**The Way, the Truth and the Life: Following Jesus Our Prophet, Priest and King**

**Resources**

**The Lord’s Prayer**

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| **Traditional** | **Modern** | **Matthew 6:9-13 (ESV)** |
| **Our Father, who art in heaven,**  **hallowed be thy name;**  **thy kingdom come;**  **thy will be done;**  **on earth as it is in heaven.**  **Give us this day our daily bread.**  **And forgive us our trespasses,**  **as we forgive those who trespass against us.**  **And lead us not into temptation;**  **but deliver us from evil.**  **For thine is the kingdom,**  **the power and the glory,**  **for ever and ever.**  **Amen.** | **Our Father in heaven,**  **hallowed be your name,**  **your kingdom come,**  **your will be done,**  **on earth as in heaven.**  **Give us today our daily bread.**  **Forgive us our sins**  **as we forgive those who sin against us.**  **Lead us not into temptation**  **but deliver us from evil.**  **For the kingdom, the power,**  **and the glory are yours**  **now and for ever.**  **Amen.** | Our Father in heaven, hallowed be your name.  10 Your kingdom come,  your will be done,  on earth as it is in heaven.  11 Give us this day our daily bread, 12 and forgive us our debts, as we also have forgiven our debtors.  13 And lead us not into temptation, but deliver us from evil. |

**The Ten Commandments**

***Exodus 20:1*** *And God spoke all these words, saying, 2 "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. 3 "You shall have no other gods before me. 4 "You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. 5 You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, 6 but showing steadfast love to thousands of those who love me and keep my commandments. 7 "You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain. 8 "Remember the Sabbath day, to keep it holy. 9 Six days you shall labor, and do all your work, 10 but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. 11 For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and made it holy. 12 "Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you. 13 "You shall not murder. 14 "You shall not commit adultery. 15 "You shall not steal. 16 "You shall not bear false witness against your neighbor. 17 "You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's."*

And in the liturgical form we use, from the communion service:

God spoke these words and said: I am the Lord your God [who brought you out of the land of Egypt, out of the house of slavery]; you shall have no other gods but me.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

You shall not make for yourself any idol, whether in the form of anything that is in heaven above,

or that is on the earth beneath, or that is in the water under the earth.

You shall not bow down to them or worship them.

[For I the Lord your God am a jealous God, punishing children for the iniquity of parents to the third and the fourth generation of those who reject me, but showing steadfast love to a thousand generations of those who love me and keep my commandments.]

**Lord, have mercy upon us, and incline our hearts to keep this law.**

You shall not take the name of the Lord your God in vain

[for the Lord will not hold him guiltless who takes his name in vain].

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Remember the Sabbath day, and keep it holy. For six days you shall labour and do all your work.

But the seventh day is a Sabbath to the Lord your God. [You shall not do any work – you, your son or your daughter, your slaves, your livestock, or the foreigner who lives among you.

For in six days the Lord made heaven and earth, the sea, and all that is in them,but rested the seventh day; therefore the Lord blessed the seventh day and consecrated it.]

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Honour your father and your mother [so that your days may be long in the land that the Lord your God is giving you].

**Lord, have mercy upon us, and incline our hearts to keep this law.**

You shall not murder. **Lord, have mercy upon us, and incline our hearts to keep this law.**

You shall not commit adultery. **Lord, have mercy upon us, and incline our hearts to keep this law.**

You shall not steal. **Lord, have mercy upon us, and incline our hearts to keep this law.**

You shall not bear false witness [against your neighbour].

**Lord, have mercy upon us, and incline our hearts to keep this law.**

You shall not covet [your neighbour’s house; you shall not covet your neighbour’s wife, or slaves, or ox, or donkey, or anything that belongs to your neighbour].

**Lord, have mercy upon us, and write all these your laws in our hearts.**

**The Apostles Creed**

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

**I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit,**

**born of the Virgin Mary, suffered under Pontius Pilate,**

**was crucified, died, and was buried; he descended to the dead.**

**On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead.**

**I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.**

**Amen.**

**Nicene Creed**

**I believe in one God the Father almighty,**

**maker of heaven and earth,** **and of all things** **visible and invisible:**

**And in one Lord Jesus Christ,** **the only-begotten Son of God,**

**begotten of his Father before all worlds,**

**God of God, Light of Light, very God of very God,**

**begotten, not made,** **being of one substance with the Father,**

**by whom all things were made;**

**who for us men and for our salvation** **came down from heaven,**

**and was incarnate by the Holy Ghost of the Virgin Mary,**

**and was made man,** **and was crucified also for us under Pontius Pilate.**

**He suffered and was buried, and the third day he rose again**

**according to the Scriptures,**

**and ascended into heaven,**

**and sitteth on the right hand of the Father.**

**And he shall come again with glory**

**to judge both the quick and the dead:**

**whose kingdom shall have no end.**

**And I believe in the Holy Ghost,**

**the Lord and giver of life,**

**who proceedeth from the Father and the Son,**

**who with the Father and the Son together**

**is worshipped and glorified,**

**who spake by the prophets.**

**And I believe one catholic and apostolic Church.**

**I acknowledge one baptism for the remission of sins.**

**And I look for the resurrection of the dead,**

**and the life of the world to come.**

**Amen.**

**The 39 Articles of religion**

**I. OF FAITH IN THE HOLY TRINITY**

THERE is but one living and true God, ever- lasting, 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 all 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…

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…

3 Esdras; 4 Esdras; Tobias; Judith; additions to 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; 1 Maccabees; 2 Maccabees

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

**VII. OF THE OLD TESTAMENT**

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

**VIII. OF THE THREE CREEDS**

THE Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

**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; 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 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. 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 Judgement; 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 downfal, 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 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.

**XX. OF THE AUTHORITY OF THE CHURCH**

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

**XXI. OF THE AUTHORITY OF GENERAL COUNCILS**

GENERAL Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

**XXII. OF PURGATORY**

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images as of Reliques, 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 publick 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 publick 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 publick Prayer in the Church, or to minister the Sacraments in a tongue not understanded 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 Paulsaith.

**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.

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 judgement 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 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 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, 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 judgement, 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 understanded of the people.

Of the Names of the Homilies…

**XXXVI. OF CONSECRATION OF BISHOPS AND MINISTERS**

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

**XXXVII. OF THE CIVIL MAGISTRATES**

THE King's Majesty hath the chief power in this Realm of England, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.  
Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabethour 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, judgement, and truth.

**The Catechism**

A Catechism - *That is to say an Instruction to be learned of every person before he be brought to be Confirmed by the Bishop*

*From the Book of Common Prayer:*

*The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.*

*And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Prentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

*So soon as Children are come to a competent age, and can say, in their mother tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other questions of this short Catechism; they shall be brought to the Bishop: And every one shall have a Godfather, or a Godmother, as a witness of their Confirmation.*

*And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in manner following.*

**Q1 *What is your name?***

My name is.....

**Q2 *Who gave you this name?***

A My parent(*s*) and godparents at my baptism. Through baptism I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

**Q3 *What did your parent(s) and godparents do on your behalf at your baptism?***

They affirmed their allegiance to Christ, their rejection of all that is evil, and their resolve to fight against evil and to follow Christ. They affirmed all this in my name as well as their own.

**Q4 *What does following Christ involve?***

It involves three things: first, renouncing the devil and all his works, the empty show and false values of the world, and the sinful desires of the flesh; secondly, believing all that the Bible teaches about the articles of the Christian faith; and thirdly, keeping God's holy will and commandments all the days of my life.

**Q5 *Do you think yourself bound to do these things?***

Most certainly, with the Lord as my helper. I heartily thank God our heavenly Father that he has called me to the state of salvation through Jesus Christ our Saviour. And I pray that he will give me his grace to continue in this state to the end of my life.

**Q6 *What do you believe?***

I believe in God, the Father Almighty,  
Creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.  
He was conceived by the Holy Spirit and born of the virgin Mary.  
He suffered under Pontius Pilate, was crucified, died, and was buried.  
He descended to the dead.  
On the third day he rose again.  
He ascended into heaven, and sits at the right hand of the Father.  
From there he will come again to judge the living and the dead

I believe in the Holy Spirit, the holy catholic church,  
the communion of saints, the forgiveness of sins;  
the resurrection of the body, and the life everlasting.

**Q7 *What do you chiefly learn from the Apostles' Creed?***

First, I learn to believe in God the Father, who has made me and all the world; secondly, in God the Son, who has redeemed me and all mankind; thirdly, in God the Holy Spirit, who sanctifies me and all the elect people of God.

**Q8 *How many commandments are there?***

Ten

**Q9 *What are they?***

They are found in Exodus, chapter 20, where we read that God spoke all these words: I am the Lord your God, who brought you out of Egypt, out of the land of slavery.

1 You shall have no gods other than me.

2 You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them nor worship them, for I, the Lord your God, am a jealous God who punishes the children for the sin of the fathers to the third and fourth generations of those who hate me, but I show love to thousands who love me and keep my commandments.

3 You shall not misuse the name of the Lord your God, for the Lord will not hold anyone guiltless who misuses his name.

4 Remember to keep the Sabbath day holy. Six days you shall labour and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, neither you nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the foreigner living among you. For in six days the Lord made the heavens and the earth, the sea and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.

5 Honour your father and your mother, so that you may live long in the land the Lord your God is giving you.

6 You shall not commit murder.

7 You shall not commit adultery.

8 You shall not steal.

9 You shall not bear false witness against your neighbour.

10 You shall not covet your neighbour's house. You shall not covet your neighbour's wife, nor his manservant, his maidservant, his ox or donkey, nor anything that belongs to him.

**Q10 *What do you chiefly learn from these commandments?***

I learn two things: my duty to God and my duty to my neighbour.

**Q11 *What is your duty to God?***

My duty to God is: to believe in him, to fear him and to love him with all my heart, with all my mind, with all my soul and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to pray to him, to honour his holy name and his Word, and to serve him truly throughout my life.

**Q12 *What is your duty to your neighbour?***

My duty to my neighbour is: to love him as myself and to do to all as I wish they would do to me; to love, honour, and care for my parents; to honour and obey the *Queen* and all in authority under *her*; to submit to my teachers and spiritual pastors; to be humble and show respect; to hurt no one by word or deed; to be true and just in all that I do; to bear no malice or hatred in my heart; to keep my hands from stealing and my tongue from evil speaking, lying, and slandering; to keep my body in temperance, sobriety, and chastity; not to covet nor desire other people's goods; but to learn to work honestly for my own living and to do my duty in that state of life to which it shall please God to call me.

**Q13 *You are not able to do these things in your own strength, nor are you able to keep his commandments or serve him without his special grace. This you must learn at all times to call for by diligent prayer. Therefore recite the Lord's Prayer.***

Our Father in heaven, hallowed be your name, your kingdom come,   
your will be done, on earth as it is in heaven.   
Give us today our daily bread.   
Forgive us our sins as we forgive those who sin against us.   
Lead us not into temptation but deliver us from evil.   
For yours is the kingdom, the power and the glory, now and for ever. **Amen.**

***Q14 What do you ask God for in this prayer?***

I ask God our heavenly Father, the giver of all goodness, to send his grace to me and to everyone, so that we may worship him, serve him, and obey him as we ought. And I pray God to send us all that we need both for our souls and bodies; that he will show us mercy and forgive us our sins; that he will be pleased to save and defend us in all spiritual and bodily dangers; and that he will keep us from all sin and wickedness, from our spiritual enemy, and from everlasting death. This I trust he will do out of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, so be it.

***Q15 How many sacraments has Christ ordained in his church?***

Two only, as generally necessary to salvation: baptism and the Lord's Supper (or Holy Communion).

***Q16 What does the word sacrament mean?***

A sacrament is an outward and visible sign of an inward and spiritual grace, given to us, ordained by Christ himself, as a means by which we receive that grace and a pledge to assure us of it.

***Q17 How many parts are there to a sacrament?***

Two: the outward visible sign, and the inward spiritual grace.

***Q18 What is the outward visible sign in baptism?***

Water: in which a person is baptized in the name of the Father and of the Son and of the Holy Spirit.

***Q19 What is the inward and spiritual grace?***

Death to sin and new birth to righteousness; for being born with a sinful nature and being children of wrath, we are by the new birth made the children of grace.

***Q20 What is required of persons to be baptized?***

Repentance, by which they forsake sin, and faith, by which they firmly believe the promises of God proclaimed to them in that sacrament and through which, when they believe, they are accounted righteous before God solely on account of the merits of our Lord and Saviour Jesus Christ.

***Q21 Why then are infants baptized when by reason of their age they can neither repent nor believe?***

Because God has promised to be both our God and the God of our children. At baptism the parent(s) and godparents of infants promise to bring them up in the Christian faith.

***Q22 Why was the sacrament of the Lord's Supper ordained?***

For the continual remembrance of the sacrifice of the death of Christ and of the benefits we receive from it.

***Q23 What is the outward part or sign of the Lord's Supper?***

Bread and wine, which the Lord has commanded us to receive.

***Q24 What is the inward part, or thing signified?***

The body and blood of Christ, which are truly taken and received, only in a heavenly and spiritual manner, by the faithful in the Lord's Supper.

***Q25 What benefits do we who partake receive?***

We are strengthened and refreshed in our souls by the body and blood of Christ, as our bodies are by the bread and wine.

***Q26 What is required of those who come to the Lord's supper?***

They must examine themselves to see whether they truly repent of their sins and have resolved to lead a new life. They must have a living faith in God's mercy through Christ with a thankful remembrance of his death. And they must have love for all.