

Anglican Answers

A Manual of Instruction
for those interested in Evangelical
Anglicanism

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One Hundred Answers about Evangelical Anglicanism

1. What is the Bible?

The Bible is a collection of sixty-six books written over a period of 1400 years by men inspired by God and telling of God's relationship and dealings with mankind. The central theme of the Bible is God's plan of redemption in Christ; promised in the Old Testament and presented in the New Testament.

2. Why is the Bible called the Word of God?

Because it was written by men moved and guided by God the Holy Ghost (II Timothy 3:16; II Peter 1:21).

3. What types of books are found in the Bible?

The Old Testament contains books of law, history, prophecy, and poetry. The New Testament contains the Gospels, an historical account of the Early Church called the Acts of the Apostles, a collection of letters written by the Apostles to the Early Church, and a book of prophecy.

4. Why is the Bible divided into two sections?

The Bible is divided into the Old and New Testaments. The Old Testament tells of God's dealings with man in the centuries before Christ. The New Testament tells of the birth and ministry of Christ; His death; resurrection; and ascension into Heaven; the coming of the Holy Ghost, and the activities and teachings of the Apostles.

5. Why should we study the Bible?

Because it is God's sure revelation to mankind telling what He has done for us and what we must do in order to be saved.

6. How should we study the Bible?

We should study the Bible reverently and prayerfully every day.

7. What is the Christian Church?

It is an institution founded by our Lord Jesus Christ in Jerusalem almost 2,000 years ago. It is made up of all baptized Christians throughout the world.

8. What existed before the Church?

God's Covenant with the people of Israel began 2,000 years before Christ when God made his covenant with Abraham (Genesis 15).

9. When and why did this relationship come to an end?

It was destroyed because its rulers rejected Christ. When Titus, son of the Emperor Vespasian, destroyed the Temple and whole city of Jerusalem in 70 A.D. the priesthood was swept away and the sacrificial system ceased to operate. This meant the end of the religion which had been practiced since the time of Moses (St. Luke 21:20-24).

10. How do we know the Christian Church is never to be destroyed?

Our Lord said the gates of hell should not prevail against it (St. Matthew 16:18).

11. What is the purpose of the Church?

Its purpose is to carry on the work of Christ and bring all men to salvation. In the New Testament the Church is called "the body of Christ" and "the bride of Christ."

12. What are the Orders of Ministers in the Church and who appoints them?

Bishops, Priests and Deacons. Christ ordained the first Bishops whom He called Apostles (St. Matthew 10:2; St. Luke 6:13 and they ordained the Priests and Deacons (Acts 6 and Acts 14:23).

"Bishop" is the English equivalent of the New Testament Greek word *ἐπίσκοπος* (episkopos); "Priest" is the English equivalent of the New Testament Greek word *πρεσβύτερος* (presbyteros); Deacon is the English equivalent of the New Testament Greek word *διάκονος* (diakonos).

Some people contend that the word *episkopos* really means "overseer" and the *underlying* meaning of the term *presbyteros* is "elder," therefore, these terms should be used in the Church. This can easily become an example of "selective translation" as consistency in translation would demand that the word *diakonos* should then be rendered "waiter," yet, the title *deacon* is maintained in most churches which have selected the words "elder" or "overseer" to replace "bishop" and "priest." Such scrutiny of the biblical terms is also a case of "over translation" as the *direct* English translation of *presbyteros* is the word "priest" and the accepted direct linguistic root of "bishop" is *episkopos*. To go a step further in the history of the concept *presbyteros* to find the word "elder" would be the same process as searching for the "least common denominator" definitions of all biblical words in which case we should call the Apostle Paul "St. Small" as the *underlying* historical meaning of *paulus* is "small."

The real reason why the terms "Bishop" and "Priest" were abandoned by some Christian groups in the 16th and 17th centuries is the mistaken belief that these terms were unique to Roman Catholicism and *inherently* implied levels of authority and function which are not biblical (such as the often misstated belief that the word "priest" inherently means a "sacrificing clergy" with the implication of perpetual sacrifices for sin as found in Roman Catholic doctrine. This misunderstanding, incidentally, is the same reason why the term "altar" has been rejected under the misconception that the word inherently means "a place of sacrifice." The actual origin of "altar" is "material for worship"). In one attempt to mediate between "over translation" and the recent memories of the Roman Catholic Church, one group of 16th century Protestants even invented a hybrid Greek/English term "presbyter" to replace "priest." While we deeply sympathize with the revulsion with which these sincere Christians regarded the errors and superstitions of medieval Roman Catholicism, we should neither perpetuate their misunderstandings nor read their biases into our translation of the text of Holy Scripture (See also Question #47).

13. What did Jesus tell His Apostles to do and what great promise did He make to them?

He told them to go into all the world and preach the Gospel and baptize in the Name of the Father, and the Son, and the Holy Ghost and He would be with them to the end of the world (St. Matthew 28:19-20).

14. How did the Apostles perpetuate their Office and Authority?

They ordained others to assist them in their work and to continue it after they were dead; these in turn ordained others (II Timothy 1:6). In this way the ministry has been continued down to the present time.

15. What is the Office and Ministry handed down from the Apostles called, and why is it considered so important?

It is called the Historic Episcopate. The preservation of the Episcopate throughout the centuries is called the Apostolic Succession. It is important because it is the Office and system that Christ Himself ordained.

16. How do we know that the chain of succession in this ministry has not been broken since the Apostles' time?

Because it is a well-established fact of history. The very earliest writers of the Church such as Ignatius of Antioch (69 A.D.) wrote about the nature of Apostolic Succession. Each generation

following the Apostles made mention of its existence and integrity. The documentary evidence for the unbroken line in the Anglican Succession is impeccable.

17. Who are the successors of the Apostles now?

The Bishops.

18. Could we have real Bishops if they were not ordained by Bishops in the Apostolic line?

No; we might call our chief ministers Bishops (as some groups do), but unless they receive their commission from those empowered to bestow it, they would be only man-appointed, having the name and office of a Bishop, but without Apostolic authority. The earliest historical documents of the Church dating to the lifetime of the Apostles record the organization of the early Church around the ministry of Bishops, Priests and Deacons ordained by Bishops in the Apostolic Succession.

19. Into what two general classes are Christians now divided?

Catholics and Free Churches; those who adhere to the ancient order and customs of the Church and those who do not.

20. How are Catholic Christians divided?

Into the Greek, Roman, Old Catholic, and Anglican Churches.

21. From which of these sources does our American Church come?

From the Church of England (Anglican).

22. To what source does the Church of England trace its origins?

To Christ and His Apostles through an unbroken line of Bishops.

23. To what source do the Free Church denominations trace their origin?

To the movement in Europe of the 16th Century known in history as the Reformation.

24. How long were Catholic Churches the only Christian Churches in the world?

For the first fifteen hundred years after Christ. The myth that an underground "free church" existed outside of Catholic Christianity throughout the 1500 years between Pentecost and the Reformation is absolutely without historical merit.

25. What percentage of all the Christians in the world are defined as Catholic?

About 85%. The overwhelming majority of Christians in the Free Church denominations reside in North America.

26. Why should we wish to be in a truly Apostolic Church?

Because the Apostolic Church is the one founded by our Lord and inherits whatever Authority and promises Christ gave to the Church through His Apostles. Some people teach that everything Jesus said to His Apostles automatically applies to all Christians in all times, therefore, the promises and Authority given to His chosen disciples were really intended as blanket statements about Christianity. This position is inconsistent with both the text and the context of several direct statements in the Gospels and Epistles (i.e. St. Luke 22:28-30; St. John 20:21-23; II Corinthians 13:10) and the clear teaching of the Early Church concerning Christ's intention towards the Apostles and the Authority of the Church (see Question #88).

27. Will merely being a member of the Church save us?

No. Church membership brings us into covenant with God, but unless we keep the covenant we are not saved.

28. What, then, must we do to be saved?

Accept Jesus Christ as Lord and Saviour (St. John 3:16).

29. We are taught in the Creed to believe the Holy Catholic Church; what is the difference between a Catholic and a Roman Catholic?

A Catholic is one who holds the Faith that was held and taught by the undivided primitive Church. A Roman Catholic is one who accepts the modern notions peculiar to the Church of Rome e.g., the supremacy and infallibility of the Pope, transubstantiation, the adoration of relics, the worship of the Virgin Mary, enforced auricular confession etc.

30. What changes took place in the Church of England at the Reformation?

The authority of the Pope was renounced and the superstitious practices and false doctrines that had grown up during the Middle Ages were forbidden by law. By maintaining Apostolic Order of Ministry, Doctrine, and Practice while removing the errors of the medieval Church, the Church of England became truly "Catholic and Reformed."

The common claim that the Church of England was founded by Henry VIII is without historical merit. The part played by Henry VIII was purely political and selfish. After his quarrel with the Pope over the annulment of his marriage (a marriage which had been contracted contrary to both biblical principle and Canon Law, but, sanctioned by a dispensation from a previous Pope), Henry did all he could to free England of the Pope's influence; but in all other respects he was a Roman Catholic and held the doctrines of that Church to the day of his death. The English Reformation took another one hundred and thirty years to accomplish.

31. How should we, as loyal Churchmen, regard those who reject the teaching and customs of the Church?

We should regard them with charity and kindness and pray that they may soon come to a deeper knowledge of the Truth.

32. Why do we use a Prayer Book in our public worship?

In order that the congregation may take part in the worship by joining in the prayers and the reading of Scriptures as well as in the singing of the hymns.

33. How old is the Prayer Book?

It was adopted in 1549 though much of it is from Apostolic liturgies in use in the Church of England long before the Reformation. Approximately eighty-six percent of the Prayer Book is direct quotation from Holy Scripture.

34. Why is the Prayer Book called "Common Prayer?"

Because all the worshippers use it in common and because it is adapted to the common needs of all.

35. In what two ways did Jesus sanction the use of a Prayer Book or forms of worship?

1) He used a form of worship Himself whenever He went to the synagogue or the Temple, where a liturgy was always used; 2) He gave His disciples a form of prayer which is called the Lord's Prayer.

36. How long have written forms of prayer and praise been used in Christian worship?

From the earliest ages. Documents from the generation of the Apostles speak of "common prayers" and the "constituted prayers" used in the Christian churches of the First Century.

37. Is it possible to have common prayer without using a form?

No. The only question is whether the form shall be composed at the time or beforehand.

38. What authority have we then for using "forms" of prayer and "forms" of praise in public worship?

1) The example and teaching of Jesus Christ our Lord; 2) The authority of the Bible (Numbers 6:22-27; II Chronicles 29:30); 3) The universal practice of the Christian Church from the earliest ages.

39. What objections do people sometimes use against written prayers and a "form" of worship such as we have in the Prayer Book?

They say it destroys earnestness in devotion to pray out of a book.

40. How should we answer this objection?

1) Experience teaches us that if we know the prayers and the praises beforehand we can enter into their spirit with greater earnestness and devotion than we can when someone makes up a new prayer of his own at the moment. The contemporary Anglican writer C.S. Lewis said that extemporaneous prayer forces one to spend their prayer time evaluating and deciding whether one agrees with the ideas and intercessions being expressed whereas written prayers allow the worshippers to join together in praise and supplication.

2) The hymns and songs which everybody uses and the Psalms which our Lord Himself used are "forms" of prayer and praise; and if written hymns and songs do not destroy the earnestness of our praises neither will written prayers destroy the earnestness of our supplications.

3) The Lord's Prayer is a written form of prayer. If we can utilize the Lord's Prayer (as our Lord Himself instructed) without destroying the earnestness of devotion, we can, of course, use other forms with equal earnestness.

41. Is it wrong, then, ever to pray extemporaneously?

Certainly not! There are times and circumstances which make it both necessary and edifying to do so.

42. Where is the earliest form of Christian worship mentioned in the Bible?

Acts 2:42; cf. I Corinthians 14:15-16

43. The aforementioned reference in the Acts of the Apostles states simply: "and they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers;" does this imply that they simply met for teaching and meals?

No. Many attempts have been made to interpret this passage in such a manner as to remove the Early Church completely from its actual context and practice. Justin Martyr, writing immediately after the era of the Apostles, states that the Christians met together on the Lord's day reading the writings of the Prophets or the Apostles, hearing a sermon or exhortation to holy life, praying together (see Question #36), and celebrating the Holy Communion.

44. Where else should we pray besides in public worship, and why?

We should pray in private at least every morning and night, and we should have the spirit of prayer always in our hearts, because it keeps us close to God and is a safeguard against sin. Prayer is not just asking for something; it is communion of the soul with God. Without this there can be no spiritual life.

45. Why do our clergy wear vestments when officiating in the public worship of the Church?

1) As badges of office; 2) For the sake of dignity; 3) to cover up the ever-changing fashions of the world; 4) to focus the attention of the worshipper upon God, not the appearance of the Celebrant.

46. Who first commanded vestments to be worn by the clergy in public worship?

God Himself commanded vestments to be used in the Old Covenant, and said they should be "for glory and for beauty" (Exodus 28:2, 40).

47. Does the wearing of vestments and clerical garments contradict the "priesthood of all believers" (I Peter 2:5, 9)?

No. The statements made about the Church being a "holy (or royal) priesthood" refer directly to identical statements made to the people of Israel in the Old Covenant as a "kingdom of priests" (Exodus 19: 6; Isaiah 61:6) which did not preclude a separate ministry of priesthood as ordained by God with distinctive functions and badges of office.

47. Why are candles and other symbols sometimes used in our churches, and who first commanded them to be used?

They are used to beautify worship and to symbolize the spiritual truths of our Faith; God Himself first commanded them to be used in His worship (see Exodus 25).

48. What is a "Sacrament?"

A Sacrament is an outward and visible sign of an inward and spiritual grace.

49. When and by whom was the Sacrament of the Lord's Supper ordained?

By our Lord Jesus Christ, on the night in which He was betrayed (St. Matthew 26:26-30; St. Mark 14:22-26; St. Luke 22:14-20; I Corinthians 11:23-26).

50. By what names is the Holy Communion designated in the Bible?

The Breaking of Bread (St. Luke 24:30,35; Acts 2:42, 46); The Communion of the Body of Christ (I Corinthians 10:16); The Lord's Supper (I Corinthians 11:23-26).

51. By what other names has it been called in the history of the Church?

The Eucharist, the Mass, the Liturgy.

52. What does the word "Eucharist" signify?

It is derived from the Latin word *eucharistia* meaning "gratitude" or "thanksgiving."

53. What does "Mass" signify?

It is derived from the Latin sentence "Ite, missa est," with which the congregation was dismissed in ancient times.

54. What does "Liturgy" mean?

It is derived from the Latin word meaning "service owed." This refers to the duty of the Christian to worship God "in spirit and in truth" (St. John 4:23)

55. Why was the Lord's Supper ordained?

As a continuous remembrance of His death and the benefits we receive from His sacrifice for us ("Do this in remembrance of Me").

56. Does this mean that the Lord's Supper is nothing more than a memorial?

No; St. Paul says that it is the communion (i.e. communication) of the Body and Blood of Christ (I Corinthians 10:16). This precludes a "mere memorial."

57. What did our Lord say about the bread and wine when He instituted this Sacrament?

"This is My body" and "This is My blood" (St. Mark 14:22-24).

58. How do we know that our Lord was not using mere figurative language here, as He did when He said "I am the door," or "I am the vine?"

There is no indication in the context that He used these words in a figurative sense. When He said "I am the door," "I am the vine," His disciples manifested no surprise; but when He spoke of Himself as the living bread which came down from heaven, and said to them, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you," they said "This is a hard saying; who can hear it?" (St. John 6:60).

59. When did the idea of the Lord's Supper as merely a memorial arise?

The earliest generations of Christians understood the texts of the New Testament regarding the Lord's Supper as indicating a great mystery of God well beyond a mere memorial act. There is no indication that anyone believed that the Lord's Supper was anything less than a Sacrament prior to the 16th Century.

60. What then must we think of this Sacrament?

It is one of the deepest mysteries of the Gospel, through which Christ, in some way unknown and undefinable to us, imparts to our souls the grace of His broken body and His precious Blood.

61. What is the Roman Catholic doctrine of this Sacrament?

That a miracle is performed in the prayer of Consecration, by which the bread and wine cease to be bread and wine, and are converted into the flesh and blood of Christ.

62. What is this change called?

Transubstantiation.

63. What opinion does our Church hold respecting the doctrine of Transubstantiation?

That it is an error with serious repercussions on the doctrine and worship of the Church.

64. What is the teaching of our Church on this subject?

That no change takes place in the nature of the elements, but a change in their purpose and efficacy. In other words, the bread and wine do not cease to be bread and wine, but become to the faithful recipients something more; so that in receiving the consecrated elements, we also receive spiritually the grace of the Body and Blood of Christ (it is the entire act of receiving, not just the elements, that brings the faithful Christian into communion with Almighty God).

65. What are the four principal uses of the Sacrament of the Lord's Supper?

1) It is a "sacrifice of praise and thanksgiving" offered by the people of God before His Divine Majesty in thanksgiving for the death and passion of our Saviour; 2) it is a divinely appointed means by which we commune with Him; 3) it is a means by which we confess Christ to the world; 4) it is a means of honoring Christ and His redemption for us.

66. How often should we come to the Lord's Supper?

As often as we have the opportunity and are prepared because 1) it is an act of obedience to Christ's command (I Corinthians 11:25); 2) it is a pledge of God's love and goodness towards us.

67. How often did the Christians in Apostolic days partake of the Sacrament?

Every Lord's Day at least (Acts 20:7).

68. What reasons do people often give for not partaking of the Lord's Supper?

That they are "not good enough" or that frequent Communion reduces the importance and "special nature" of the Lord's Supper.

69. What reply does our Church make to these excuses?

1) The question is not whether we are good enough or not, but whether we desire to obey Christ's injunction. The preparation for Holy Communion in the Prayer Book requires us to examine our souls before God and confess our sins. We come to the Lord's Supper as "forgiven sinners."

2) If Christ has commanded us to do a certain thing, we ought to obey whether we feel the need or not. The desire to keep the Lord's Supper "special" by infrequent celebration removes the focus from God and places it upon our feelings and desires. It is a sad critique of our own devotion and fervor if we cannot muster enthusiasm for celebrating Christ's death and passion or must budget our celebrations of praise and thanksgiving for His Atonement in order to maintain our sense of its worth and importance.

70. What is necessary in order that we may come worthily to Holy Communion?

1) Repentance of our sins; 2) Faith in Jesus Christ our Lord and the sufficiency of His Atonement; 3) to be in charity with all men; 4) to sincerely desire to do the will of Almighty God.

71. What is the only obstacle that should keep a person from participating in Holy Communion?
Unrepented sin.

72. Why should we go to church?

To worship God and show honor to Him and to be instructed in the Faith.

73. Why is it a sin to neglect public worship?

1) It is disobedience to the teaching of the New Testament (Hebrews 10:25); 2) it is rejecting the means of grace offered to us by God; 3) it is an insult to our testimony of "followers of Jesus Christ."

74. What other great duty in regard to the Church rests upon every Christian besides public worship?

The duty of giving to support the Church.

75. Why is it important that every Christian should give regularly to the support of the Church?

1) God commands it (I Corinthians 16:2); 2) it is dishonorable not to do our part to support the work of an institution that blesses us and our families.

76. How can every Christian help in the work of preaching the Gospel?

By giving to the support of missions.

77. Why is the duty of all Christians to aid in the support of Christian missions?

It is the only way of spreading the Gospel to those who have not heard (it is selfish not to desire to give to others what Christ has given to us). In the Lord's Prayer we pray "Thy kingdom come" in which we ask God to extend the Church of Jesus Christ (the Kingdom) to the entire world. A Christian cannot pray the Lord's Prayer consistently and be unwilling to help on behalf of Christian missions.

78. What other ways can we preach the Gospel besides praying and giving for missions?

By going out of our way to help the poor, the oppressed, and the needy in fulfillment of God's commandment to "love our neighbour as ourselves."

80. What is Christian Baptism?

It is Christ's appointed means of bringing men into Covenant with God.

81. Will a person necessarily be saved because he has been baptized?

No; as circumcision in the Old Testament was the seal of the Covenant of God with the children of Israel, so baptism is the seal of the New Covenant. A baptized Christian is an heir of God's spiritual promises. An *heir*, however, is not yet an *inheritor* for he must "lay hold" of his promised inheritance. A man must personally accept Jesus Christ as Saviour and Lord in order to be saved. In this way he fulfills the promises made in the Covenant at Baptism.

83. Why is it proper to baptize children who cannot understand what is being done for them?
Because it brings them into Covenant with God.

84. How do we know that God intends children to be included in the Covenant?

Because God expressly stated that children should be joined to the Covenant in the Old Testament (Genesis 17:10-23); and says the New Covenant is for children also (Acts 2:39). We also have the example of the Apostles baptizing whole households and families (Acts 16:15, 33; I Corinthians 16:16). The phrase "whole households" would not be accurate if children were excluded.

85. What was the practice of the Early Church regarding the baptism of infants?

In almost all of the writings of the Early Church infant baptism is spoken of as one of the established customs of the Church. St. Clement (mentioned by St. Paul in Philippians 4:3) states: "Baptize your infants, and educate them in the knowledge and admonition of God." Origen says: "The Church received an order from the Apostles to give Baptism even to infants."

86. If it was the will of God that infants should be baptized, why do we not find some specific command on the subject in the New Testament?

Because at the time the New Testament was written it was already the established custom of the Church, and therefore there was no need of any command. It should be noted that the number and content of the books of Bible are never mentioned in the New Testament, therefore, there is no direct command to accept the twenty-seven books of the New Testament canon as authoritative.

If the absence of a direct command is equivalent to a prohibition, it would be wrong to celebrate the Lord's Day, to have family prayers, or to admit women to the Holy Communion (only men were present at the Last Supper), for there is no expressed command to do any of these things.

87. Did the Church exist before the New Testament was written?

Yes; the Apostles and their fellow laborers established the Church in obedience to Christ's commands (St. Matthew 28:20; Acts 1:3); but the writing of the books of the New Testament was occasioned by circumstances, questions, and controversies which subsequently arose.

88. Why are the writings of the Early Church Fathers accepted as conclusive on certain matters which the New Testament leaves indeterminate?

Because the Christian world receives the books of the New Testament on the testimony of the early Fathers of the Church, who certify that these books had been transmitted to their times by the churches which had originally received them; thus, in settling the question of the genuineness of the books of the New Testament all Christians regard this testimony as authoritative and conclusive.

The same Fathers who testify as to the genuine character of the New Testament also testify to the universal Christian practice of infant baptism (as well as the sacramental nature of Holy Communion and the three Orders of Ministry - Bishops, Priests, and Deacons already mentioned). If their testimony is accepted as authoritative and conclusive on so important a matter as the genuine character of the New Testament, it must certainly be accepted as authoritative and conclusive in other matters pertaining to their time.

The great 18th century English Evangelical Daniel Waterland stated this position succinctly: "If what appears probably to be taught in Scripture, appears certainly to have been taught in the

primitive and Catholic Church, such probability, so strengthened, carries with the force of demonstration (proof)." For example, it is almost impossible to establish from Holy Scripture alone the practice of observing the first day of the week as the Lord's Day in place of the seventh (which had been commanded directly in the Old Covenant). When it can be historically proven, however, that from the beginning this was the universal practice of the Church, it throws convincing light on incidental references to the first day such as Acts 20:7; I Corinthians 16:2; and Revelation 1:10.

89. What objections do people make to infant baptism?

1) They say that according to the words of Christ (St. Mark 16:16) belief is necessary to Baptism, and as infants cannot believe they should not be baptized; 2) they say that Baptism can do no good because many persons baptized in infancy grow up to be ungodly adults; 3) they say that they do not want their children baptized because they want to leave their children free to choose when they grow up.

90. Are there answers to these objections?

1) If this text teaches that infants cannot be baptized, it also teaches that they cannot be saved; for it says "he that believeth not shall be damned." To be consistent, therefore, infants and mental incompetents would have to be damned according to this interpretation. Obviously, the text is referring to adult converts.

2) If Baptism is a duty which God's Word requires of us, our responsibility is to obey, whether we can see the good of it or not (we are not to "second guess" Almighty God); many persons born into this world waste their lives, but that does not prove that the gift of natural life to mankind is useless. If we say it is wrong to baptize children because some of them become bad, we might as well say that it was wrong for God to create mankind because some of the human race became bad.

3) If it is God's will to have children enter into His Covenant through Holy Baptism, parents ought to see that it is done. Moreover, if parents choose and act for their children during their infancy in matters of worldly interest without the infant's permissions or choosing, how much more should they act for them in spiritual matters. Finally, if infant baptism was an Apostolic custom and was universally practiced in the Church for the first fifteen hundred years, it seems impossible that any Christian could object to it now as contrary to God's will.

91. Why, then, besides obedience, should parents wish to have their children baptized?

Because it makes them members of God's family and household in the Covenant, where they receive spiritual training and grace to safeguard them against the perils of the world, the flesh, and the devil.

92. Does the duty of parents end when they have had their children baptized?

No; they must train them to realize their personal responsibility to God.

93. What is Confirmation?

The confirming of our Faith in fulfillment of our baptismal promises.

94. When was Confirmation first administered?

By the Apostles (Acts 8:14-17; 19:6). In Hebrews 6:2 it is mentioned as one of the elementary issues of the Christian faith and therefore cannot be regarded as anything else than a matter of grave importance.

95. Who administers confirmation now?

It is administered by Bishops.

96. Does confirmation mean “joining the Church?”

No; in confirmation a Christian simply confirms and ratifies his Faith in Jesus Christ as Saviour and affirms his belief in the articles of the Faith as contained in the Apostles’ Creed.

97. Do not some people just “go through the motions” of Confirmation without any intention of fulfilling their promises?

The same could be said of Holy Matrimony, but no one seriously questions the importance of the Office of Holy Matrimony and the promises made by the man and woman. In Confirmation the Church follows the example of the Apostles and the Early Church. The inner motives and thoughts of those confirmed are issues between them and Almighty God.

98. Are there other services in the Book of Common Prayer besides Holy Communion, Holy Baptism, and Confirmation?

Like the Bible, the Book of Common Prayer is actually a small library of five books. The full name of this compilation is THE BOOK OF COMMON PRAYER and Administration of the Sacraments and Other Rites and Ceremonies of the Church Together with The Psalter or Psalms of David. Book I - The Daily Offices and the Order for the Administration of the Lord’s Supper or Holy Communion with the Collects, Epistles, and Gospels (Including The Litany or General Supplication and A Penitential Office for Ash Wednesday); Book II - The Occasional Services titled: The Ministration of Holy Baptism together with The Offices of Instruction, The Order of Confirmation, The Solemnization of Matrimony, the Thanksgiving after Child-birth, The Visitation of the Sick, The Communion of the Sick, The Burial of the Dead; Book III - The Psalter or Psalms of David; Book IV - The Ordinal titled: The Ordinal being the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons together with The Form of Consecration of a Church, An Office of Institution of Ministers; Book V - Family Prayer.

99. Why are the Services of Morning and Evening Prayer titled: “The Office for Daily Morning/Evening Prayer?”

The Services of Morning and Evening Prayer are intended to be done daily. This is a custom derived from the Old Testament in which the Morning and Evening Sacrifices were commanded by God. Daily Morning and Evening Prayer have been the practice of the Church since the time of the Apostles.

100. What is the purpose of Morning and Evening Prayer?

The Book of Common Prayer contains a Lectionary or schedule of readings for Morning and Evening Prayer. For each Service there is an appointed Psalm (or Psalms) and a Lesson (reading) from both the Old and New Testaments. The Psalms and Lessons are arranged thematically around the Seasons of the Church Year (which in turn focus on the different aspects of Jesus Christ’s Birth, Life, Ministry, Death, Resurrection, Ascension, Second Coming, and Reign). Through a disciplined approach to the Lectionary in Morning and Evening Prayer, a Christian reads through the great lessons of Holy Scripture each year. This great attention to the reading and studying of the Bible is one of the reasons why Anglicans have been known in history as “the people of the Book.”

The Services of Morning and Evening Prayer beyond the Psalms and Lessons are systematic approaches to personal or corporate prayer and praise. They are designed to focus the attention of the worshipper on the biblical requirements of supplication, intercession and thanksgiving in prayer.



One Hundred Twelve Answers about Morning and Evening Prayer

1. Where are these Services found?

Morning Prayer is found in the Book of Common Prayer, pages 3-20; Evening Prayer on pages 21-34.

2. Why are these Services called "The Order for Daily Morning/Evening Prayer?"

Because they are designed to be used every day.

3. Are these Services meant to be used only in corporate worship?

No; while the rubrics (instructions given in fine print - from the Latin word for "red;" the color in which they were originally printed) are designed for the congregational use of Morning and Evening Prayer, they are also designed to be used as private devotions in families and by individuals.

4. Why are these Services called "Offices" or "the Daily Offices?"

These terms come from the Latin word *officium* meaning "duty." According to Canon Law (the law of the Church) all Bishops, Priests, and Deacons are required to pray the Services of Morning and Evening Prayer every day.

5. Who may lead these Services in public worship?

Men who have been trained and licensed by the Bishop as Lay Readers are allowed to lead the Services of Morning and Evening Prayer for the congregation in which they are licensed.

6. How do the Services begin?

With a number of verses from Holy Scripture called the "Opening Sentences." Many of the verses relate the theme of the Season in the Church Year i.e. St. Matthew 3:2 "Prepare ye the way of the Lord..." for Advent.

7. Why is the congregation directed to stand during the reading of these verses?

Because they are verses which relate direct statements of God to His people.

8. Why does the Minister immediately begin speaking about sin and confession following the Opening Sentences?

Sin is a barrier of communion with God. Following the example of Isaiah (Isaiah 6:1-7), coming into the presence of Almighty God should make us deeply aware of our unworthiness and need of His forgiveness and grace. This reminder in the Services is called "the Exhortation."

9. Why is the Confession of Sin called the "General Confession?"

Because it is said by the entire congregation together in corporate worship. In this confession we are required not only to remember and confess our individual offenses, but, also our common failings as members of a wider community. Public confession of sin is commanded in the New Testament (St. James 5:16).

10. What is the substance of this Confession?

Like most of the Prayers in the Book of Common Prayer it is a series of quotations taken directly from Holy Scripture. The verses are quoted in this order: Isaiah 53:6; Psalm 119:176; I Peter 2:25; Proverbs 19:21; Jeremiah 18:12; II Chronicles 28:13; St. Matthew 23:23; Psalm 38:3; St. Luke 18:13; Psalm 51:1; Nehemiah 13:22; Psalm 51:12; Romans 15:8; I John 2:12; Titus 2:11-12; St. John 14:13.

11. Why are we required to say the Confession while kneeling?
Because it is proper to address Almighty God in a position and attitude of complete reverence and humility (Ephesians 3:14).
12. On what biblical authority do we insist upon kneeling for prayer?
It is the example of our Lord and Saviour as well as the Apostles (St. Luke 22:41; Acts 7:60; 9:40, 20:36).
13. Is it ever proper for people to sit during prayers in public worship?
If they are prevented by age, infirmity, illness, or the physical arrangements of the location used for worship.
14. When the priest states the Declaration of Absolution, does he forgive sins by his own power?
No; God alone has the power to forgive sins.
15. What does the Priest (or Bishop) do in the Declaration of Absolution?
He is officially declaring the fact of God's forgiveness.
16. If it is only a "declaration of fact," why is it reserved for Priests or Bishops?
It is more than a declaration of fact; it is an official act of the Church empowered by Jesus Christ (St. John 20:22-23).
17. Why is an "official act" important?
Any Christian may tell another Christian that his sins are forgiven or pray that God will pardon his sins. This may offer great comfort; however, when a man duly authorized and empowered by the Church declares our forgiveness he is doing so as a duly chosen officer of the Kingdom of God. He has been given authority by the Church to assure us of our forgiveness if we have fulfilled the requirement of a truly penitent heart.
18. What is the substance of the Declaration of Absolution?
The Declaration begins with a reference to Ezekiel 33:11 stating God's attitude towards sinners and continues with an assurance of the gift and power of declaring forgiveness given to the Apostles in St. John 22:22-23. The Declaration ends with an exhortation to reconciliation with God with the strengthening of the Holy Spirit (based upon Ezekiel 36:26-27 and Luke 11:13).
19. Why does the Lord's Prayer follow the Declaration of Absolution?
Because after we have confessed our sins to Almighty God and have been assured of His forgiveness we can address Him "Our Father" in the highest possible sense.
20. Why is the Lord's Prayer found in every Service in the Book of Common Prayer?
Because it is the prayer which Jesus Christ told His disciples to use and is, therefore, the perfect form of prayer (St. Luke 11:1-2).
21. Why are there four short statements immediately following the Lord's Prayer.
They are called Versicles (meaning "little verses"). The first two are a quotation of Psalm 51:15. They are a straightforward and appropriate beginning for the praises of God which are to follow: "O, Lord, open thou our lips..." The last two statements continuing on this same theme are a quotation of Psalm 135:1: "Praise ye the Lord..."
22. What is the point of the sentence, beginning with the words, "Glory be to the Father?"
This sentence, known as the Gloria Patri (Glory to the Father), or the lesser doxology, ascribes due glory to God and expresses the Church's unwavering belief in the Trinity. While the Gloria Patri is conceptually based upon such Scriptural passages as Romans 16:27, Ephesians 3:21, II Peter 3:18, and Jude 25, the actual wording comes from the final phrase prayed by St.

Polycarp (martyred in 155 A.D.) while he was being burned at the stake. Polycarp was a disciple of St. John in Asia Minor.

23. Is the conclusion of the Versicles the point at which the Offices of Morning and Evening Prayer begin to differ?

Yes.

24. How does Morning Prayer continue?

With a series of optional antiphons. In this context an antiphon is a short verse designed to be said or sung responsively. The antiphons in Morning Prayer are called Invitatory Antiphons because they introduce the "inviting" hymn called the *Venite* which in Latin means "Let us come."

25. What is the purpose of the Invitatory Antiphons?

They sum up in a single sentence the spirit of the Church's worship during the Seasons for which they are appointed.

26. What is a canticle?

A canticle is a song or chant with words taken directly out of Holy Scripture.

27. Why do the canticles in the Book of Common Prayer have Latin names?

For 1200 years Latin was the language of scholarship, law, and the Church in Western Europe. At the time of the Reformation the Latin titles of the Canticles (along with other terms in the Church) were retained for convenience sake. The Latin titles and terms were considered more efficient as they were universally recognized names and they were generally shorter (due to the combination of subject and verbs in Latin sentences) than the equivalent translation would have been in any other European language i.e. "Venite, exultemus Domino" translates into English as "O let us come sing unto the Lord" and "Kommt herzu, laßt uns dem Herrn frohlochen" in German. This same principle of retaining Latin phrases still exists in American law with such terms as *habaeus corpus*.

28. How long has this canticle been used in the Church?

For at least 1800 years and before then by the Jews in the Temple Service in Jerusalem.

29. Is the *Venite* always said or sung?

No; Psalm 95 in its entirety may be substituted for it and it may be omitted on Ash Wednesday and Good Friday as it is considered too jubilant for days of penitence. Easter Day and Thanksgiving Day have special canticles to be used in place of the *Venite*.

30. What is the substance of the *Venite*?

It is the first eight verses of Psalm 95 followed by Psalm 96:9 and Psalm 98:9.

31. Why does the *Gloria Patri* follow each of the canticles and the Psalms?

The *Gloria Patri* ("Glory be to the Father...") is used to connect the praises written under the Old Covenant with the full Truth of God as Trinity in the New Testament.

32. What follows in Morning Prayer after the *Venite*?

A portion of the Psalms. The word Psalter is used for the entire book of Psalms.

33. What is the Psalter?

The Psalter, or Book of Psalms, is the longest book of the Old Testament. It was written over a period of several centuries by numerous authors of the Old Covenant and has always been the principle hymnal of the Christian Church. Because of the prominence of King David's poems in the Psalter it has also been known as "The Psalms of David."

34. How long has the Psalter been used in public worship?
About 3,000 years.
35. Why are the Psalms used so much in Christian worship?
They are hymns of praise, reflection, and penitence inspired by Almighty God in His Holy Word. All the Psalms contain two attitudes which make them unparalleled as instruments of worship: complete sincerity and unwavering confidence in God.
Psalms of special note to the Church are the Penitential Psalms (songs of repentance): Psalms 6, 32, 38, 51, 102, 130, and 142; and the Messianic Psalms (Psalms which are prophecies about Jesus Christ): Psalms 2, 16, 22, 40, 41, 45, 69, 72, 100, and 118.
36. Why does the Prayer Book instruct us to stand during the Psalms?
Because standing expresses the earnestness in the worship of God found in the Psalter.
37. Are the Psalms intended to be sung or read?
They are written to be sung; however, they may be read when singing is not convenient.
38. What follows in the Service after the Psalter?
The Lessons from the Bible.
39. What are the Lessons?
They are two portions of Holy Scripture; one from the Old Testament and one from the New Testament which are read at Morning and Evening Prayer.
40. Why are Lessons selected from both the Old and New Testament?
Because both Testaments are the inspired Word of God in which He reveals Himself and His will to His people. Drawing lessons from both Testaments allows us to experience the essential unity of Holy Scripture and to see how the prophecies and hopes of the Old Covenant were fulfilled in the New Testament.
41. How do we know which Psalms and Lessons to read each day in Morning and Evening Prayer?
The first section of the Book of Common Prayer contains a Lectionary: a schedule for singing and reading the Psalms and the Lessons for every day of the year. The Lectionary is mostly the work of the great Anglican Reformer of the 16th century Archbishop Thomas Cranmer. The reading of Scripture and singing of Psalms is arranged according to themes following the Seasons of the Church Year.
42. How much of the Bible is read in our Church each year if we follow the discipline of Daily Morning and Evening Prayer?
Almost all of the Bible is read each year with some parts of it read several times in twelve months.
43. What follows the First Lesson in Morning Prayer?
The hymn called the *Te Deum*.
44. What does "Te Deum laudamus" mean?
"We praise Thee, O God."
45. Is the *Te Deum* a canticle?
Strictly speaking, no. The *Te Deum* and the *Gloria in excelsis* are the only hymns in the Services not taken from either the text of the Bible or the worship of the Temple in Jerusalem.
46. Who wrote the *Te Deum*?

Most scholars attribute this beautiful hymn of praise to Bishop Niceta of Remsianna who died in 414 A.D. although it may have been written over a hundred years previously by St. Hilary in France. Regardless of its authorship, the *Te Deum* has been sung or said in Christian worship for at least 1400 years.

47. What is the substance of the *Te Deum*?

It is written in three parts: Part I (verses 1-13) is a hymn to the Trinity recalling both the praise of God by the heavenly hosts (Isaiah 6:3) and the Church and its saints (Revelation 7:9-10); Part II (verses 14-21) is a hymn to Christ containing a brief statement of the Church's belief concerning the Second Person of the Trinity; Part III (verses 22-29) is a series of petitions to Almighty God which, except for verse 26, are taken directly from Psalms 28:10; 145:2; 123:3; 33:21; 31:1 and 71:1

48. What does "Benedictus Es, Domine" mean?

"Blessed art Thou, O Lord."

49. Where do we find the *Benedictus Es, Domine* and the *Benedicite* in the Bible?

The *Benedictus Es, Domine* and the canticle following it in Morning Prayer, the *Benedicite*, are a single hymn which is found in the Greek version of the Old Testament (known as the Septuagint) immediately following Daniel 3:23. It is the song sung by the three young Jewish men Shadrach, Meshach, and Abednego in the fiery furnace where they were cast by King Nebuchadnezzar.

The *Benedictus Es, Domine* and the *Benedicite* were used in Jewish worship for centuries before the birth of Jesus. These canticles, especially the *Benedicite*, have been used by the Christian Church in worship since the earliest days.

For the first four centuries of the Church's history there was no dispute about the inclusion of this hymn as part of the book of Daniel. St. Jerome, however, removed the *Benedictus Es, Domine* and *Benedicite* from Daniel and placed them in a separate book entitled "The Song of the Three Children." Since the Reformation the canticles have mostly been excluded from the accepted text of the Old Testament because of the question of authorship rather than any error in doctrine or focus.

50. What does "Benedicite" mean?

"Bless ye."

51. What does "Benedictus" mean?

"Blessed be."

52. Where do we find the *Benedictus* in the Bible?

It is the hymn sung by Zacharias at the birth of St. John the Baptist (St. Luke 1:68-71). It is also known in the Church as the "Song of Zacharias." As a hymn sung in relationship to the "forerunner" of our Lord, it is appropriate that it should serve in this part of the Morning Prayer Service as a link between the Old Testament and New Testament Lessons.

53. What does "Jubilate Deo" mean?

"O be joyful in the Lord."

54. Where do we find the *Jubilate* in the Bible?

Psalm 100.

55. Why do we sing this hymn following the Second Lesson?

In the Temple Service this Psalm was probably sung during the procession of worshippers to the Temple gates in preparation for the thank-offering. For at least 1400 years the Church has

expressed its "thanksgiving" for the message of the New Testament by singing or saying this Psalm after the Lesson.

56. What is a Creed?

A brief statement of the essential beliefs of the Christian Church as found in Holy Scripture.

57. Where do we find the first evidence of a Christian Creed?

In the writing of St. Ignatius of Antioch (69 A.D.) we find the greater part of the Apostles' Creed.

58. Who was St. Ignatius of Antioch?

He was the Bishop of Antioch from 69 - 107 A.D. (during the lifetime of the last of the Apostles).

59. Why is the second Creed introduced as "commonly called the Nicene?"

Because it is not truly a separate statement of Faith, but, an expanded text of the Apostles' Creed approved by the Council of Nicea in 325 A.D.

60. Why is it important to have a Creed?

So that everyone can exactly identify the foundational Truths of Christianity.

61. Why do we repeat the Creed on every occasion of public worship?

We repeat the Creed so that we may always be reminded of the fundamental elements of our Faith and so be safeguarded against error.

62. Why do we stand to repeat the Creed?

To physically express our readiness to stand in defense of the Faith.

63. Why do some congregations turn to the East when they say the Creed?

To face the empty tomb of Jesus Christ in Jerusalem.

64. Why do some people bow at the name of Jesus when we repeat the Creed?

The New Testament tells us that every knee shall bow at His name (Philippians 2:10).

65. What follows the Creed?

A Salutation or invitation to prayer beginning "The Lord be with you..." followed by two Versicles taken from Psalm 85:7 and 51:10-11.

66. What is a "Collect?"

A Collect is a short prayer which "collects" the intentions of the congregation.

67. What is "the Collect of the Day?"

It is the Collect appointed for use for a particular day or Season of the Church Year.

68. Where is (are) the "Collect (s) of the day" found?

They appear in the Book of Common Prayer just before the Epistle and Gospel Lessons for each Sunday and Feast Day in the Church Year. The Collect for each Sunday is used as the "Collect of the day" for Daily Morning and Evening Prayer throughout the following week.

In some Seasons of the Church Year a Collect is prayed daily in addition to the "Collect of the day" at this point in Morning and Evening Prayer i.e. "The Collect for the First Sunday in Advent."

69. What is the first Collect following the "Collect for the Day" in Morning Prayer?
The Collect for Peace.
70. Why is this Collect placed first in the Order of prayers for Morning Prayer?
This Collect acknowledges the preeminence of peace as an attribute of the Christian life.
71. How long has this Collect been used by the Church?
Since at least the year 590 A.D.
72. What is the "Collect for Grace?"
It is an especially appropriate petition for God's grace in Morning Prayer as we begin our day. The theology of this Collect is based upon Psalm 91.
73. What is the source of the Collect for Grace?
The Collect is found in the Greek Liturgy dating back at least 1400 years.
74. Why does the Church require public prayers for the President of the United States?
Because we are commanded by God to pray for our civil rulers (I Timothy 2:1-2).
75. What is the source of this prayer?
The prayer is based upon II Chronicles 20:6, Psalm 113:5-6, Psalm 33:13-14, and Psalm 21:6.
76. Why is there an alternate prayer for the President?
Both prayers for the President are American revisions of the "Collect for the King" in the English Book of Common Prayer. The alternate prayer for the President was originally supposed to replace the longer prayer, however, the revision was suggested just as President Woodrow Wilson fell into his final illness in 1924. The original and longer prayer was retained as expressing more personal intentions towards the health and well-being of the President with the revised prayer as an alternate.
77. Why does the Church require public prayer for the "Bishops and other Clergy?"
Because it is the clear teaching of Holy Scripture (I Thessalonians 5:12-13; II Thessalonians 3:1-2; Hebrews 13:17-18).
78. What is the "Prayer for all Conditions of Men?"
It is a prayer for all mankind divided into three petitions: for the missionary spread of the Gospel based upon Psalm 67:2; for the unity of the Church drawn from St. John 16:13; Psalm 25:9, and Ephesians 4:3; and for the suffering and afflicted.
80. Why do we offer a "General Thanksgiving" at the end of the Service?
To demonstrate our gratitude to Almighty God for all of His works and mercy.
81. What is the source this prayer?
It is a private, devotional prayer of Queen Elizabeth I of England who led the Reformation to final success in England in the 16th century.
82. Why is the next prayer in the Service called "A Prayer of St. Chrysostom?"
Because it was placed in the Book of Common Prayer by Archbishop Cranmer from the works of St. John Chrysostom who died in 407 A.D.
83. What is the substance of this prayer?
It is based upon our Lord's teaching in St. Matthew 18:19-20.

84. What concludes the Service?
The prayer known as "the Grace" found in II Corinthians 13:14.
89. What is Evening Prayer sometimes called?
Evensong.
90. How does the Office of Evening Prayer differ from Morning Prayer after the Psalm?
It has different canticles, Versicles, and some different Collects.
91. What hymn of praise can be sung or said in Evening Prayer at the end of the Psalm instead of the *Gloria Patri*?
The *Gloria in Excelsis*.
92. What does "Gloria in Excelsis" mean?
"Glory be to God on high."
93. What is the origin of this hymn?
The first portion is the hymn of the angels from St. Luke 2:14. The second portion was added about the year 140 A.D. and has been used continuously since then by the Church.
94. What does "Magnificat" mean?
"Is magnified."
95. What is the *Magnificat*?
It is the hymn spoken by the Virgin Mary when greeted by her cousin Elizabeth in St. Luke 1:46-55.
96. How long has this hymn been used in Christian worship?
For at least 1300 years.
97. What does "Cantate Domino" mean?
"Sing unto the Lord."
98. Where is this canticle found in the Bible?
Psalm 98. It was one of the Psalms used in the Temple Service in Jerusalem.
99. What does "Bonum Est Confiteri" mean?
"It is a good thing to give thanks."
100. Where do we find this canticle in the Bible?
Psalm 92. It was also a Psalm used in the Temple Service.
101. What does "Nunc Dimittis" mean?
"Lord, now lettest."
102. Where is the *Nunc Dimittis* found in the Bible?
It is the hymn of Simeon after he has seen the Saviour in the Temple in St. Luke 2:25-32. It is also known as the "Song of Simeon?"
103. Why is it included in Evening Prayer?
Because the day has been concluded and we are resting in God's salvation.
104. What does "Deus Misereatur" mean?
"God be merciful."

105. Where is this canticle found in the Bible?
Psalm 67.
106. What does "Benedic, Anima Mea" mean?
"Praise the Lord, O my soul."
107. Where is this canticle found in the Bible?
Psalm 103.
108. What is the first Collect in Evening Prayer?
The "Collect for Peace."
109. How does this Collect differ from the Collect for Peace in Morning Prayer?
The Collect in Morning Prayer is for protection against external forces; the Collect for Evening Prayer is a petition for inward peace from God.
110. What is the substance of this Collect?
It is based upon Psalm 4.
111. What is the purpose of the "Collect for Aid Against Perils?"
To petition God for safety throughout the night.
112. What provision is made after the Collect for Aid Against Peril?
Evening Prayer may end here with a hymn or may continue in the same form as Morning Prayer.



Seventy-Two Answers about Holy Communion

1. Why is Holy Communion regarded as the central act of Christian worship?
Because it is the only recorded act of public worship specifically instituted by our Lord Himself.
2. Why is the altar covered with a fair white linen for Holy Communion?
To symbolize the purity of heart required of us as we approach the Celebration.
3. What are the different parts of the Service sometimes named?
"Ante-Communion," "the Canon of Holy Communion," and "Post-Communion."
4. What is the "Ante-Communion?"
The Service up to and including the Prayer for Christ's Church.
5. What is "the Canon of Holy Communion."
The portion of the Service beginning with the "Invitation to Confession."
6. What is the "Post-Communion?"
The remainder of the Service following the "Administration of the Elements."

7. How does the Service of Holy Communion begin?
With the Priest praying the Lord's Prayer (which may be omitted if said previously).
8. Why is the Lord's Prayer placed here?
Because our Lord instituted Holy Communion and also instructed us in the Lord's Prayer.
9. What follows the Lord's Prayer (or begins the Service if the Lord's Prayer is omitted)?
A "Collect for Purity." Holy Scripture instructs us to come before the Lord in purity so we begin by asking Him to cleanse us (Psalm 24:3-5).
10. Why does the Celebrant repeat the Ten Commandments immediately after the "Collect for Purity?"
To remind us of God's moral law which is the foundation of all righteousness.
11. What is the response to each Commandment?
The "Kyrie Eleison" ("Lord, have mercy upon us"). We repeat this in response to each of God's Laws as we know we have fallen short of His will and broken His commandments.
12. What follows the Ten Commandments?
The "Summary of the Law." This is the brief summary of all God's commandments given by Jesus Christ in St. Matthew 22:37-39.
13. What is the short prayer following the "Summary of the Law?"
It is called the "Collect for Grace." It is a petition to Almighty God to strengthen us and protect us for His service.
14. What is a "Collect?"
A Collect is a short prayer which "collects" the intentions of the congregation into a single thought or petition.
15. What is "the Collect of the Day?"
It is the Collect appointed for use for a particular day or Season of the Church Year.
16. Where is (are) the "Collect (s) of the day" found?
They appear in the Book of Common Prayer just before the Epistle and Gospel Lessons for each Sunday and Feast Day in the Church Year. The Collect for each Sunday is used as the "Collect of the Day" for Daily Morning and Evening Prayer throughout the following week. In some Seasons of the Church Year a Collect is prayed daily in addition to the "Collect of the day" at this point in Morning and Evening Prayer i.e. "The Collect for the First Sunday in Advent."
17. What is the purpose of reading a portion of the Epistles?
To instruct us in the Christian Faith from the inspired writings of the Apostles.
18. Why do we stand during the reading of the Gospel?
To physically express our deep respect for the words of Jesus Christ and to acknowledge are readiness to act upon them.
19. Why is the Gospel read from the Nave in some churches?
To emphasize that the Gospel is the center of our Faith. By reading from the Nave the people are physically "gathered around" the Gospel just as we are spiritually "gathered together" by the message of Jesus Christ.
20. Why do we say "Glory be to Thee, O Lord" after the Gospel is announced?
To express our gratitude to God for the glory of salvation through the Gospel.

21. Why do we respond "Praise be to Thee, O Christ" at the end of the Gospel?
To express our worship of Him whose message has just been read to us.
22. What is a Creed?
A brief statement of the essential beliefs of the Christian Church as found in Holy Scripture.
23. Where do we find the first evidence of a Christian Creed?
In the writing of St. Ignatius of Antioch (69 A.D.) we find the greater part of the Apostles' Creed.
24. Who was St. Ignatius of Antioch?
He was the Bishop of Antioch from 69 - 107 A.D. (during the lifetime of the last of the Apostles).
25. Why is the Creed introduced as "commonly called the Nicene?"
Because it is not truly a separate statement of Faith, but, an expanded text of the Apostles' Creed approved by the Council of Nicea in 325 A.D.
26. Why is it important to have a Creed?
So that everyone can exactly identify the foundational Truths of Christianity.
27. Why do we repeat the Creed on every occasion of public worship?
- We repeat the Creed so that we may always be reminded of the fundamental elements of our Faith and so be safeguarded against error.
28. Why do we stand to repeat the Creed?
To physically express our readiness to stand in defense of the Faith.
29. Why do some congregations turn to the East when they say the Creed?
To face the empty tomb of Jesus Christ in Jerusalem.
30. Why do some people bow at the name of Jesus when we repeat the Creed?
The New Testament tells us that every knee shall bow at His name (Philippians 2:10).
31. Why do some people bow or kneel at the words: "Who for us men and for our salvation..."
To physically acknowledge the tremendous gratitude we feel for Almighty God humbling Himself to become man and take our nature upon Him (Philippians 2:5-9).
32. How long has it been a custom to take an offering at the time of Holy Communion?
St. Justin Martyr, who lived just 40 years after St. John (139 A.D.), says it was an established, universal custom in his day.
33. Why is it proper to take an offering during Holy Communion?
Because giving of our wealth is truly an act of worship.
34. Why is the prayer following the Offering introduced by: "Let us pray for the whole state of Christ's Church?"
In this context "whole" means "healthy" so we are about to pray for the health of the Church.

35. What does this prayer include?

Intercessions for the Universal Church, Christians Rulers, Bishops and Clergy, the people, the unfortunate and suffering; and a remembrance of those who are still part of the Church as they stand in the Presence of God in heaven.

36. Could this last section be considered a "prayer for the dead?"

No; historically "prayers for the dead" were offered in the mistaken belief that the eternal state of the deceased can be altered or improved by the prayers of the living. This brief prayer of remembrance simply asks Almighty God's great blessing on those who stand before Him and requests that He may strengthen us to follow their good examples.

37. What follows the Prayer for the Church?

An invitation to confess our sins to God.

38. Why is this important?

We are warned by St. Paul not to come to the Lord's Table unworthily (I Corinthians 11:27-29). While none of us are "worthy" except through the Atonement of Jesus Christ, we are especially warned not to come to the Holy Communion with unrepented sin in our hearts.

39. What follows the "General Confession?"

The Absolution.

40. When the priest states the Declaration of Absolution, does he forgive sins by his own power?

No; God alone has the power to forgive sins.

41. What does the Priest (or Bishop) do in the Declaration of Absolution?

He is officially declaring the fact of God's forgiveness.

42. If it is only a "declaration of fact," why is it reserved for Priests or Bishops?

It is more than a declaration of fact; it is an official act of the Church empowered by Jesus Christ (St. John 20:22-23).

43. Why is an "official act" important?

Any Christian may tell another Christian that his sins are forgiven or pray that God will pardon his sins. This may offer great comfort, however, when a man duly authorized and empowered by the Church declares our forgiveness he is doing so as a duly chosen officer of the Kingdom of God. He has been given authority by the Church to assure us of our forgiveness if we have fulfilled the requirement of a truly penitent heart.

44. Why does the Celebrant continue after the Absolution with a series of sentences from Holy Scripture?

They are called the "Comfortable Words" because they give us assurance of God's forgiveness. In this context "Comfortable" means "assuring comfort."

45. What follows the "Comfortable Words?"

The "Sursum Corda" which means "Lift up your hearts."

46. How long has the Sursum Corda been a part of Holy Communion?

The earliest documents of Christian worship dating to the end of the age of the Apostles records the Sursum Corda as part of the Service.

47. Why is the brief hymn that follows the Sursum Corda?
It is called the "Sanctus" (in Latin) or the "Trisagion" (in Greek). It has been part of Holy Communion for at least 1700 years. This hymn was heard by Isaiah seven centuries before the birth of Jesus (Isaiah 6:3) and by St. John after Christ's Ascension (Revelation 4:5-11).
48. What is the lengthy section which follows the Sanctus?
It is the "Prayer of Consecration," divided into three parts: the Consecration, the Oblation, and the Invocation.
49. What portion of Holy Scripture is quoted in the Prayer of Consecration?
The words of Christ at the Last Supper as quoted by St. Paul (I Corinthians 11:23-25).
50. What is it called when the Priest repeats these words with the Breaking of the Bread?
"The Consecration?"
51. What does "Consecration" mean?
Setting something apart for a holy purpose.
52. What is set apart?
The Bread and the Wine.
53. What follows the Consecration?
A prayer called the "Oblation."
54. What is an oblation?
Something offered.
55. What is offered in this prayer?
The Bread and Wine which have been "set aside" (consecrated) are offered to God as a memorial of the sacrifice of Christ for us.
56. What follows the Oblation?
The Invocation.
57. What does the Priest ask God to accomplish in this prayer?
To sanctify the Bread and Wine.
58. Why is God asked to do this?
That in receiving the Bread and Wine we may truly commune with Him through His grace (be made partakers of His Body and Blood).
59. Where does Jesus teach us the necessity of partaking of "His flesh and blood?"
In St. John 6:53.
60. Is it possible to eat His flesh and drink His blood in any physical or material sense?
No; His body is in heaven. We can only "eat His Flesh and drink His Blood" in a spiritual or heavenly manner.
61. What other sacrifice is offered?
Our sacrifice of praise and thanksgiving and ourselves, both souls and bodies.
62. What is a sacrifice?
Something given up or offered to God in worship.

63. Where in Holy Scripture are we commanded to offer our souls and bodies as a sacrifice?
Romans 12:1-2; I Corinthians 6:20.
64. Why does the Lord's Prayer follow the Prayer of Consecration?
Because now we are BOLD to call God "OUR FATHER" because we are celebrating our reconciliation to Him through Jesus Christ our Lord. The Lord's Prayer has been used in Holy Communion since the earliest days of the Church.
65. What is the purpose of the prayer which follows the Lord's Prayer?
It is called the "Prayer of Humble Access." It is a humble confession of unworthiness as we prepare to approach the Lord's Table.
66. Why do we kneel to receive Holy Communion?
Because we are expressing our deepest reverence to Almighty God.
67. What follows the Administration of Holy Communion?
A "Prayer of Thanksgiving" for the blessings of God and the "Gloria in Excelsis."
68. Upon what portions of Holy Scripture is the "Thanksgiving" based?
I Corinthians 10:3-4, 12:27; Titus 3:7; Ephesians 2:10).
69. What does "Gloria in Excelsis" mean?
"Glory be to God on high."
70. What is the origin of this hymn?
The first portion is the hymn of the angels from St. Luke 2:14. The second portion was added about the year 140 A.D. and has been used continuously since then by the Church.
71. Why does Holy Communion end with a Blessing?
In remembrance of our Lord blessing His disciples when He left them on the Mt. of Olives (St. Luke 24:50). According to St. John 14:27 He blessed them with His peace.
72. From whom does the Blessing come?
From God; the Priest (or Bishop) is only the instrument of conveying the Blessing. The blessing does not depend upon man, but upon God (Numbers 6:22-27).

Anglican Vocabulary

Ablutions: From the Latin term *ablutio* (meaning "to wash away"), the washing of hands and the Communion Vessels after the Celebration of Holy Communion.

Acolyte: From the Greek term *αχολουθος* (meaning "follower"), one who serves the Celebrant at the Altar.

Affusion: From the Latin verb *affluere* (meaning "to flow to"), the pouring of water upon the head of a person in Holy Baptism.

Alb: From the Latin term *albus* (meaning "white"), a long, white garment reaching from the neck to the ankles which is worn with a girdle in certain Occasional Services.

Alms: From the Greek term *ελεος* (meaning "pity"), money or goods given for the use of the Church.

Alms Basin: The plate or basket used to collect the tithes and offerings of the congregation.

Altar: From the Latin term *altare* (meaning "material used in worship"), the table placed in the Sanctuary of a church before which the Daily Offices are recited upon which Holy Communion is celebrated. The Altar is also referred to as the Holy Table.

Altar Service Book: The large-print copy of the Holy Communion Service and Propers of the Book of Common Prayer used by the Celebrant during Holy Communion.

Ambulatory: From the Latin term *ambulare* (meaning to walk) the passageway found in some churches behind the Altar and around the Chancel generally used for processions to and from the Choir.

Amice: From the Latin term *amictus* (meaning "mantle"), a white cloth with strings attached worn around the neck with an Alb.

Ampulla: From the Latin term *amphora* (meaning "a bearer"), another name for the Cruets used in Holy Communion.

Apostolic Succession: The uninterrupted transmission of spiritual authority by the laying on of hands in ordination upon the ministry of the Church through a succession of Bishops from the Apostles to the present day.

Apse: From the Latin term *apsis* (meaning "arch" or "vault"), a semi-circular or polyhedric east end of a Church, characteristic of the Byzantine, Romanesque, and Gothic styles of church architecture.

Archbishop: A Bishop who presides over a Province of the Church or the chief bishop of a National Church.

Archdeacon: A Priest who presides over the missionary work in a prescribed district or Diocese.

Ascription: From the Latin term *ascribere* (meaning "to add in writing"), the words spoken by the preacher at the end of his sermon, beginning "And now to God the Father, God the Son..."

Bishop: From the Greek term *ἐπίσκοπος* (*episkopos*), the highest of the three Orders of the Ministry (Bishops, Priests, and Deacons). The functions peculiar to the office of a Bishop are to preside over his Diocese, ordain to the Ministry, administer Confirmation, and consecrate church buildings. The Bishops are the ordained in direct succession to the Apostles and give validity to the Ministry of the Church.

Bishop's Chair: A chair (in Latin *cathedra*) usually placed on the Gospel Side of the Sanctuary for use of the Bishop.

Burse: From the Latin term *bursa* (meaning "a bag" or "purse"), a cover consisting of two squares of stiffened material in which the Corporal is kept. The Burse rests on top of the Veil before and after Holy Communion.

Candidate: 1) One who is preparing for Holy Baptism or Confirmation, and 2) One who has served the required time as a Postulant for Holy Orders and has been enrolled by the Bishop as preparing himself by study and prayer to enter the Sacred Ministry.

Candles: Two white, beeswax candles which are lit during all Divine Services.

Canon: From the Greek *κανών* (meaning "measuring rule"), 1) a Church Law; 2) a title conferred by a Bishop on certain Clergy specifically assisting him or serving in the cathedral.

Canonical: According to the canons or laws of the Church, authoritative.

Canticle: From the Latin *canticulum* (meaning "little song"), a sacred song or hymn taken from the Scriptures which is appointed to be said or sung in Morning and Evening Prayer.

Cassock: From the Old French term *casaque* (which was the French word for the Latin *vestis talaris* meaning "ankle length dress") the long garment, normally black, worn by the Clergy and by Lay Readers.

Cathedral: The church which contains the cathedra or official seat of the Bishop of the Diocese.

Catholic: From the Greek term *καθολικός*, it means 1) the Universal Church as distinct from local Christian communities; 2) the Faith of the whole Church as defined as the doctrine believed "everywhere, always, and by all;" 3) orthodox as opposed to heretical or schismatic; 4) those Christian who are in possession of an historical and continuous tradition of faith and practice grounded in the Early Church.

Celebrant: He who celebrates the Holy Communion, whether Bishop or Priest. A Deacon may not celebrate the Lord's Supper but he may assist the Celebrant at the Altar.

Celebrant's Host: The large wafer (host is from the Latin term *hostia* meaning "sacrifice") placed on the paten used by the Celebrant during Holy Communion.

Cere Cloth: From the Latin term *cera* (meaning “wax”), a cloth impregnated or soaked with wax which rests between the Altar surface and the Fair Linen.

Chalice: From the Latin term *calix* (meaning “cup”), the Communion cup.

Chancel: From the Latin term *cancellus* (meaning “altar”), the area of the church to the East of the Nave containing the Choir and the Sanctuary.

Chancellor: 1) The legal advisor to the Bishop; 2) A dignitary of a Cathedral; 3) The titular head of a theological college or university.

Chimere: From the Greek term χίμαιρα (meaning “goat’s wool”), a gown (today usually of satin or silk, formally of fine wool) without sleeves, worn by Anglican bishops.

Ciborium: From the Greek word χίβοριον (meaning “cup”), a vessel with a lid used to contain the bread used in Holy Communion.

Clergy: From the Greek term κληρικός (meaning “belonging to inheritance” in reference to the Levites whose “inheritance was the Lord” as opposed to a portion of the Holy Land), the body of men duly ordained into the Orders of Deacons, Priests, and Bishops. Any activity, duty, or possession pertaining to the Clergy is ascribed the adjectival form of Clergy: Clerical

Communicant Hosts (see “Celebrant’s Host”): The small wafers administered to the congregation during Holy Communion.

Cope: From the Latin term *cappa* (meaning “cloak”), a semicircular cloak worn as an outer garment over an Alb during liturgical celebrations.

Corporal: From the Latin term *corpus* (meaning “body”), a square piece of white linen on which the bread and wine are placed and consecrated in Holy Communion. A red cross is generally embroidered on the bottom edge center.

Credence Table: From the Latin term *credentia* (meaning “belief” - originally applied to tables holding food for tasting in order to detect poison), the small table on the “Epistle side” of the Altar upon which the Alms Basin, Ciborium, Cruets, Lavabo, and Lavabo Towel are placed.

Creed: From the Latin term *credo* (meaning “I believe”), a concise, formal, and authorized statement of cardinal points of Christian doctrine; the three Creeds recognized by the Church as authoritative being the Apostle’s, Nicene, and Athanasian.

Crosier (Crozier): From the Old French *crossier* (meaning “staff bearer”), the crook-shaped staff of Bishops.

Crucifer: From the Latin word *crux* (meaning “cross”), the man who carries the Cross in liturgical services.

Cruets: From the Old French term *crue* (meaning “flask”), the vessels in which the wine and water for Holy Communion are kept.

Daily Offices: The Services of Morning and Evening Prayer from the Book of Common Prayer.

Deacon: From the Greek term διάκονος (*diakonos*), the lowest of the three Orders of the Sacred Ministry.

Deaconess: An Office of women trained and set apart for the work of the Church. It is a distinct Office rather than an Order of Ministry and is not a form of the Order of Deacons.

Diocese: From the Latin term *diocesis* (meaning “jurisdiction”), the district or group of local churches under the jurisdiction of a Bishop.

Episcopal: From the Greek term ἐπίσκοπος (*episkopos*), the adjectival form of “Bishop.”

Episcopal ring: The Episcopal ring is emblematic of the Bishop’s betrothal to his Church. The ring is made of gold and inlaid with an amethyst.

Epistle Side: The right-hand side of the Altar from the Celebrant’s perspective.

Epistoler: The man who reads the Epistle for the day at a celebration of Holy Communion.

Fair Linen: A cloth of white which covers the top of the Altar.

Faldstool: From the Latin term *faldistolium* (meaning “folding stool”), another name for the kneeling bench also called the Litany Desk which is used by the Officiant for prayers in the Sanctuary.

Font: From the Latin term *fons* (meaning “fountain”), a basin, usually mounted on a pedestal, used for the celebration of Holy Baptism.

Girdle: From the Old English term *gyrdel* (meaning “belt”), a rope belt worn with an Alb.

Gospeller: The Minister (Bishop, Priest or Deacon) appoint to read the Holy Gospel at a celebration of the Holy Communion.

Gospel Side: The left-hand side of the Altar from the Celebrant's perspective.

Heresy: From the Greek word αἵρεσις (meaning "choice" or "thing chosen"), it is the formal denial of any defined doctrine of the Catholic faith.

Homily: From the Greek term ομιλία (meaning "discourse"), an address delivered to a congregation with the intention of edification. In the modern usage a homily is generally a short message on a devotional topic rather than a lengthy commentary on a Scriptural passage or doctrinal exposition.

Lavabo: Directly from the Latin term meaning "I will wash" (the first word of Psalm 26:6), a small bowl used in the Ablutions during Holy Communion.

Lavabo Towel: A small, white linen or cotton finger towel used in the Ablutions.

Laity: From the Greek term λαός (meaning "the people"), the people of the Church who are not ordained to an Order of Ministry. An individual member of the Laity is referred to as a Layman.

Lay Reader: A Layman who is licensed by the Bishop of a Diocese to read the parts of the Service not requiring a Priest.

Lectern: The stand from which the Epistle is read.

Miter: From the Greek term μίτρα (meaning "headband"), the liturgical head-dress and part of the insignia of a Bishop. Two fringed lappets (influae or fanones) hang down at the back.

Nave: From the Latin term *navis* (meaning "ship" from an ancient Christian symbol of the Church as a ship), the area of the church in which the congregation is seated.

Oblation: From the Latin verb *oblatus* (past participle of *obferre* meaning "to offer to"), either the act of offering something to God such as the elements in Holy Communion or that which is offered i.e. the elements themselves. The term can also be used of any charitable gift or offering made to God.

Occasional Services: Those Services which are not part of the regular cycle of worship in the Church such as the Solemnization of Holy Matrimony, the Burial of the Dead, etc.

Pall: From the Latin word *pallium* (meaning "cover"), 1) small, white linen cloth stiffened by wood, plastic, or cardboard which covers the Chalice prior to Holy Communion; 2) a cloth covering placed over the coffin during the Office of the Burial of the Dead in a church.

Parish: From the Latin term *parochia* (meaning "neighbour"), a portion of a Diocese that has its own church. The local church is called the "parish church." Any activity or possession pertaining to the Parish is ascribed the adjectival form of Parish: Parochial.

Paten: From the Latin term *patina* (meaning "dish"), the "plate" upon which the bread is placed in Holy Communion.

Pectoral Cross: From the Latin term *pectoralis* (meaning "worn on the chest"), a cross of precious metal worn on the breast and suspended by a chain which goes around the neck. It is part of the insignia of an Anglican Bishop.

Priest: From the Greek term πρεσβύτερος (presbyteros), the "second Order" of the Sacred Ministry. It is in the Order of Priests that most men exercise their vocation and ministry.

Province: A group of Dioceses arranged into a single general ecclesiastical jurisdiction.

Pulpit: From the Latin term *pulpitum* (meaning "platform"), the stand from which the Sermon is delivered.

Purificator: From the Latin word *purus* (meaning "clean"), a small, white linen cloth placed over the Chalice and under the Paten which is used to cleanse the Chalice after Holy Communion. A red cross is generally embroidered in the lower center.

Rector: From the Latin verb *regere* (meaning "to guide"), a Priest who is in charge of a Parish and hence ex-officio head of all its organizations.

Rectory: The Rector's home. The equivalent for a Vicar is the Vicarage.

Reredos: From the Latin phrase *ad retro* (meaning "backward"), a backing or screen, usually of wood or stone, which surmounts the Altar.

Retable: From the Latin phrase *retro tabulum* (meaning "back table"), a shelf at the rear of the Altar on which are placed the Altar Cross, vases for flowers, and candles (also called a Gradine).

Rochet: From the Old German *rok* (meaning “coat”), a white linen vestment, resembling a surplice but with tight sleeves, which is worn by Bishops.

Rubric: From the Latin term *ruber* (meaning “red”), the ceremonial directions printed within the text of the Book of Common Prayer. The word originated from the fact that they were written in red to distinguish them from the Services.

Sacristy: From the Latin term *sacra* (meaning “holy”), a room annexed to the church for keeping the vessels and supplies for Divine Services and for the vesting of Priests and Lay Readers.

Sanctuary: From the Latin term *sanctus* (meaning “sacred” or “holy”), the area of the church which holds the Altar; generally from the Chancel steps to the east wall.

Sermon: From the Latin term *sermo* (meaning “speaking”), an address delivered to a congregational with the intention of instruction. In the modern usage a sermon is generally a commentary on a Scriptural passage or a doctrinal exposition delivered in the Services of Morning and Evening Prayer or Holy Communion.

Service Book Stand: The stand that holds the Altar Service Book and is placed on the “Epistle side” of the Altar prior to the Service of Holy Communion (the Celebrant moves the Stand to the “Gospel side” of the Altar at the reading of the Gospel and returns it to its original position before the Thanksgiving).

Stole: From the Latin term *stola* (meaning “array”), a long, narrow strip of colored cloth (usually silk or satin) worn by the Clergy during Holy Communion.

Surplice: From the Latin term *superpellicium* (meaning “over a fur garment”), the white, wide-sleeve garment worn over the Cassock by Clergy and Lay Readers.

Tippet: A word of obscure origin, a broad, black scarf worn by the Clergy during the Daily Offices.

Tithe: A tenth part of anything, specifically a tenth of one’s income given to God through the Church.

Vicar: From the Latin *vicarius* (meaning “substitute”), a Priest who acts on behalf of the Bishop in charge of a mission or chapel.

Veil: From the Latin *velum* (meaning “covering”), a cloth which covers the Paten, Pall, and Chalice before and after Holy Communion.

Vocation: From the Latin *vocatio* (meaning “a calling”), the call to, and exercise of, the Ministry of the Church.