 11
8	1907	March 31	1945	April 1	1983	April 3
9	1908*	April 19	1946	April 21	1984*	April 22
10	1909	April 11	1947	April 6	1985	April 7
11	1910	March 27	1948*	March 28	1986	March 30
12	1911	April 16	1949	April 17	1987	April 19
13	1912*	April 7	1950	April 9	1988*	April 3
14	1913	March 23	1951	March 25	1989	March 26
15	1914	April 12	1952*	April 13	1990	April 15
16	1915	April 4	1953	April 5	1991	March 31
17	1916*	April 23	1954	April 18	1992*	April 19
18	1917	April 8	1955	April 10	1993	April 11
19	1918	March 31	1956*	April 1	1994	April 3
1	1919	April 20	1957	April 21	1995	April 16
2	1920*	April 4	1958	April 6	1996*	April 7
3	1921	March 27	1959	March 29	1997	March 30
4	1922	April 16	1960*	April 17	1998	April 12
5	1923	April 1	1961	April 2	1999	April 4
6	1924*	April 20	1962	April 22	2000*	April 23
7	1925	April 12	1963	April 14	2001	April 15
8	1926	April 4	1964*	March 29	2002	March 31
9	1927	April 17	1965	April 18	2003	April 20
10	1928*	April 8	1966	April 10	2004*	April 11
11	1929	March 31	1967	March 26	2005	March 27
12	1930	April 20	1968*	April 14	2006	April 16
13	1931	April 5	1969	April 6	2007	April 8
14	1932*	March 27	1970	March 29	2008*	March 23
15	1933	April 16	1971	April 11	2009	April 12
16	1934	April 1	1972*	April 2	2010	April 4
17	1935	April 21	1973	April 22	2011	April 24
18	1936*	April 12	1974	April 14	2012*	April 8
19	1937	March 28	1975	March 30	2013	March 31

A Table to Find Easter Day

Golden Number	Year	Easter Day	Year	Easter Day
1	2014	April 20	2052*	April 21
2	2015	April 5	2053	April 6
3	2016*	March 27	2054	March 29
4	2017	April 16	2055	April 18
5	2018	April 1	2056*	April 2
6	2019	April 21	2057	April 22
7	2020*	April 12	2058	April 14
8	2021	April 4	2059	March 30
9	2022	April 17	2060*	April 18
10	2023	April 9	2061	April 10
11	2024*	March 31	2062	March 26
12	2025	April 20	2063	April 15
13	2026	April 5	2064*	April 6
14	2027	March 28	2065	March 29
15	2028*	April 16	2066	April 11
16	2029	April 1	2067	April 3
17	2030	April 21	2068*	April 22
18	2031	April 13	2069	April 14
19	2032*	March 28	2070	March 30
1	2033	April 17	2071	April 19
2	2034	April 9	2072*	April 10
3	2035	March 25	2073	March 26
4	2036*	April 13	2074	April 15
5	2037	April 5	2075	April 7
6	2038	April 25	2076*	April 19
7	2039	April 10	2077	April 11
8	2040*	April 1	2078	April 3
9	2041	April 21	2079	April 23
10	2042	April 6	2080*	April 7
11	2043	March 29	2081	March 30
12	2044*	April 17	2082	April 19
13	2045	April 9	2083	April 4
14	2046	March 25	2084*	March 26
15	2047	April 14	2085	April 15
16	2048*	April 5	2086	March 31
17	2049	April 18	2087	April 20
18	2050	April 10	2088*	April 11
19	2051	April 2	2089	April 3

* The years marked
with an asterisk
are Leap Years.

A Table to Find Movable Feasts and Holy Days

Easter Day	Sundays after Epiphany*	Ash Wednesday†	Ascension Day	Pentecost	Numbered Proper of 2 Pentecost‡	Advent Sunday
March 22	4	Feb. 4	April 30	May 10	#3	November 29
March 23	4	Feb. 5	May 1	May 11	#3	November 30
March 24	5	Feb. 6	May 2	May 12	#3	December 1
March 25	5	Feb. 7	May 3	May 13	#3	December 2
March 26	5	Feb. 8	May 4	May 14	#3	December 3
March 27	5	Feb. 9	May 5	May 15	#4	November 27
March 28	5	Feb. 10	May 6	May 16	#4	November 28
March 29	5	Feb. 11	May 7	May 17	#4	November 29
March 30	5	Feb. 12	May 8	May 18	#4	November 30
March 31	5	Feb. 13	May 9	May 19	#4	December 1
April 1	6	Feb. 14	May 10	May 20	#4	December 2
April 2	6	Feb. 15	May 11	May 21	#5	December 3
April 3	6	Feb. 16	May 12	May 22	#5	November 27
April 4	6	Feb. 17	May 13	May 23	#5	November 28
April 5	6	Feb. 18	May 14	May 24	#5	November 29
April 6	6	Feb. 19	May 15	May 25	#5	November 30
April 7	6	Feb. 20	May 16	May 26	#5	December 1

* In Leap Years, the number of Sundays after the Epiphany will be the same as if Easter Day were one day later than in the above Table.

† In Leap Years, the date of Ash Wednesday will be one day later in the month of February than in the above Table.

‡ Indicates the numbered Proper to be used on the Sunday after Trinity Sunday. Subsequently, the Propers are used consecutively.

Easter Day	Sundays after Epiphany*	Ash Wednesday†	Ascension Day	Pentecost	Numbered Proper of 2 Pentecost‡	Advent Sunday
April 8	7	Feb. 21	May 17	May 27	#5	December 2
April 9	7	Feb. 22	May 18	May 28	#5	December 3
April 10	7	Feb. 23	May 19	May 29	#6	November 27
April 11	7	Feb. 24	May 20	May 30	#6	November 28
April 12	7	Feb. 25	May 21	May 31	#6	November 29
April 13	7	Feb. 26	May 22	June 1	#6	November 30
April 14	7	Feb. 27	May 23	June 2	#6	December 1
April 15	8	Feb. 28	May 24	June 3	#6	December 2
April 16	8	March 1	May 25	June 4	#6	December 3
April 17	8	March 2	May 26	June 5	#7	November 27
April 18	8	March 3	May 27	June 6	#7	November 28
April 19	8	March 4	May 28	June 7	#7	November 29
April 20	8	March 5	May 29	June 8	#7	November 30
April 21	8	March 6	May 30	June 9	#7	December 1
April 22	9	March 7	May 31	June 10	#7	December 2
April 23	9	March 8	June 1	June 11	#7	December 3
April 24	9	March 9	June 2	June 12	#8	November 27
April 25	9	March 10	June 3	June 13	#8	November 28

* In Leap Years, the number of Sundays after the Epiphany will be the same as if Easter Day were one day later than in the above Table.

† In Leap Years, the date of Ash Wednesday will be one day later in the month of February than in the above Table.

‡ Indicates the numbered Proper to be used on the Sunday after Trinity Sunday. Subsequently, the Propers are used consecutively.

