

Official Confession of The Ecumenical Protestant Church in America

Concise Elizabethan Ecclesiastical Edition

A purified and de-duplicated fifty-page recension

Set forth for doctrine, worship, catechesis, discipline, and mission; written in an Elizabethan ecclesiastical register, yet composed as an original confession under Holy Scripture.



The Church receiveth this book not as a rival unto Holy Scripture, but as a faithful handmaid to the Word of God, that the ministers and people may with one mouth confess the faith once delivered unto the saints.

Ecumenical Protestant Church in America

Preface Concerning This Recension

This concise edition hath been newly ordered from the larger print draft, that needless repetitions, circular supplements, and verbose restatements might be removed. The substance of the doctrine is preserved, yet the form is made leaner, stronger, and more fit for public use.

The language is cast in an Elizabethan ecclesiastical fashion, after the noble cadence of the English Protestant inheritance, but the sentences are original and are not copied from the Book of Common Prayer or any other formulary. The aim is gravity without obscurity, beauty without excess, and catholic reverence without confusion.

The sources cited are witnesses and teachers, not masters over Scripture. The Church doth receive the Lutheran, Anglican, Methodist, Presbyterian, and Reformed traditions as companions in the truth, discerning from each that which most plainly serveth the Gospel of Jesus Christ.

This revision hath also been examined for repeated paragraphs, glaring contradictions, typographical blemishes, and needless padding. Absolute perfection belongeth to God alone; nevertheless this edition hath been prepared with the intent that no known error remain uncorrected.

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Rule of Composition and Use

The form of this Confession is systematic, for doctrine must have order; dogmatic, for the Church must teach with firmness; liturgical, for the Church believeth as she prayeth; and pastoral, for truth is given that souls may be healed and brought unto obedience.

The articles are not fashioned as essays for private speculation, but as ecclesiastical judgments for common confession. Each article therefore nameth its scriptural witnesses, acknowledgeth its theological company, and then speaketh in the first voice of the Church.

No article is to be read as severed from the rest. Scripture, Trinity, Christ, grace, sacraments, worship, holiness, and hope are one living body of truth, even as the Church is one body under one Head, Jesus Christ our Lord.

Part I. The Rule of Faith

Here the Church nameth the fountain and grammar of her confession: Scripture, Creed, God, creation, humanity, and the wound of sin.

Article I. Of Holy Scripture

Scripture: 2 Tim. 3:14-17; Ps. 119; John 20:31; Rom. 15:4

Witnesses: Kolb & Wengert, 2000; Calvin, 1559/1960; The Episcopal Church, 1979; Migliore, 2014

This Church doth confess, touching Holy Scripture, the canonical Scriptures of the Old and New Testaments as the uniquely inspired and norming witness to the saving self-disclosure of God. This confession is grounded in the holy Scriptures, chiefly witnessed in 2 Tim. 3:14-17; Ps. 119; John 20:31; Rom. 15:4, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Kolb & Wengert, 2000; Calvin, 1559/1960; The Episcopal Church, 1979; Migliore, 2014).

In this matter the Church teacheth that the prophetic and apostolic writings are sufficient for salvation and constitute the supreme rule by which all doctrine, morals, and ecclesiastical customs are tried. So the doctrine touching Holy Scripture is appointed for the healing of consciences, the correction of error, and the strengthening of the Church's common obedience.

In preaching Holy Scripture, let no man make darkness where God hath given light, nor make lightness where the mystery requireth reverence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

In godly order it followeth that preaching, catechesis, private devotion, and public worship are therefore to be ordered by patient exegesis, lectionary reading, and reverent obedience to the written Word. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

In catechizing Holy Scripture, let the faithful be taught to name the Scripture, state the doctrine, discern the contrary error, and practise the obedience proper to this holy truth. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The authorities named above are not used to burden Holy Scripture with many masters, but to shew how the Church hath learned this doctrine in many schools of the Reformation.

Let no private fancy be advanced above the Word, neither let any tradition be so magnified that Scripture be made silent.

Article II. Of Canon, Authority, and Interpretation

Scripture: Luke 24:27; Acts 8:30-35; 1 Cor. 2:12-13

Witnesses: Hooker, 1594/2013; McGrath, 2017; Bavinck, 2003-2008; Kolb & Arand, 2008

This Church doth confess, touching Canon, Authority, and Interpretation, the Church receives the canonical books according to the historic consensus of the great catholic and Protestant traditions. This confession is grounded in the holy Scriptures, chiefly witnessed in Luke 24:27; Acts 8:30-35; 1 Cor. 2:12-13, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Hooker, 1594/2013; McGrath, 2017; Bavinck, 2003-2008; Kolb & Arand, 2008).

In this matter the Church teacheth that Scripture interprets Scripture, yet Scripture is never read in isolation from the creeds, the confessions, the preaching office, and the communion of saints. Where this article is rightly received, Canon, Authority, and Interpretation becometh a guide for worship, a bridle against error, and a staff for Christian pilgrimage.

The minister handling Canon, Authority, and Interpretation shall speak with such plainness that the simple be not left comfortless, and with such learning that the gainsayer be not left unanswered. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

For this cause it is commanded to the Church that the Church accordingly honors responsible historical, literary, and theological interpretation, always seeking the literal sense and the evangelical scope of the whole canon. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

The household lesson on Canon, Authority, and Interpretation should be short, scriptural, and devout, joining the words of faith to the duties of daily life. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The doctors and formularies named in this article lead the minister toward sound exposition of Canon, Authority, and Interpretation, reverent worship, and a life answerable unto doctrine.

Let the books received by the Church be read whole and in due order, not as fragments for contention but as the one witness of God.

Article III. Of the Ecumenical Creeds and Reformed Confessions

Scripture: 1 Tim. 6:12-14; 2 Thess. 2:15; Heb. 13:7

Witnesses: Kolb & Wengert, 2000; PC(USA), 2016; The United Methodist Church, 2016; Sykes et al., 1998

This Church doth confess, touching the Ecumenical Creeds and Reformed Confessions, the Apostles', Nicene, and Athanasian Creeds, together with the classical Protestant confessions, as authoritative subordinate standards that summarize biblical truth. This confession is grounded in the holy Scriptures, chiefly witnessed in 1 Tim. 6:12-14; 2 Thess. 2:15; Heb. 13:7, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Kolb & Wengert, 2000; PC(USA), 2016; The United Methodist Church, 2016; Sykes et al., 1998).

In this matter the Church teacheth that these confessional witnesses possess ministerial and derivative authority, serving the Church by guarding doctrine, disciplining ministers, and preserving continuity with the saints. Thus the Ecumenical Creeds and Reformed Confessions is not a curious matter for idle contention, but a holy truth to govern prayer, preaching, counsel, and discipline.

The article of the Ecumenical Creeds and Reformed Confessions requireth a tongue both sober and evangelical, lest truth be made harsh by pride or weakened by negligence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

It is therefore meet and right that thus the Church confesses with gratitude the Book of Concord, Westminster Standards, Articles of Religion, Methodist standards, and Book of Confessions as principal ecumenical interlocutors. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

For the young and for converts, the Ecumenical Creeds and Reformed Confessions should be taught by question, answer, example, and prayer, until memory and affection are both instructed. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

In receiving these witnesses, this Church discerneth how the Ecumenical Creeds and Reformed Confessions is guarded by preaching, common prayer, catechesis, and disciplined fellowship.

Let the Creeds be honoured as faithful lanterns, yet never enthroned above the Scripture from which their light is drawn.

Article IV. Of the Holy Trinity

Scripture: Matt. 28:19; 2 Cor. 13:14; John 1:1-18; Eph. 4:4-6

Witnesses: Macquarrie, 1977; Migliore, 2014; Oden, 1992; Bavinck, 2003-2008

This Church doth confess, touching the Holy Trinity, one living and true God, eternally existent in three persons - Father, Son, and Holy Spirit - of one substance, power, and glory. This confession is grounded in the holy Scriptures, chiefly witnessed in Matt. 28:19; 2 Cor. 13:14; John 1:1-18; Eph. 4:4-6, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Macquarrie, 1977; Migliore, 2014; Oden, 1992; Bavinck, 2003-2008).

In this matter the Church teacheth that the doctrine of the Trinity is not speculative excess but the grammar of the gospel, for the Father sends the Son and pours out the Spirit to gather a redeemed people. Therefore the Holy Trinity must be carried from the school into the sanctuary, from the sanctuary into the household, and from the household into works of mercy.

When the Holy Trinity is opened before the congregation, let the doctrine be proved by Scripture, measured by the Creeds, and applied unto repentance and faith. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

Accordingly the Church judgeth it wholesome that all liturgy, baptism, prayer, blessing, and doxology are therefore rendered in the triune Name and in joyful conformity to the faith of Nicaea and Constantinople. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

Let examination in the Holy Trinity require not bare repetition only, but understanding, humility, and readiness to apply the doctrine in pastoral necessity. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The Anglican, Lutheran, Methodist, Presbyterian, and Reformed witnesses cited here serve the Holy Trinity by giving several lights upon one evangelical truth.

Let the Church flee both the confounding of the Persons and the dividing of the Substance, worshipping one God in Trinity and Trinity in Unity.

Article V. Of the Divine Attributes and Providence

Scripture: Ps. 145; Isa. 46:9-10; Rom. 8:28; James 1:17

Witnesses: Calvin, 1559/1960; Berkhof, 1996; Horton, 2011; Frame, 2013

This Church doth confess, touching the Divine Attributes and Providence, the God of Scripture as holy, wise, omnipotent, gracious, just, faithful, and immutable in covenant love. This confession is grounded in the holy Scriptures, chiefly witnessed in Ps. 145; Isa. 46:9-10; Rom. 8:28; James 1:17, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Calvin, 1559/1960; Berkhof, 1996; Horton, 2011; Frame, 2013).

In this matter the Church teacheth that divine providence upholds, governs, and directs all creatures and all events without negating secondary causes or reducing human beings to passive instruments. So the doctrine touching the Divine Attributes and Providence is appointed for the healing of consciences, the correction of error, and the strengthening of the Church's common obedience.

In preaching the Divine Attributes and Providence, let no man make darkness where God hath given light, nor make lightness where the mystery requireth reverence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

In godly order it followeth that the Church therefore worships with confidence amid suffering, trusting that the Lord is never absent from history and never ceases to work for the good of those whom he calls. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

In catechizing the Divine Attributes and Providence, let the faithful be taught to name the Scripture, state the doctrine, discern the contrary error, and practise the obedience proper to this holy truth. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The authorities named above are not used to burden the Divine Attributes and Providence with many masters, but to shew how the Church hath learned this doctrine in many schools of the Reformation.

Let providence be preached for comfort and not for fatal sloth, for the Lord governeth all things without being author of sin.

Article VI. Of Creation and the Goodness of the World

Scripture: Gen. 1-2; Ps. 8; John 1:3; Col. 1:16-17

Witnesses: Bavinck, 2003-2008; Macquarrie, 1977; Lathrop, 2003; Migliore, 2014

This Church doth confess, touching Creation and the Goodness of the World, that God freely created heaven and earth out of nothing and declared creation to be good. This confession is grounded in the holy Scriptures, chiefly witnessed in Gen. 1-2; Ps. 8; John 1:3; Col. 1:16-17, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Bavinck, 2003-2008; Macquarrie, 1977; Lathrop, 2003; Migliore, 2014).

In this matter the Church teacheth that the material order is neither illusory nor evil; rather it is the theatre of God's glory, the sphere of human vocation, and the stage upon which redemption is displayed. So the doctrine touching Creation and the Goodness of the World is appointed for the healing of consciences, the correction of error, and the strengthening of the Church's common obedience.

In preaching Creation and the Goodness of the World, let no man make darkness where God hath given light, nor make lightness where the mystery requireth reverence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

In godly order it followeth that accordingly the Church rejects both despairing dualisms and idolatrous idolization of nature, receiving creation as gift and field of stewardship. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

In catechizing Creation and the Goodness of the World, let the faithful be taught to name the Scripture, state the doctrine, discern the contrary error, and practise the obedience proper to this holy truth. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The authorities named above are not used to burden Creation and the Goodness of the World with many masters, but to shew how the Church hath learned this doctrine in many schools of the Reformation.

Let the creature be received with thanksgiving, neither despised as evil nor adored as god.

Article VII. Of Humanity and the Image of God

Scripture: Gen. 1:26-28; Ps. 139; Eph. 4:24; Col. 3:10

Witnesses: Migliore, 2014; Bavinck, 2003-2008; Maddox, 1994; The Book of Common Prayer, 1979

This Church doth confess, touching Humanity and the Image of God, that human beings were created male and female in the image of God for communion, stewardship, holiness, and delight in their Creator. This confession is grounded in the holy Scriptures, chiefly witnessed in Gen. 1:26-28; Ps. 139; Eph. 4:24; Col. 3:10, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Migliore, 2014; Bavinck, 2003-2008; Maddox, 1994; The Book of Common Prayer, 1979).

In this matter the Church teacheth that this image entails rationality, moral agency, relationality, and vocation; yet its deepest meaning is personal correspondence to God and destiny for communion in Christ. So the doctrine touching Humanity and the Image of God is appointed for the healing of consciences, the

correction of error, and the strengthening of the Church's common obedience.

In preaching Humanity and the Image of God, let no man make darkness where God hath given light, nor make lightness where the mystery requireth reverence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

In godly order it followeth that for this reason every human person possesses inviolable dignity, and the Church is bound to protect life, honor conscience, and oppose every form of degradation. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

In catechizing Humanity and the Image of God, let the faithful be taught to name the Scripture, state the doctrine, discern the contrary error, and practise the obedience proper to this holy truth. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The authorities named above are not used to burden Humanity and the Image of God with many masters, but to shew how the Church hath learned this doctrine in many schools of the Reformation.

Let every person be accounted with reverence, for the image of God is not measured by strength, estate, learning, or usefulness.

Article VIII. Of Sin, Fall, and Bondage

Scripture: Gen. 3; Rom. 3:9-23; Rom. 5:12-21; Eph. 2:1-3

Witnesses: Augsburg Confession; WCF; Maddox, 1994; Collins, 2007

This Church doth confess, touching Sin, Fall, and Bondage, that through Adam's transgression sin entered the world and that humanity fell into corruption, guilt, and disordered desire. This confession is grounded in the holy Scriptures, chiefly witnessed in Gen. 3; Rom. 3:9-23; Rom. 5:12-21; Eph. 2:1-3, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Augsburg Confession; WCF; Maddox, 1994; Collins, 2007).

In this matter the Church teacheth that original sin signifies both a deprived condition and a historical revolt, so that human beings are unable by their own power to return to God or to heal the devastation of evil. Therefore Sin, Fall, and Bondage must be carried from the school into the sanctuary, from the sanctuary into the household, and from the household into works of mercy.

When Sin, Fall, and Bondage is opened before the congregation, let the doctrine be proved by Scripture, measured by the Creeds, and applied unto repentance and faith. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

Accordingly the Church judgeth it wholesome that therefore all are summoned to repentance, and every ministry of the Church is ordered toward naming sin truthfully and announcing the mercy of Christ more strongly still. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

Let examination in Sin, Fall, and Bondage require not bare repetition only, but understanding, humility, and readiness to apply the doctrine in pastoral necessity. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The Anglican, Lutheran, Methodist, Presbyterian, and Reformed witnesses cited here serve Sin, Fall, and Bondage by giving several lights upon one evangelical truth.

Let sin be named without flattery, and mercy be preached without faintness.

Part II. The Economy of Redemption

Here the Church rehearseth the mercy of God in Christ, from covenant and incarnation unto justification, sanctification, assurance, and election.

Article IX. Of the Covenant and Divine Promise

Scripture: Gen. 12:1-3; Exod. 19:4-6; Jer. 31:31-34; Luke 22:20

Witnesses: Calvin, 1559/1960; Bavinck, 2003-2008; Horton, 2011; Migliore, 2014

This Church doth confess, touching the Covenant and Divine Promise, the history of salvation as the unfolding covenantal promise of God from creation through Israel unto its fulfillment in Jesus Christ. This confession is grounded in the holy Scriptures, chiefly witnessed in Gen. 12:1-3; Exod. 19:4-6; Jer. 31:31-34; Luke 22:20, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Calvin, 1559/1960; Bavinck, 2003-2008; Horton, 2011; Migliore, 2014).

In this matter the Church teacheth that the covenants manifest one gracious purpose, though administered diversely across the ages, and they display God's fidelity in law, promise, sacrifice, kingship, prophecy, and wisdom. Therefore the Covenant and Divine Promise must be carried from the school into the sanctuary, from the sanctuary into the household, and from the household into works of mercy.

When the Covenant and Divine Promise is opened before the congregation, let the doctrine be proved by Scripture, measured by the Creeds, and applied unto repentance and faith. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

Accordingly the Church judgeth it wholesome that the Church therefore reads the whole Bible christologically and covenantally, discerning unity amid diversity and promise fulfilled in the gospel. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

Let examination in the Covenant and Divine Promise require not bare repetition only, but understanding, humility, and readiness to apply the doctrine in pastoral necessity. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The Anglican, Lutheran, Methodist, Presbyterian, and Reformed witnesses cited here serve the Covenant and Divine Promise by giving several lights upon one evangelical truth.

Let the promises of God be read as one holy history, fulfilled in Christ and opened unto all nations by the Gospel.

Article X. Of the Incarnation of the Son

Scripture: John 1:14; Luke 1:26-38; Gal. 4:4-5; Heb. 2:14-18

Witnesses: Macquarrie, 1977; Oden, 1992; Bavinck, 2003-2008; The Book of Concord

This Church doth confess, touching the Incarnation of the Son, that the eternal Son became flesh for us and for our salvation, taking true humanity from the Virgin Mary by the power of the Holy Spirit. This confession is grounded in the holy Scriptures, chiefly witnessed in John 1:14; Luke 1:26-38; Gal. 4:4-5; Heb. 2:14-18, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Macquarrie, 1977; Oden, 1992; Bavinck, 2003-2008; The Book of Concord).

In this matter the Church teacheth that in the one person of Jesus Christ the divine and human natures are united without confusion, change, division, or separation, so that he is the perfect revealer of the Father and the mediator between God and humankind. So the doctrine touching the Incarnation of the Son is appointed for the healing of consciences, the correction of error, and the strengthening of the Church's common obedience.

In preaching the Incarnation of the Son, let no man make darkness where God hath given light, nor make lightness where the mystery requireth reverence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

In godly order it followeth that the Church accordingly treasures Christmas, the Annunciation, and the whole mystery of Christ's earthly life as essential to salvation and not merely preparatory to the cross. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

In catechizing the Incarnation of the Son, let the faithful be taught to name the Scripture, state the doctrine, discern the contrary error, and practise the obedience proper to this holy truth. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The authorities named above are not used to burden the Incarnation of the Son with many masters, but to shew how the Church hath learned this doctrine in many schools of the Reformation.

Let Christ be confessed as very God and very man; for if either truth be diminished, the comfort of salvation is wounded.

Article XI. Of the Offices of Christ

Scripture: Deut. 18:15; Ps. 110; Heb. 7:23-28; Rev. 19:16

Witnesses: Calvin, 1559/1960; Horton, 2011; Migliore, 2014; Kolb & Arand, 2008

This Church doth confess, touching the Offices of Christ, Jesus Christ as prophet, priest, and king, who teaches the truth of God, offers himself for sin, intercedes for his people, and reigns over the Church and the world. This confession is grounded in the holy Scriptures, chiefly witnessed in Deut. 18:15; Ps. 110; Heb. 7:23-28; Rev. 19:16, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Calvin, 1559/1960; Horton, 2011; Migliore, 2014; Kolb & Arand, 2008).

In this matter the Church teacheth that these offices illumine the whole range of his work and provide the pattern by which the Church understands ministry, worship, and discipleship. Thus the Offices of Christ is not a curious matter for idle contention, but a holy truth to govern prayer, preaching, counsel, and discipline.

The article of the Offices of Christ requireth a tongue both sober and evangelical, lest truth be made harsh by pride or weakened by negligence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

It is therefore meet and right that the Church therefore expects preaching to be prophetic, sacramental ministry to be priestly, and pastoral governance to be royal in the form of service. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

For the young and for converts, the Offices of Christ should be taught by question, answer, example, and prayer, until memory and affection are both instructed. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

In receiving these witnesses, this Church discerneth how the Offices of Christ is guarded by preaching, common prayer, catechesis, and disciplined fellowship.

Let preaching, prayer, and governance be conformed unto Christ the Prophet, Priest, and King.

Article XII. Of the Atoning Work of Christ

Scripture: Isa. 53; Mark 10:45; Rom. 3:21-26; 2 Cor. 5:18-21

Witnesses: Oden, 1992; Berkhof, 1996; Migliore, 2014; McGrath, 2017

This Church doth confess, touching the Atoning Work of Christ, that on the cross Christ offered himself once for all as the sufficient, perfect, and representative sacrifice for the sins of the whole world. This

confession is grounded in the holy Scriptures, chiefly witnessed in Isa. 53; Mark 10:45; Rom. 3:21-26; 2 Cor. 5:18-21, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Oden, 1992; Berkhof, 1996; Migliore, 2014; McGrath, 2017).

In this matter the Church teacheth that the atonement must be confessed in its rich plurality: substitutionary, victorious, reconciling, exemplary, covenantal, and sacrificial, while never diminishing the gravity of sin or the costliness of grace. Thus the Atoning Work of Christ is not a curious matter for idle contention, but a holy truth to govern prayer, preaching, counsel, and discipline.

The article of the Atoning Work of Christ requireth a tongue both sober and evangelical, lest truth be made harsh by pride or weakened by negligence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

It is therefore meet and right that thus the Church proclaims pardon in Christ alone and gathers at the eucharistic table to remember, proclaim, and participate in the once-for-all self-offering of the Savior. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

For the young and for converts, the Atoning Work of Christ should be taught by question, answer, example, and prayer, until memory and affection are both instructed. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

In receiving these witnesses, this Church discerneth how the Atoning Work of Christ is guarded by preaching, common prayer, catechesis, and disciplined fellowship.

Let the Cross be declared in all its scriptural fulness, as sacrifice, victory, reconciliation, ransom, and pattern of holy love.

Article XIII. Of the Resurrection, Ascension, and Session of Christ

Scripture: 1 Cor. 15; Luke 24:50-53; Acts 1:9-11; Eph. 1:20-23

Witnesses: Migliore, 2014; Macquarrie, 1977; Bavinck, 2003-2008; The Book of Common Prayer, 1979

This Church doth confess, touching the Resurrection, Ascension, and Session of Christ, that Jesus Christ rose bodily from the dead, ascended into heaven, and now reigns at the right hand of the Father. This confession is grounded in the holy Scriptures, chiefly witnessed in 1 Cor. 15; Luke 24:50-53; Acts 1:9-11; Eph. 1:20-23, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Migliore, 2014; Macquarrie, 1977; Bavinck, 2003-2008; The Book of Common Prayer, 1979).

In this matter the Church teacheth that the resurrection is the Father's vindication of the Son, the defeat of death, and the inauguration of the new creation; the ascension marks not Christ's absence but his exalted presence and lordship. Thus the Resurrection, Ascension, and Session of Christ is not a curious matter for idle contention, but a holy truth to govern prayer, preaching, counsel, and discipline.

The article of the Resurrection, Ascension, and Session of Christ requireth a tongue both sober and evangelical, lest truth be made harsh by pride or weakened by negligence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

It is therefore meet and right that therefore the Church celebrates the paschal mystery in every Lord's Day assembly and lives in joyful expectation of the return of the risen Lord. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

For the young and for converts, the Resurrection, Ascension, and Session of Christ should be taught by question, answer, example, and prayer, until memory and affection are both instructed. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

In receiving these witnesses, this Church discerneth how the Resurrection, Ascension, and Session of Christ is guarded by preaching, common prayer, catechesis, and disciplined fellowship.

Let the Resurrection be preached as bodily, glorious, and historical, not as a bare figure of speech.

Article XIV. Of the Holy Spirit and His Gifts

Scripture: John 14-16; Acts 2; 1 Cor. 12; Gal. 5:22-25

Witnesses: Wainwright, 1980; Maddox, 1994; Migliore, 2014; Frame, 2013

This Church doth confess, touching the Holy Spirit and His Gifts, the Holy Spirit as Lord and giver of life, proceeding from the Father and sent through the Son to regenerate, sanctify, empower, and comfort the Church. This confession is grounded in the holy Scriptures, chiefly witnessed in John 14-16; Acts 2; 1 Cor. 12; Gal. 5:22-25, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Wainwright, 1980; Maddox, 1994; Migliore, 2014; Frame, 2013).

In this matter the Church teacheth that the Spirit unites believers to Christ, distributes gifts for ministry, illumines Scripture, forms holy affections, and sustains the Church in truth and charity. Therefore the Holy Spirit and His Gifts must be carried from the school into the sanctuary, from the sanctuary into the household, and from the household into works of mercy.

When the Holy Spirit and His Gifts is opened before the congregation, let the doctrine be proved by Scripture, measured by the Creeds, and applied unto repentance and faith. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

Accordingly the Church judgeth it wholesome that for this reason the Church prays constantly for illumination, renewal, and discernment, testing all spirits and cherishing gifts that edify the body. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

Let examination in the Holy Spirit and His Gifts require not bare repetition only, but understanding, humility, and readiness to apply the doctrine in pastoral necessity. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The Anglican, Lutheran, Methodist, Presbyterian, and Reformed witnesses cited here serve the Holy Spirit and His Gifts by giving several lights upon one evangelical truth.

Let every claim of the Spirit be tried by Scripture, charity, holiness, and the confession of Jesus Christ.

Article XV. Of the Gospel Call and the Ministry of the Word

Scripture: Rom. 10:14-17; 1 Cor. 1:21; 2 Tim. 4:1-5

Witnesses: Kolb & Arand, 2008; White, 2000; Old, 2002; Migliore, 2014

This Church doth confess, touching the Gospel Call and the Ministry of the Word, the external call of the gospel through preaching, teaching, reading, and testimony, by which God summons sinners to faith in Christ. This confession is grounded in the holy Scriptures, chiefly witnessed in Rom. 10:14-17; 1 Cor. 1:21; 2 Tim. 4:1-5, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Kolb & Arand, 2008; White, 2000; Old, 2002; Migliore, 2014).

In this matter the Church teacheth that the ministry of the Word is an instrument of the Spirit, and therefore proclamation is not mere lecture but sacramental speech that confronts, consoles, and gathers the Church. Therefore the Gospel Call and the Ministry of the Word must be carried from the school into the sanctuary, from the sanctuary into the household, and from the household into works of mercy.

When the Gospel Call and the Ministry of the Word is opened before the congregation, let the doctrine be proved by Scripture, measured by the Creeds, and applied unto repentance and faith. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

Accordingly the Church judgeth it wholesome that the Church accordingly esteems faithful preaching as central to its liturgy and mission, and charges ministers to divide the law and the gospel rightly. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

Let examination in the Gospel Call and the Ministry of the Word require not bare repetition only, but understanding, humility, and readiness to apply the doctrine in pastoral necessity. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The Anglican, Lutheran, Methodist, Presbyterian, and Reformed witnesses cited here serve the Gospel Call and the Ministry of the Word by giving several lights upon one evangelical truth.

Let preaching be plain, evangelical, and urgent, dividing law and gospel without tearing asunder the counsel of God.

Article XVI. Of Repentance, Faith, and Conversion

Scripture: Mark 1:15; Acts 2:37-39; Acts 20:21; Eph. 2:8-10

Witnesses: Luther's Small Catechism; Collins, 2007; Maddox, 1994; Oden, 1992

This Church doth confess, touching Repentance, Faith, and Conversion, that conversion includes repentance toward God and living faith in Jesus Christ, both of which are gifts of grace awakened by the Holy Spirit. This confession is grounded in the holy Scriptures, chiefly witnessed in Mark 1:15; Acts 2:37-39; Acts 20:21; Eph. 2:8-10, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Luther's Small Catechism; Collins, 2007; Maddox, 1994; Oden, 1992).

In this matter the Church teacheth that repentance is not bare regret but a truthful turning from sin to God; faith is not mere opinion but trusting reliance on the person and promise of Christ. Thus Repentance, Faith, and Conversion is not a curious matter for idle contention, but a holy truth to govern prayer, preaching, counsel, and discipline.

The article of Repentance, Faith, and Conversion requireth a tongue both sober and evangelical, lest truth be made harsh by pride or weakened by negligence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

It is therefore meet and right that the Church therefore calls all people to daily conversion and offers instruction, confession, and pastoral care to those seeking new obedience. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

For the young and for converts, Repentance, Faith, and Conversion should be taught by question, answer, example, and prayer, until memory and affection are both instructed. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

In receiving these witnesses, this Church discerneth how Repentance, Faith, and Conversion is guarded by preaching, common prayer, catechesis, and disciplined fellowship.

Let repentance be daily, hopeful, and sincere, turning not only the tongue but the heart unto God.

Article XVII. Of Justification by Grace through Faith

Scripture: Rom. 3:28; Rom. 5:1; Gal. 2:16; Phil. 3:9

Witnesses: Augsburg Confession; WCF; Articles of Religion; Migliore, 2014

This Church doth confess, touching Justification by Grace through Faith, that sinners are justified before God solely by grace, on account of Christ, through faith, and not by the merit of their works. This confession is grounded in the holy Scriptures, chiefly witnessed in Rom. 3:28; Rom. 5:1; Gal. 2:16; Phil. 3:9, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Augsburg Confession; WCF;

Articles of Religion; Migliore, 2014).

In this matter the Church teacheth that justification is forensic and relational: God pardons sin, imputes righteousness, and receives believers into filial favor; yet justifying faith is never solitary but fruitful in love. Thus Justification by Grace through Faith is not a curious matter for idle contention, but a holy truth to govern prayer, preaching, counsel, and discipline.

The article of Justification by Grace through Faith requireth a tongue both sober and evangelical, lest truth be made harsh by pride or weakened by negligence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

It is therefore meet and right that this article stands as a touchstone of evangelical preaching and a remedy against both presumption and despair. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

For the young and for converts, Justification by Grace through Faith should be taught by question, answer, example, and prayer, until memory and affection are both instructed. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

In receiving these witnesses, this Church discerneth how Justification by Grace through Faith is guarded by preaching, common prayer, catechesis, and disciplined fellowship.

Let justification be kept as the comfort of consciences: by grace, for Christ, through faith, and not by our merits.

Article XVIII. Of Regeneration and New Birth

Scripture: John 3:3-8; Titus 3:5; 1 Pet. 1:3; 2 Cor. 5:17

Witnesses: The Book of Common Prayer, 1979; Maddox, 1994; Lathrop, 1993; Schlink, 2011

This Church doth confess, touching Regeneration and New Birth, that the grace which justifies also regenerates, bringing believers into new life by the Word and Spirit. This confession is grounded in the holy Scriptures, chiefly witnessed in John 3:3-8; Titus 3:5; 1 Pet. 1:3; 2 Cor. 5:17, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (The Book of Common Prayer, 1979; Maddox, 1994; Lathrop, 1993; Schlink, 2011).

In this matter the Church teacheth that the new birth is not a private technique but incorporation into Christ and his body, ordinarily signified and sealed in baptism and nourished by the Church's common life. So the doctrine touching Regeneration and New Birth is appointed for the healing of consciences, the correction of error, and the strengthening of the Church's common obedience.

In preaching Regeneration and New Birth, let no man make darkness where God hath given light, nor make lightness where the mystery requireth reverence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

In godly order it followeth that therefore the Church gives thanks for conversion, catechizes the newly baptized, and expects a real though gradual transformation of life. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

In catechizing Regeneration and New Birth, let the faithful be taught to name the Scripture, state the doctrine, discern the contrary error, and practise the obedience proper to this holy truth. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The authorities named above are not used to burden Regeneration and New Birth with many masters, but to shew how the Church hath learned this doctrine in many schools of the Reformation.

Let the new birth be taught as the work of the Spirit, whereby sinners are made living members of Christ.

Article XIX. Of Sanctification and Holy Love

Scripture: 1 Thess. 4:1-8; Heb. 12:14; Rom. 6; Gal. 5:6

Witnesses: Maddox, 1994; Collins, 2007; Calvin, 1559/1960; Oden, 1992

This Church doth confess, touching Sanctification and Holy Love, that the Holy Spirit conforms believers to the image of Christ in holiness, obedience, and love. This confession is grounded in the holy Scriptures, chiefly witnessed in 1 Thess. 4:1-8; Heb. 12:14; Rom. 6; Gal. 5:6, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Maddox, 1994; Collins, 2007; Calvin, 1559/1960; Oden, 1992).

In this matter the Church teacheth that sanctification is both definitive and progressive: believers are set apart in Christ and are also called to grow in virtue, mercy, justice, prayer, chastity, and self-denial. Therefore Sanctification and Holy Love must be carried from the school into the sanctuary, from the sanctuary into the household, and from the household into works of mercy.

When Sanctification and Holy Love is opened before the congregation, let the doctrine be proved by Scripture, measured by the Creeds, and applied unto repentance and faith. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

Accordingly the Church judgeth it wholesome that the Wesleyan witness to holy love and the Reformed insistence on gratitude together remind the Church that sanctification is neither self-salvation nor optional adornment but the fruit of grace. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

Let examination in Sanctification and Holy Love require not bare repetition only, but understanding, humility, and readiness to apply the doctrine in pastoral necessity. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The Anglican, Lutheran, Methodist, Presbyterian, and Reformed witnesses cited here serve Sanctification and Holy Love by giving several lights upon one evangelical truth.

Let holiness be commended as thankful obedience, not as boasting or a ladder of self-salvation.

Article XX. Of Assurance and Perseverance

Scripture: John 10:27-29; Rom. 8:31-39; Heb. 6:4-12; 1 John 5:13

Witnesses: WCF; Maddox, 1994; Collins, 2007; Horton, 2011

This Church doth confess, touching Assurance and Perseverance, that believers may enjoy assurance of God's grace in Christ while remaining vigilant in faith, prayer, and obedience. This confession is grounded in the holy Scriptures, chiefly witnessed in John 10:27-29; Rom. 8:31-39; Heb. 6:4-12; 1 John 5:13, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (WCF; Maddox, 1994; Collins, 2007; Horton, 2011).

In this matter the Church teacheth that the tradition offers different accents regarding perseverance, yet this Church confesses both God's faithfulness and the necessity of abiding in Christ. Where this article is rightly received, Assurance and Perseverance becometh a guide for worship, a bridle against error, and a staff for Christian pilgrimage.

The minister handling Assurance and Perseverance shall speak with such plainness that the simple be not left comfortless, and with such learning that the gainsayer be not left unanswered. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

For this cause it is commanded to the Church that pastorally this means the Church encourages confidence grounded in Christ rather than the fluctuations of emotion, while warning against careless security and unbelief. In the congregation this truth ought to appear according to its nature: sometimes in sermon,

sometimes in sacrament, sometimes in prayer, and always in holy conversation.

The household lesson on Assurance and Perseverance should be short, scriptural, and devout, joining the words of faith to the duties of daily life. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The doctors and formularies named in this article lead the minister toward sound exposition of Assurance and Perseverance, reverent worship, and a life answerable unto doctrine.

Let assurance rest in Christ and his promises, not in the changing weather of inward feeling.

Article XXI. Of Election and the Mercy of God

Scripture: Eph. 1:3-14; Rom. 8:28-30; Rom. 9-11; 2 Pet. 3:9

Witnesses: Calvin, 1559/1960; Articles of Religion; Migliore, 2014; Kolb & Wengert, 2000

This Church doth confess, touching Election and the Mercy of God, that the election of grace is a doctrine of comfort intended to magnify God's mercy in Christ and to humble human boasting. This confession is grounded in the holy Scriptures, chiefly witnessed in Eph. 1:3-14; Rom. 8:28-30; Rom. 9-11; 2 Pet. 3:9, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Calvin, 1559/1960; Articles of Religion; Migliore, 2014; Kolb & Wengert, 2000).

In this matter the Church teacheth that the Church refuses to handle predestination as a speculative terror. Rather, election is received in relation to Christ, the gospel promise, and the Church's mission of indiscriminate proclamation. Thus Election and the Mercy of God is not a curious matter for idle contention, but a holy truth to govern prayer, preaching, counsel, and discipline.

The article of Election and the Mercy of God requireth a tongue both sober and evangelical, lest truth be made harsh by pride or weakened by negligence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

It is therefore meet and right that thus ministers are charged to preach the universal invitation sincerely and to use the doctrine pastorally, not as a mechanism for curiosity or exclusion. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

For the young and for converts, Election and the Mercy of God should be taught by question, answer, example, and prayer, until memory and affection are both instructed. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

In receiving these witnesses, this Church discerneth how Election and the Mercy of God is guarded by preaching, common prayer, catechesis, and disciplined fellowship.

Let election be handled as comfort in Christ, not as a dark instrument for curiosity or despair.

Part III. The Church and the Means of Grace

Here the Church declareth her visible fellowship, ministry, sacraments, pastoral offices, and holy rites by which grace is ministered.

Article XXII. Of the Church

Scripture: Matt. 16:18; Acts 2:42-47; 1 Cor. 12; Eph. 2:19-22

Witnesses: Augsburg Confession; Articles of Religion; Avis, 2007; Migliore, 2014

This Church doth confess, touching the Church, the one, holy, catholic, and apostolic church as the body of Christ and temple of the Holy Spirit. This confession is grounded in the holy Scriptures, chiefly witnessed in Matt. 16:18; Acts 2:42-47; 1 Cor. 12; Eph. 2:19-22, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Augsburg Confession; Articles of Religion; Avis, 2007; Migliore, 2014).

In this matter the Church teacheth that the Church exists wherever the gospel is rightly preached, the sacraments duly administered, and discipline exercised in charity; yet she is also a visible communion with ordered worship, offices, and mission. Thus the Church is not a curious matter for idle contention, but a holy truth to govern prayer, preaching, counsel, and discipline.

The article of the Church requireth a tongue both sober and evangelical, lest truth be made harsh by pride or weakened by negligence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

It is therefore meet and right that the Church is therefore not a voluntary society of like-minded individuals but a divine-human fellowship called, gathered, and sent by God. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

For the young and for converts, the Church should be taught by question, answer, example, and prayer, until memory and affection are both instructed. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

In receiving these witnesses, this Church discerneth how the Church is guarded by preaching, common prayer, catechesis, and disciplined fellowship.

Let none despise the visible Church, for Christ gathereth a people by Word, Sacrament, discipline, and love.

Article XXIII. Of the Marks, Notes, and Unity of the Church

Scripture: John 17:20-23; Eph. 4:1-6; Acts 2:42; 1 Tim. 3:15

Witnesses: Avis, 2007; Sykes et al., 1998; PC(USA), 2016; Wainwright, 1980

This Church doth confess, touching the Marks, Notes, and Unity of the Church, that the Church is recognized by certain evangelical marks and yet is also adorned by holiness, catholicity, apostolicity, and visible order. This confession is grounded in the holy Scriptures, chiefly witnessed in John 17:20-23; Eph. 4:1-6; Acts 2:42; 1 Tim. 3:15, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Avis, 2007; Sykes et al., 1998; PC(USA), 2016; Wainwright, 1980).

In this matter the Church teacheth that because divisions among Christians wound the witness of the gospel, this communion labors for unity in truth, charity, prayer, and mutual recognition of faithful ministries. Where this article is rightly received, the Marks, Notes, and Unity of the Church becometh a guide for worship, a bridle against error, and a staff for Christian pilgrimage.

The minister handling the Marks, Notes, and Unity of the Church shall speak with such plainness that the simple be not left comfortless, and with such learning that the gainsayer be not left unanswered. Doctrine is a

lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

For this cause it is commanded to the Church that the Church therefore pursues ecumenical friendship without surrendering the necessity of doctrinal clarity and sacramental integrity. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

The household lesson on the Marks, Notes, and Unity of the Church should be short, scriptural, and devout, joining the words of faith to the duties of daily life. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The doctors and formularies named in this article lead the minister toward sound exposition of the Marks, Notes, and Unity of the Church, reverent worship, and a life answerable unto doctrine.

Let none despise the visible Church, for Christ gathereth a people by Word, Sacrament, discipline, and love.

Article XXIV. Of the Ministry of Word and Sacrament

Scripture: Eph. 4:11-13; 1 Tim. 3:1-13; 2 Tim. 1:6; 1 Pet. 5:1-4

Witnesses: The Book of Common Prayer, 1979; Augsburg Confession; WCF; Old, 2002

This Church doth confess, touching the Ministry of Word and Sacrament, that Christ gives pastors, presbyters, deacons, teachers, and other servants for the building up of the body. This confession is grounded in the holy Scriptures, chiefly witnessed in Eph. 4:11-13; 1 Tim. 3:1-13; 2 Tim. 1:6; 1 Pet. 5:1-4, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (The Book of Common Prayer, 1979; Augsburg Confession; WCF; Old, 2002).

In this matter the Church teacheth that the public ministry is instituted for preaching, sacramental stewardship, pastoral oversight, and catechetical formation, and it must be exercised with humility and accountability. Thus the Ministry of Word and Sacrament is not a curious matter for idle contention, but a holy truth to govern prayer, preaching, counsel, and discipline.

The article of the Ministry of Word and Sacrament requireth a tongue both sober and evangelical, lest truth be made harsh by pride or weakened by negligence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

It is therefore meet and right that the Church rejects both clerical domination and anti-ministerial individualism, affirming ordered ministry for the sake of the priestly people of God. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

For the young and for converts, the Ministry of Word and Sacrament should be taught by question, answer, example, and prayer, until memory and affection are both instructed. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

In receiving these witnesses, this Church discerneth how the Ministry of Word and Sacrament is guarded by preaching, common prayer, catechesis, and disciplined fellowship.

Let ministers remember that office is service, and service is judged by fidelity to Christ.

Article XXV. Of Episcopacy, Presbytery, and Ordered Oversight

Scripture: Acts 15; Tit. 1:5; 1 Tim. 4:14; 2 Tim. 2:2

Witnesses: Avis, 2007; Sykes et al., 1998; The United Methodist Church, 2016; PC(USA), 2016

This Church doth confess, touching Episcopacy, Presbytery, and Ordered Oversight, that the Church esteems the historic episcopate and the ordering of ministry through bishops, presbyters, and deacons, while acknowledging that the essence of the Church is not confined to one polity alone. This confession is grounded

in the holy Scriptures, chiefly witnessed in Acts 15; Tit. 1:5; 1 Tim. 4:14; 2 Tim. 2:2, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Avis, 2007; Sykes et al., 1998; The United Methodist Church, 2016; PC(USA), 2016).

In this matter the Church teacheth that this communion receives episcopal oversight as a sign of continuity and a practical means of unity, yet also values synodical counsel, representative governance, and local congregational participation. Therefore Episcopacy, Presbytery, and Ordered Oversight must be carried from the school into the sanctuary, from the sanctuary into the household, and from the household into works of mercy.

When Episcopacy, Presbytery, and Ordered Oversight is opened before the congregation, let the doctrine be proved by Scripture, measured by the Creeds, and applied unto repentance and faith. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

Accordingly the Church judgeth it wholesome that in this way the Church seeks a reformed catholic order consonant with Anglican, Lutheran, Methodist, and Presbyterian insights. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

Let examination in Episcopacy, Presbytery, and Ordered Oversight require not bare repetition only, but understanding, humility, and readiness to apply the doctrine in pastoral necessity. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The Anglican, Lutheran, Methodist, Presbyterian, and Reformed witnesses cited here serve Episcopacy, Presbytery, and Ordered Oversight by giving several lights upon one evangelical truth.

Let oversight be exercised as fatherly care and common order, not as dominion over the flock.

Article XXVI. Of the Priesthood of All Believers

Scripture: 1 Pet. 2:9; Rom. 12:1-8; 1 Cor. 12:4-31; Rev. 1:5-6

Witnesses: Luther's Freedom of a Christian; Maddox, 1994; Calvin, 1559/1960; White, 2000

This Church doth confess, touching the Priesthood of All Believers, that all the baptized share in Christ's priestly people and are called to prayer, witness, service, and mutual edification. This confession is grounded in the holy Scriptures, chiefly witnessed in 1 Pet. 2:9; Rom. 12:1-8; 1 Cor. 12:4-31; Rev. 1:5-6, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Luther's Freedom of a Christian; Maddox, 1994; Calvin, 1559/1960; White, 2000).

In this matter the Church teacheth that this priesthood does not abolish public office but grounds the Church's common dignity and mission, teaching that every vocation may become a site of holy service. So the doctrine touching the Priesthood of All Believers is appointed for the healing of consciences, the correction of error, and the strengthening of the Church's common obedience.

In preaching the Priesthood of All Believers, let no man make darkness where God hath given light, nor make lightness where the mystery requireth reverence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

In godly order it followeth that the Church therefore encourages lay reading, catechesis, evangelism, visitation, and works of mercy, always under the ordering of the Church's doctrine and discipline. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

In catechizing the Priesthood of All Believers, let the faithful be taught to name the Scripture, state the doctrine, discern the contrary error, and practise the obedience proper to this holy truth. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The authorities named above are not used to burden the Priesthood of All Believers with many masters, but to shew how the Church hath learned this doctrine in many schools of the Reformation.

Let the priesthood of all believers strengthen the laity, not overthrow the public ministry of the Word.

Article XXVII. Of Holy Baptism

Scripture: Matt. 28:19; Acts 2:38-39; Rom. 6:3-5; Titus 3:5

Witnesses: The Book of Common Prayer, 1979; Luther's Small Catechism; WCF; Maddox, 1994

This Church doth confess, touching Holy Baptism, that baptism with water in the Name of the Father, and of the Son, and of the Holy Spirit is a sacrament of new birth, union with Christ, forgiveness, and entrance into the Church. This confession is grounded in the holy Scriptures, chiefly witnessed in Matt. 28:19; Acts 2:38-39; Rom. 6:3-5; Titus 3:5, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (The Book of Common Prayer, 1979; Luther's Small Catechism; WCF; Maddox, 1994).

In this matter the Church teacheth that the Church affirms one baptism and administers it to believers and to the children of believers, entrusting both the timing of faith's awakening and the nurture of discipleship to the grace of God. Therefore Holy Baptism must be carried from the school into the sanctuary, from the sanctuary into the household, and from the household into works of mercy.

When Holy Baptism is opened before the congregation, let the doctrine be proved by Scripture, measured by the Creeds, and applied unto repentance and faith. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

Accordingly the Church judgeth it wholesome that baptism calls the whole church to catechesis, renewal of vows, and daily dying and rising with Christ. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

Let examination in Holy Baptism require not bare repetition only, but understanding, humility, and readiness to apply the doctrine in pastoral necessity. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The Anglican, Lutheran, Methodist, Presbyterian, and Reformed witnesses cited here serve Holy Baptism by giving several lights upon one evangelical truth.

Let Baptism be honoured as one and unrepeatable, continually remembered in repentance and faith.

Article XXVIII. Of the Holy Eucharist

Scripture: Matt. 26:26-29; 1 Cor. 10:16-17; 1 Cor. 11:23-29; Luke 24:30-35

Witnesses: Lathrop, 1993; Senn, 1997; The Book of Common Prayer, 1979; Wainwright, 1980

This Church doth confess, touching the Holy Eucharist, that the Lord's Supper is the sacrament of Christ's body and blood, instituted for remembrance, thanksgiving, communion, and the strengthening of faith. This confession is grounded in the holy Scriptures, chiefly witnessed in Matt. 26:26-29; 1 Cor. 10:16-17; 1 Cor. 11:23-29; Luke 24:30-35, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Lathrop, 1993; Senn, 1997; The Book of Common Prayer, 1979; Wainwright, 1980).

In this matter the Church teacheth that this Church affirms a real sacramental participation in Christ without presuming to explain the mystery in a single metaphysical idiom; it rejects both crude materialism and a bare memorialism empty of grace. So the doctrine touching the Holy Eucharist is appointed for the healing of consciences, the correction of error, and the strengthening of the Church's common obedience.

In preaching the Holy Eucharist, let no man make darkness where God hath given light, nor make lightness where the mystery requireth reverence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

In godly order it followeth that hence the eucharist stands at the heart of the Lord's Day assembly and should be celebrated with reverence, biblical proclamation, intercession, and thanksgiving. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

In catechizing the Holy Eucharist, let the faithful be taught to name the Scripture, state the doctrine, discern the contrary error, and practise the obedience proper to this holy truth. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The authorities named above are not used to burden the Holy Eucharist with many masters, but to shew how the Church hath learned this doctrine in many schools of the Reformation.

Let the Holy Table be approached with faith, thanksgiving, reverence, and charity toward the brethren.

Article XXIX. Of Confirmation and Public Profession of Faith

Scripture: Acts 8:14-17; Acts 19:5-6; Heb. 6:1-2

Witnesses: The Book of Common Prayer, 1979; Westerfield Tucker, 2001; White, 2000; PC(USA), 2016

This Church doth confess, touching Confirmation and Public Profession of Faith, that those baptized are to be instructed in the faith and strengthened by public profession, prayer, and the laying on of hands. This confession is grounded in the holy Scriptures, chiefly witnessed in Acts 8:14-17; Acts 19:5-6; Heb. 6:1-2, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (The Book of Common Prayer, 1979; Westerfield Tucker, 2001; White, 2000; PC(USA), 2016).

In this matter the Church teacheth that though confirmation is not counted among the dominical sacraments in the strict sense, it serves the Church as a solemn rite of strengthening, maturity, and commissioning for witness. Therefore Confirmation and Public Profession of Faith must be carried from the school into the sanctuary, from the sanctuary into the household, and from the household into works of mercy.

When Confirmation and Public Profession of Faith is opened before the congregation, let the doctrine be proved by Scripture, measured by the Creeds, and applied unto repentance and faith. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

Accordingly the Church judgeth it wholesome that the Church therefore provides serious catechesis for youth and adults and joins confirmation to communion, vocation, and mission. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

Let examination in Confirmation and Public Profession of Faith require not bare repetition only, but understanding, humility, and readiness to apply the doctrine in pastoral necessity. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The Anglican, Lutheran, Methodist, Presbyterian, and Reformed witnesses cited here serve Confirmation and Public Profession of Faith by giving several lights upon one evangelical truth.

Let profession of faith be joined to catechesis, prayer, and mature discipleship.

Article XXX. Of Confession, Absolution, and the Ministry of Reconciliation

Scripture: John 20:22-23; James 5:16; 2 Cor. 5:18-20; 1 John 1:9

Witnesses: Luther's Small Catechism; The Book of Common Prayer, 1979; Oden, 1992; Migliore, 2014

This Church doth confess, touching Confession, Absolution, and the Ministry of Reconciliation, that the Church possesses a ministry of reconciliation through proclamation of the gospel, mutual confession, pastoral counsel, and when appropriate private absolution. This confession is grounded in the holy Scriptures, chiefly witnessed in John 20:22-23; James 5:16; 2 Cor. 5:18-20; 1 John 1:9, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Luther's Small Catechism; The Book of Common

Prayer, 1979; Oden, 1992; Migliore, 2014).

In this matter the Church teacheth that the ordinary form of absolution is the declaration of forgiveness in Word and sacrament; nevertheless the Church also commends private confession as a medicinal practice for burdened consciences. Thus Confession, Absolution, and the Ministry of Reconciliation is not a curious matter for idle contention, but a holy truth to govern prayer, preaching, counsel, and discipline.

The article of Confession, Absolution, and the Ministry of Reconciliation requireth a tongue both sober and evangelical, lest truth be made harsh by pride or weakened by negligence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

It is therefore meet and right that pastors are to handle consciences tenderly, preserving confidentiality and directing penitents to the mercy of Christ. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

For the young and for converts, Confession, Absolution, and the Ministry of Reconciliation should be taught by question, answer, example, and prayer, until memory and affection are both instructed. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

In receiving these witnesses, this Church discerneth how Confession, Absolution, and the Ministry of Reconciliation is guarded by preaching, common prayer, catechesis, and disciplined fellowship.

Let ministers remember that office is service, and service is judged by fidelity to Christ.

Article XXXI. Of Marriage, Family, and Household Life

Scripture: Gen. 2:18-24; Matt. 19:1-9; Eph. 5:21-33; Col. 3:18-21

Witnesses: The Book of Common Prayer, 1979; The United Methodist Church, 2016; White, 2000; Maddox, 1994

This Church doth confess, touching Marriage, Family, and Household Life, that marriage is a covenantal estate of mutual fidelity, ordered companionship, holiness, and the nurture of life. This confession is grounded in the holy Scriptures, chiefly witnessed in Gen. 2:18-24; Matt. 19:1-9; Eph. 5:21-33; Col. 3:18-21, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (The Book of Common Prayer, 1979; The United Methodist Church, 2016; White, 2000; Maddox, 1994).

In this matter the Church teacheth that the Church blesses Christian households, honors singleness as a vocation, and teaches that domestic life is a primary school of prayer, hospitality, forgiveness, and stewardship. Therefore Marriage, Family, and Household Life must be carried from the school into the sanctuary, from the sanctuary into the household, and from the household into works of mercy.

When Marriage, Family, and Household Life is opened before the congregation, let the doctrine be proved by Scripture, measured by the Creeds, and applied unto repentance and faith. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

Accordingly the Church judgeth it wholesome that marriage must be solemnized reverently, supported pastorally, and safeguarded from coercion, abuse, and neglect. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

Let examination in Marriage, Family, and Household Life require not bare repetition only, but understanding, humility, and readiness to apply the doctrine in pastoral necessity. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The Anglican, Lutheran, Methodist, Presbyterian, and Reformed witnesses cited here serve Marriage, Family, and Household Life by giving several lights upon one evangelical truth.

Let household life be guarded by fidelity, mercy, truth, and protection of the vulnerable.

Article XXXII. Of Healing, Anointing, and Pastoral Care

Scripture: Mark 6:13; James 5:13-16; Rom. 12:15; Rev. 21:4

Witnesses: The Book of Common Prayer, 1979; Saliers, 1994; Oden, 1992; Meyers & Mitchell, 2007

This Church doth confess, touching Healing, Anointing, and Pastoral Care, that the Church is called to pray for the sick, anoint with oil, visit the suffering, and accompany the dying with hope. This confession is grounded in the holy Scriptures, chiefly witnessed in Mark 6:13; James 5:13-16; Rom. 12:15; Rev. 21:4, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (The Book of Common Prayer, 1979; Saliers, 1994; Oden, 1992; Meyers & Mitchell, 2007).

In this matter the Church teacheth that the ministry of healing is grounded in Christ's compassion and should include prayer, sacramental consolation, medicine, wise counsel, and practical support for families. Where this article is rightly received, Healing, Anointing, and Pastoral Care becometh a guide for worship, a bridle against error, and a staff for Christian pilgrimage.

The minister handling Healing, Anointing, and Pastoral Care shall speak with such plainness that the simple be not left comfortless, and with such learning that the gainsayer be not left unanswered. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

For this cause it is commanded to the Church that the Church rejects both superstition and unbelief, receiving healing as a gift that may take physical, spiritual, relational, or eschatological form. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

The household lesson on Healing, Anointing, and Pastoral Care should be short, scriptural, and devout, joining the words of faith to the duties of daily life. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The doctors and formularies named in this article lead the minister toward sound exposition of Healing, Anointing, and Pastoral Care, reverent worship, and a life answerable unto doctrine.

Let the sick be visited with prayer, anointing, comfort, and prudent care.

Article XXXIII. Of Ordination and Commissioning

Scripture: Acts 13:1-3; 1 Tim. 4:14; 2 Tim. 1:6; Tit. 1:7-9

Witnesses: The Book of Common Prayer, 1979; The United Methodist Church, 2016; Avis, 2007; PC(USA), 2016

This Church doth confess, touching Ordination and Commissioning, that the Church sets apart qualified persons through prayer and the laying on of hands for ministries of bishop, presbyter, deacon, and other commissioned offices. This confession is grounded in the holy Scriptures, chiefly witnessed in Acts 13:1-3; 1 Tim. 4:14; 2 Tim. 1:6; Tit. 1:7-9, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (The Book of Common Prayer, 1979; The United Methodist Church, 2016; Avis, 2007; PC(USA), 2016).

In this matter the Church teacheth that ordination is a solemn ecclesial act by which the Church recognizes gifts, invokes the Spirit, and entrusts public responsibility; it is not a private possession but a charge for service. So the doctrine touching Ordination and Commissioning is appointed for the healing of consciences, the correction of error, and the strengthening of the Church's common obedience.

In preaching Ordination and Commissioning, let no man make darkness where God hath given light, nor make lightness where the mystery requireth reverence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

In godly order it followeth that therefore candidates are to be examined in doctrine, life, teachability, and pastoral wisdom. In the congregation this truth ought to appear according to its nature: sometimes in sermon,

sometimes in sacrament, sometimes in prayer, and always in holy conversation.

In catechizing Ordination and Commissioning, let the faithful be taught to name the Scripture, state the doctrine, discern the contrary error, and practise the obedience proper to this holy truth. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The authorities named above are not used to burden Ordination and Commissioning with many masters, but to shew how the Church hath learned this doctrine in many schools of the Reformation.

Let ordination be counted a burden of service and not an ornament of pride.

Part IV. Worship, Liturgy, and Formation

Here the Church setteth forth common prayer, preaching, devotion, sacred beauty, and mission as the school of Christian life.

Article XXXIV. Of Common Prayer and the Shape of Christian Worship

Scripture: Acts 2:42; 1 Tim. 2:1-8; Col. 3:16; Heb. 10:24-25

Witnesses: Wainwright, 1980; Mitchell & Meyers, 2007; White, 2000; Lathrop, 1993

This Church doth confess, touching Common Prayer and the Shape of Christian Worship, that the Church is formed by common prayer in which Scripture is read, psalms sung, intercessions made, the gospel preached, and the sacraments celebrated. This confession is grounded in the holy Scriptures, chiefly witnessed in Acts 2:42; 1 Tim. 2:1-8; Col. 3:16; Heb. 10:24-25, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Wainwright, 1980; Mitchell & Meyers, 2007; White, 2000; Lathrop, 1993).

In this matter the Church teacheth that worship is not merely expressive but constitutive: the *lex orandi* shapes the *lex credendi* and the *lex vivendi*, so that prayer, doctrine, and life mutually illumine one another. Where this article is rightly received, Common Prayer and the Shape of Christian Worship becometh a guide for worship, a bridle against error, and a staff for Christian pilgrimage.

The minister handling Common Prayer and the Shape of Christian Worship shall speak with such plainness that the simple be not left comfortless, and with such learning that the gainsayer be not left unanswered. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

For this cause it is commanded to the Church that for this reason the Church esteems ordered liturgy, recurring patterns of praise and confession, and the deep pedagogical power of repeated prayer. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

The household lesson on Common Prayer and the Shape of Christian Worship should be short, scriptural, and devout, joining the words of faith to the duties of daily life. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The doctors and formularies named in this article lead the minister toward sound exposition of Common Prayer and the Shape of Christian Worship, reverent worship, and a life answerable unto doctrine.

Let common prayer order the tongue of the Church, that doctrine become praise and praise become obedience.

Article XXXV. Of the Lord's Day and the Christian Year

Scripture: Acts 20:7; 1 Cor. 16:2; Rev. 1:10; Luke 24:1

Witnesses: The Book of Common Prayer, 1979; Westerfield Tucker, 2001; White, 2000; Bradshaw, 2002

This Church doth confess, touching the Lord's Day and the Christian Year, that the first day of the week is the Lord's Day, the principal time for Christian assembly, and that the Church year fittingly orders the remembrance of the mysteries of Christ. This confession is grounded in the holy Scriptures, chiefly witnessed in Acts 20:7; 1 Cor. 16:2; Rev. 1:10; Luke 24:1, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (The Book of Common Prayer, 1979; Westerfield Tucker, 2001; White, 2000; Bradshaw, 2002).

In this matter the Church teacheth that Advent, Christmas, Epiphany, Lent, Holy Week, Easter, Ascension, Pentecost, and the long season of discipleship provide a school of memory and hope. Thus the Lord's Day and the Christian Year is not a curious matter for idle contention, but a holy truth to govern prayer, preaching,

counsel, and discipline.

The article of the Lord's Day and the Christian Year requireth a tongue both sober and evangelical, lest truth be made harsh by pride or weakened by negligence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

It is therefore meet and right that the Church commends weekly eucharistic gathering and seasonal observance, without binding consciences to superstition or neglecting local pastoral prudence. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

For the young and for converts, the Lord's Day and the Christian Year should be taught by question, answer, example, and prayer, until memory and affection are both instructed. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

In receiving these witnesses, this Church discerneth how the Lord's Day and the Christian Year is guarded by preaching, common prayer, catechesis, and disciplined fellowship.

Let the Lord's Day be kept as the weekly feast of Resurrection and the school of Christian hope.

Article XXXVI. Of the Daily Office and the Sanctification of Time

Scripture: Ps. 5:3; Ps. 141:2; Dan. 6:10; Acts 3:1

Witnesses: The Book of Common Prayer, 1979; Mitchell & Meyers, 2007; White, 2000; Saliers, 1994

This Church doth confess, touching the Daily Office and the Sanctification of Time, that morning and evening prayer, together with psalmody, Scripture reading, and intercession, are wholesome means for sanctifying daily life. This confession is grounded in the holy Scriptures, chiefly witnessed in Ps. 5:3; Ps. 141:2; Dan. 6:10; Acts 3:1, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (The Book of Common Prayer, 1979; Mitchell & Meyers, 2007; White, 2000; Saliers, 1994).

In this matter the Church teacheth that the daily office teaches the Church to dwell in the Word over time and to unite work, rest, and prayer in a rhythm of holy attention. Where this article is rightly received, the Daily Office and the Sanctification of Time becometh a guide for worship, a bridle against error, and a staff for Christian pilgrimage.

The minister handling the Daily Office and the Sanctification of Time shall speak with such plainness that the simple be not left comfortless, and with such learning that the gainsayer be not left unanswered. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

For this cause it is commanded to the Church that families, home missions, and congregations are therefore encouraged to observe regular common prayer according to available capacity. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

The household lesson on the Daily Office and the Sanctification of Time should be short, scriptural, and devout, joining the words of faith to the duties of daily life. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The doctors and formularies named in this article lead the minister toward sound exposition of the Daily Office and the Sanctification of Time, reverent worship, and a life answerable unto doctrine.

Let holiness be commended as thankful obedience, not as boasting or a ladder of self-salvation.

Article XXXVII. Of Preaching, Teaching, and Catechesis

Scripture: Deut. 6:4-9; Matt. 28:20; 2 Tim. 2:2; Heb. 5:12-14

Witnesses: Luther's Small Catechism; Migliore, 2014; White, 2000; Maddox, 1994

This Church doth confess, touching Preaching, Teaching, and Catechesis, that the Church must hand on the apostolic faith through systematic preaching, doctrinal instruction, catechesis, and disciplined study. This confession is grounded in the holy Scriptures, chiefly witnessed in Deut. 6:4-9; Matt. 28:20; 2 Tim. 2:2; Heb. 5:12-14, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Luther's Small Catechism; Migliore, 2014; White, 2000; Maddox, 1994).

In this matter the Church teacheth that catechesis binds together doctrine, prayer, ethics, and sacramental life; it aims not merely at information but at conversion of the heart and maturity in Christ. Where this article is rightly received, Preaching, Teaching, and Catechesis becometh a guide for worship, a bridle against error, and a staff for Christian pilgrimage.

The minister handling Preaching, Teaching, and Catechesis shall speak with such plainness that the simple be not left comfortless, and with such learning that the gainsayer be not left unanswered. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

For this cause it is commanded to the Church that therefore the Church shall provide catechetical forms for children, converts, seekers, and those preparing for confirmation or leadership. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

The household lesson on Preaching, Teaching, and Catechesis should be short, scriptural, and devout, joining the words of faith to the duties of daily life. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The doctors and formularies named in this article lead the minister toward sound exposition of Preaching, Teaching, and Catechesis, reverent worship, and a life answerable unto doctrine.

Let catechesis be patient, plain, and full, shaping mind, heart, and habit.

Article XXXVIII. Of Prayer, Devotion, and the Interior Life

Scripture: Matt. 6:5-18; Phil. 4:6-8; 1 Thess. 5:16-18; Jude 20-21

Witnesses: Saliers, 1994; Maddox, 1994; The Book of Common Prayer, 1979; Oden, 1992

This Church doth confess, touching Prayer, Devotion, and the Interior Life, that believers are called to persevere in prayer, fasting, almsgiving, thanksgiving, and meditation on Scripture. This confession is grounded in the holy Scriptures, chiefly witnessed in Matt. 6:5-18; Phil. 4:6-8; 1 Thess. 5:16-18; Jude 20-21, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Saliers, 1994; Maddox, 1994; The Book of Common Prayer, 1979; Oden, 1992).

In this matter the Church teacheth that private devotion is not a substitute for public worship but its extension into the heart and household; together they cultivate holy desire, repentance, and compassion. Where this article is rightly received, Prayer, Devotion, and the Interior Life becometh a guide for worship, a bridle against error, and a staff for Christian pilgrimage.

The minister handling Prayer, Devotion, and the Interior Life shall speak with such plainness that the simple be not left comfortless, and with such learning that the gainsayer be not left unanswered. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

For this cause it is commanded to the Church that the Church commends simple rules of life and pastoral guides for prayer suited to laity, clergy, and communities. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

The household lesson on Prayer, Devotion, and the Interior Life should be short, scriptural, and devout, joining the words of faith to the duties of daily life. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The doctors and formularies named in this article lead the minister toward sound exposition of Prayer, Devotion, and the Interior Life, reverent worship, and a life answerable unto doctrine.

Let private devotion and public worship be friends, neither devouring the other.

Article XXXIX. Of Sacred Music, Visual Beauty, and the Arts of Worship

Scripture: Ps. 96; Exod. 31:1-11; Col. 3:16; Rev. 4-5

Witnesses: Wainwright, 1980; Mitchell & Meyers, 2007; Lathrop, 1993; White, 2000

This Church doth confess, touching Sacred Music, Visual Beauty, and the Arts of Worship, that the arts may fittingly serve the praise of God and the edification of the Church when governed by truth, modesty, and pastoral wisdom. This confession is grounded in the holy Scriptures, chiefly witnessed in Ps. 96; Exod. 31:1-11; Col. 3:16; Rev. 4-5, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Wainwright, 1980; Mitchell & Meyers, 2007; Lathrop, 1993; White, 2000).

In this matter the Church teacheth that music, architecture, vesture, ceremonial, and visual symbols are not indifferent ornaments alone but can become vessels of memory, reverence, and theological instruction. Therefore Sacred Music, Visual Beauty, and the Arts of Worship must be carried from the school into the sanctuary, from the sanctuary into the household, and from the household into works of mercy.

When Sacred Music, Visual Beauty, and the Arts of Worship is opened before the congregation, let the doctrine be proved by Scripture, measured by the Creeds, and applied unto repentance and faith. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

Accordingly the Church judgeth it wholesome that the Church therefore encourages beauty in worship while rejecting vanity, theatrical self-display, and aesthetic forms that obscure the gospel. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

Let examination in Sacred Music, Visual Beauty, and the Arts of Worship require not bare repetition only, but understanding, humility, and readiness to apply the doctrine in pastoral necessity. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The Anglican, Lutheran, Methodist, Presbyterian, and Reformed witnesses cited here serve Sacred Music, Visual Beauty, and the Arts of Worship by giving several lights upon one evangelical truth.

Let beauty serve truth, and ceremony serve the Gospel.

Article XL. Of Mission, Evangelism, and the Sending of the Church

Scripture: Matt. 28:18-20; Acts 1:8; 2 Cor. 5:20; 1 Pet. 3:15

Witnesses: The United Methodist Church, 2016; Maddox, 1994; Avis, 2007; White, 2000

This Church doth confess, touching Mission, Evangelism, and the Sending of the Church, that the Church exists not for herself alone but to glorify God by making disciples, baptizing, teaching, and bearing witness in word and deed. This confession is grounded in the holy Scriptures, chiefly witnessed in Matt. 28:18-20; Acts 1:8; 2 Cor. 5:20; 1 Pet. 3:15, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (The United Methodist Church, 2016; Maddox, 1994; Avis, 2007; White, 2000).

In this matter the Church teacheth that evangelism is to be joined to hospitality, catechesis, works of mercy, and local mission, and must avoid manipulation as well as indifference. Therefore Mission, Evangelism, and the Sending of the Church must be carried from the school into the sanctuary, from the sanctuary into the household, and from the household into works of mercy.

When Mission, Evangelism, and the Sending of the Church is opened before the congregation, let the doctrine be proved by Scripture, measured by the Creeds, and applied unto repentance and faith. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

Accordingly the Church judgeth it wholesome that the Church therefore seeks to plant missions, encourage vocations, and proclaim Christ with intellectual seriousness and pastoral tenderness. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

Let examination in Mission, Evangelism, and the Sending of the Church require not bare repetition only, but understanding, humility, and readiness to apply the doctrine in pastoral necessity. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The Anglican, Lutheran, Methodist, Presbyterian, and Reformed witnesses cited here serve Mission, Evangelism, and the Sending of the Church by giving several lights upon one evangelical truth.

Let none despise the visible Church, for Christ gathereth a people by Word, Sacrament, discipline, and love.

Part V. Christian Life, Society, and Hope

Here the Church speaketh of mercy, holiness, vocation, discipline, civil order, death, resurrection, judgment, and everlasting life.

Article XLI. Of Mercy, Justice, and Public Charity

Scripture: Mic. 6:8; Matt. 25:31-46; Luke 4:18-19; James 2:14-17

Witnesses: Migliore, 2014; The United Methodist Church, 2016; PC(USA), 2016; Oden, 1992

This Church doth confess, touching Mercy, Justice, and Public Charity, that love of neighbor necessarily issues in works of mercy, hospitality, advocacy for the vulnerable, and practical care for the poor. This confession is grounded in the holy Scriptures, chiefly witnessed in Mic. 6:8; Matt. 25:31-46; Luke 4:18-19; James 2:14-17, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Migliore, 2014; The United Methodist Church, 2016; PC(USA), 2016; Oden, 1992).

In this matter the Church teacheth that social witness arises from the gospel and must remain tethered to repentance, humility, and concrete service rather than ideological captivity. So the doctrine touching Mercy, Justice, and Public Charity is appointed for the healing of consciences, the correction of error, and the strengthening of the Church's common obedience.

In preaching Mercy, Justice, and Public Charity, let no man make darkness where God hath given light, nor make lightness where the mystery requireth reverence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

In godly order it followeth that the Church therefore supports diaconal ministries, charitable works, and public engagement shaped by Scripture and the dignity of every person. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

In catechizing Mercy, Justice, and Public Charity, let the faithful be taught to name the Scripture, state the doctrine, discern the contrary error, and practise the obedience proper to this holy truth. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The authorities named above are not used to burden Mercy, Justice, and Public Charity with many masters, but to shew how the Church hath learned this doctrine in many schools of the Reformation.

Let mercy be concrete, disciplined, and neighbourly, lest charity become a word only.

Article XLII. Of Christian Ethics, Holiness, and Moral Formation

Scripture: Exod. 20; Matt. 5-7; Rom. 12; Gal. 5-6

Witnesses: Calvin, 1559/1960; Maddox, 1994; Collins, 2007; Migliore, 2014

This Church doth confess, touching Christian Ethics, Holiness, and Moral Formation, that the moral life is a grateful response to grace and a participation in the sanctifying work of the Spirit. This confession is grounded in the holy Scriptures, chiefly witnessed in Exod. 20; Matt. 5-7; Rom. 12; Gal. 5-6, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Calvin, 1559/1960; Maddox, 1994; Collins, 2007; Migliore, 2014).

In this matter the Church teacheth that the commandments of God, interpreted through the law of love and the mind of Christ, continue to instruct believers in holiness, truthfulness, chastity, justice, and peace. Where this article is rightly received, Christian Ethics, Holiness, and Moral Formation becometh a guide for worship, a bridle against error, and a staff for Christian pilgrimage.

The minister handling Christian Ethics, Holiness, and Moral Formation shall speak with such plainness that the simple be not left comfortless, and with such learning that the gainsayer be not left unanswered. Doctrine is

a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

For this cause it is commanded to the Church that the Church must therefore teach ethics not as legalistic self-project but as evangelical discipleship and witness. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

The household lesson on Christian Ethics, Holiness, and Moral Formation should be short, scriptural, and devout, joining the words of faith to the duties of daily life. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The doctors and formularies named in this article lead the minister toward sound exposition of Christian Ethics, Holiness, and Moral Formation, reverent worship, and a life answerable unto doctrine.

Let the moral law be taught through Christ, with repentance, grace, and holy love.

Article XLIII. Of Vocation, Work, and Stewardship

Scripture: Gen. 2:15; Prov. 3:9; Col. 3:23-24; 1 Cor. 4:1-2

Witnesses: Luther's Freedom of a Christian; Maddox, 1994; Oden, 1992; McGrath, 2017

This Church doth confess, touching Vocation, Work, and Stewardship, that every lawful vocation may be a sphere of service to God and neighbor. This confession is grounded in the holy Scriptures, chiefly witnessed in Gen. 2:15; Prov. 3:9; Col. 3:23-24; 1 Cor. 4:1-2, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Luther's Freedom of a Christian; Maddox, 1994; Oden, 1992; McGrath, 2017).

In this matter the Church teacheth that work, rest, property, money, and time are to be received as trusts from God; therefore stewardship includes generosity, sabbath wisdom, ecological care, and prudent administration of church goods. Where this article is rightly received, Vocation, Work, and Stewardship becometh a guide for worship, a bridle against error, and a staff for Christian pilgrimage.

The minister handling Vocation, Work, and Stewardship shall speak with such plainness that the simple be not left comfortless, and with such learning that the gainsayer be not left unanswered. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

For this cause it is commanded to the Church that the Church shall model transparent stewardship and encourage members to consecrate the ordinary tasks of life. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

The household lesson on Vocation, Work, and Stewardship should be short, scriptural, and devout, joining the words of faith to the duties of daily life. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The doctors and formularies named in this article lead the minister toward sound exposition of Vocation, Work, and Stewardship, reverent worship, and a life answerable unto doctrine.

Let every lawful calling become an altar of service unto God and neighbour.

Article XLIV. Of Discipline, Repentance, and Restoration

Scripture: Matt. 18:15-20; 1 Cor. 5; Gal. 6:1; 2 Thess. 3:14-15

Witnesses: WCF; The Book of Common Prayer, 1979; PC(USA), 2016; Migliore, 2014

This Church doth confess, touching Discipline, Repentance, and Restoration, that the Church must exercise discipline for the guarding of doctrine, the amendment of life, the protection of the weak, and the restoration of the erring. This confession is grounded in the holy Scriptures, chiefly witnessed in Matt. 18:15-20; 1 Cor. 5; Gal. 6:1; 2 Thess. 3:14-15, and is received under the rule of the ancient Creeds and the Reformed confessional

inheritance (WCF; The Book of Common Prayer, 1979; PC(USA), 2016; Migliore, 2014).

In this matter the Church teacheth that discipline is evangelical when it is patient, proportionate, and ordered toward repentance, reconciliation, and the honor of Christ. Thus Discipline, Repentance, and Restoration is not a curious matter for idle contention, but a holy truth to govern prayer, preaching, counsel, and discipline.

The article of Discipline, Repentance, and Restoration requireth a tongue both sober and evangelical, lest truth be made harsh by pride or weakened by negligence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

It is therefore meet and right that therefore admonition, suspension, and other censures are to be employed only with due process, prayer, and pastoral concern. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

For the young and for converts, Discipline, Repentance, and Restoration should be taught by question, answer, example, and prayer, until memory and affection are both instructed. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

In receiving these witnesses, this Church discerneth how Discipline, Repentance, and Restoration is guarded by preaching, common prayer, catechesis, and disciplined fellowship.

Let repentance be daily, hopeful, and sincere, turning not only the tongue but the heart unto God.

Article XLV. Of Councils, Synods, and Ecumenical Friendship

Scripture: Acts 15; 1 Cor. 14:29-33; 1 Thess. 5:21; Eph. 4:11-16

Witnesses: Articles of Religion; Sykes et al., 1998; Avis, 2007; Wainwright, 1980

This Church doth confess, touching Councils, Synods, and Ecumenical Friendship, that councils and synods may err, yet they are necessary and useful instruments for common discernment, confession, discipline, and mission. This confession is grounded in the holy Scriptures, chiefly witnessed in Acts 15; 1 Cor. 14:29-33; 1 Thess. 5:21; Eph. 4:11-16, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Articles of Religion; Sykes et al., 1998; Avis, 2007; Wainwright, 1980).

In this matter the Church teacheth that the Church values conciliar processes, learned consultation, and ecumenical dialogue, receiving truth wherever it is found while testing all things by Holy Scripture. So the doctrine touching Councils, Synods, and Ecumenical Friendship is appointed for the healing of consciences, the correction of error, and the strengthening of the Church's common obedience.

In preaching Councils, Synods, and Ecumenical Friendship, let no man make darkness where God hath given light, nor make lightness where the mystery requireth reverence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

In godly order it followeth that for this reason the communion seeks friendly relations with faithful Anglican, Lutheran, Methodist, Presbyterian, and other churches. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

In catechizing Councils, Synods, and Ecumenical Friendship, let the faithful be taught to name the Scripture, state the doctrine, discern the contrary error, and practise the obedience proper to this holy truth. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The authorities named above are not used to burden Councils, Synods, and Ecumenical Friendship with many masters, but to shew how the Church hath learned this doctrine in many schools of the Reformation.

Let councils be esteemed as instruments of common discernment, yet tried always by the Word of God.

Article XLVI. Of the Civil Order and Religious Liberty

Scripture: Rom. 13:1-7; 1 Tim. 2:1-2; Acts 5:29; 1 Pet. 2:13-17

Witnesses: Articles of Religion; WCF; The United Methodist Church, 2016; McGrath, 2017

This Church doth confess, touching the Civil Order and Religious Liberty, that civil authorities are ordained by God for the preservation of justice and peace, though their authority is limited and must not usurp the lordship of Christ over the conscience. This confession is grounded in the holy Scriptures, chiefly witnessed in Rom. 13:1-7; 1 Tim. 2:1-2; Acts 5:29; 1 Pet. 2:13-17, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Articles of Religion; WCF; The United Methodist Church, 2016; McGrath, 2017).

In this matter the Church teacheth that Christians owe rulers prayer, obedience in lawful things, and conscientious witness when commanded to sin; the Church supports religious liberty and peaceful civic participation. So the doctrine touching the Civil Order and Religious Liberty is appointed for the healing of consciences, the correction of error, and the strengthening of the Church's common obedience.

In preaching the Civil Order and Religious Liberty, let no man make darkness where God hath given light, nor make lightness where the mystery requireth reverence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

In godly order it followeth that the state is not the Church, nor the Church the state, yet both are accountable to God for the common good. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

In catechizing the Civil Order and Religious Liberty, let the faithful be taught to name the Scripture, state the doctrine, discern the contrary error, and practise the obedience proper to this holy truth. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The authorities named above are not used to burden the Civil Order and Religious Liberty with many masters, but to shew how the Church hath learned this doctrine in many schools of the Reformation.

Let rulers be prayed for and obeyed in lawful things, but let conscience be captive unto God alone.

Article XLVII. Of Death, Burial, and the Communion of Saints

Scripture: John 11:25-26; Rom. 14:7-9; 1 Thess. 4:13-18; Heb. 12:1

Witnesses: The Book of Common Prayer, 1979; Oden, 1992; Macquarrie, 1977; Migliore, 2014

This Church doth confess, touching Death, Burial, and the Communion of Saints, that in death believers are held in the mercy of Christ and await the resurrection in hope. This confession is grounded in the holy Scriptures, chiefly witnessed in John 11:25-26; Rom. 14:7-9; 1 Thess. 4:13-18; Heb. 12:1, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (The Book of Common Prayer, 1979; Oden, 1992; Macquarrie, 1977; Migliore, 2014).

In this matter the Church teacheth that Christian burial is a proclamation of baptismal hope, and remembrance of the saints encourages perseverance without displacing the sole mediation of Christ. So the doctrine touching Death, Burial, and the Communion of Saints is appointed for the healing of consciences, the correction of error, and the strengthening of the Church's common obedience.

In preaching Death, Burial, and the Communion of Saints, let no man make darkness where God hath given light, nor make lightness where the mystery requireth reverence. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

In godly order it followeth that the Church comforts the bereaved with the promises of Scripture, prayers of commendation, and the paschal proclamation. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

In catechizing Death, Burial, and the Communion of Saints, let the faithful be taught to name the Scripture, state the doctrine, discern the contrary error, and practise the obedience proper to this holy truth. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The authorities named above are not used to burden Death, Burial, and the Communion of Saints with many masters, but to shew how the Church hath learned this doctrine in many schools of the Reformation.

Let burial be full of sober grief and paschal hope.

Article XLVIII. Of the Resurrection of the Dead and the Last Judgment

Scripture: Dan. 12:2; Matt. 25:31-46; John 5:28-29; 2 Cor. 5:10

Witnesses: Bavinck, 2003-2008; Migliore, 2014; Macquarrie, 1977; Horton, 2011

This Church doth confess, touching the Resurrection of the Dead and the Last Judgment, that at the return of Christ the dead shall be raised and all shall appear before the judgment seat of God. This confession is grounded in the holy Scriptures, chiefly witnessed in Dan. 12:2; Matt. 25:31-46; John 5:28-29; 2 Cor. 5:10, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Bavinck, 2003-2008; Migliore, 2014; Macquarrie, 1977; Horton, 2011).

In this matter the Church teacheth that the judgment manifests the righteousness and mercy of God; it vindicates the oppressed, discloses the truth of every life, and calls the Church now to sobriety and hope. Therefore the Resurrection of the Dead and the Last Judgment must be carried from the school into the sanctuary, from the sanctuary into the household, and from the household into works of mercy.

When the Resurrection of the Dead and the Last Judgment is opened before the congregation, let the doctrine be proved by Scripture, measured by the Creeds, and applied unto repentance and faith. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

Accordingly the Church judgeth it wholesome that this doctrine forbids both nihilism and moral carelessness, teaching instead watchfulness, perseverance, and consolation. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

Let examination in the Resurrection of the Dead and the Last Judgment require not bare repetition only, but understanding, humility, and readiness to apply the doctrine in pastoral necessity. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The Anglican, Lutheran, Methodist, Presbyterian, and Reformed witnesses cited here serve the Resurrection of the Dead and the Last Judgment by giving several lights upon one evangelical truth.

Let the Resurrection be preached as bodily, glorious, and historical, not as a bare figure of speech.

Article XLIX. Of the New Creation and Everlasting Life

Scripture: Isa. 65:17-25; Rom. 8:18-25; Rev. 21-22; 1 Cor. 15:28

Witnesses: Migliore, 2014; Bavinck, 2003-2008; Wainwright, 1980; Oden, 1992

This Church doth confess, touching the New Creation and Everlasting Life, that the final hope of the Church is the renewal of all things in the kingdom of God, wherein righteousness dwells and God shall be all in all. This confession is grounded in the holy Scriptures, chiefly witnessed in Isa. 65:17-25; Rom. 8:18-25; Rev. 21-22; 1 Cor. 15:28, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Migliore, 2014; Bavinck, 2003-2008; Wainwright, 1980; Oden, 1992).

In this matter the Church teacheth that everlasting life is communion with the triune God in the company of the redeemed and within a restored creation; therefore Christian hope is embodied, communal, and cosmic. Where this article is rightly received, the New Creation and Everlasting Life becometh a guide for worship, a bridle against error, and a staff for Christian pilgrimage.

The minister handling the New Creation and Everlasting Life shall speak with such plainness that the simple be not left comfortless, and with such learning that the gainsayer be not left unanswered. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

For this cause it is commanded to the Church that the Church lives between promise and fulfillment, praying Come, Lord Jesus, and embodying in miniature the reconciliation of the coming age. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

The household lesson on the New Creation and Everlasting Life should be short, scriptural, and devout, joining the words of faith to the duties of daily life. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The doctors and formularies named in this article lead the minister toward sound exposition of the New Creation and Everlasting Life, reverent worship, and a life answerable unto doctrine.

Let the creature be received with thanksgiving, neither despised as evil nor adored as god.

Article L. Of Subscription, Teaching Office, and Reception of this Confession

Scripture: 2 Tim. 1:13-14; Titus 1:9; Jude 3; 1 Cor. 14:40

Witnesses: Kolb & Wengert, 2000; PC(USA), 2016; Sykes et al., 1998; The United Methodist Church, 2016

This Church doth confess, touching Subscription, Teaching Office, and Reception of this Confession, that this Confession is received as the official doctrinal standard of the Ecumenical Protestant Church in America, subordinate to Holy Scripture and serving the peace, purity, and good order of the Church. This confession is grounded in the holy Scriptures, chiefly witnessed in 2 Tim. 1:13-14; Titus 1:9; Jude 3; 1 Cor. 14:40, and is received under the rule of the ancient Creeds and the Reformed confessional inheritance (Kolb & Wengert, 2000; PC(USA), 2016; Sykes et al., 1998; The United Methodist Church, 2016).

In this matter the Church teacheth that ministers and teachers are to honor this Confession sincerely and teach in substantial accord with it, while the Church retains procedures for measured clarification, amendment, and conscientious subscription. Therefore Subscription, Teaching Office, and Reception of this Confession must be carried from the school into the sanctuary, from the sanctuary into the household, and from the household into works of mercy.

When Subscription, Teaching Office, and Reception of this Confession is opened before the congregation, let the doctrine be proved by Scripture, measured by the Creeds, and applied unto repentance and faith. Doctrine is a lamp in the house of God: it giveth light unto worship, conscience, children, and ministry.

Accordingly the Church judgeth it wholesome that in this way the Church seeks both fidelity and teachability, permanence and reform, recognizing that a living communion must confess the ancient faith anew in every age. In the congregation this truth ought to appear according to its nature: sometimes in sermon, sometimes in sacrament, sometimes in prayer, and always in holy conversation.

Let examination in Subscription, Teaching Office, and Reception of this Confession require not bare repetition only, but understanding, humility, and readiness to apply the doctrine in pastoral necessity. Thus shall knowledge be joined unto devotion, and confession unto holiness of life.

The Anglican, Lutheran, Methodist, Presbyterian, and Reformed witnesses cited here serve Subscription, Teaching Office, and Reception of this Confession by giving several lights upon one evangelical truth.

Let absolution be spoken to wounded consciences as Gospel, not as license to continue in sin.

Appendix A. Short Catechism of the Confession

Q1. What is the first rule of the Church?

A. The first rule of the Church is Holy Scripture, wherein God hath given sufficient witness unto salvation and godly life.

Q2. What doth the Church confess concerning God?

A. The Church confesseth one living and true God, Father, Son, and Holy Ghost, one in substance, three in Persons, blessed for ever.

Q3. Wherein standeth the comfort of the Gospel?

A. The comfort of the Gospel standeth in Jesus Christ, who by his incarnation, cross, resurrection, ascension, and heavenly intercession saveth sinners by grace.

Q4. How is a sinner justified?

A. A sinner is justified by the free grace of God, for the sake of Christ, through faith, and not for the worthiness of works.

Q5. What are the chief outward means of grace?

A. The chief outward means are the Word rightly preached and the Sacraments duly administered, with prayer, discipline, and common worship.

Q6. What is Baptism?

A. Baptism is the sacrament of new birth and incorporation into Christ, ministered with water in the Name of the Father, and of the Son, and of the Holy Ghost.

Q7. What is the Holy Supper?

A. The Holy Supper is the sacrament of communion with Christ, wherein the faithful receive the benefits of his body and blood with thanksgiving and faith.

Q8. What is the calling of the Church?

A. The Church is called to confess Christ, worship God, make disciples, serve the poor, and live in holiness until the Lord come.

Q9. What is Christian holiness?

A. Christian holiness is the Spirit-wrought life of faith working by love, in obedience, mercy, chastity, truth, and patience.

Q10. What is the hope of the faithful?

A. The hope of the faithful is the resurrection of the dead, the judgment of Christ, and the new creation wherein God shall be all in all.

Appendix B. Order for Teaching the Confession

First, let the teacher read the appointed Scriptures before any argument be made, that the people may hear God before they hear the schoolman.

Secondly, let the article be stated in few words, then opened by doctrine, example, and prayer.

Thirdly, let the hearers be shown how the article amendeth worship, comforteth conscience, instructeth families, and strengtheneth mission.

Fourthly, let false extremes be named without railing, and let the truth be commended in meekness.

Lastly, let every lesson end in prayer, thanksgiving, or exhortation, lest doctrine become a cold stone in the hand rather than bread for the household of faith.

Appendix C. Scripture Proof Index

Article I. Of Holy Scripture: 2 Tim. 3:14-17; Ps. 119; John 20:31; Rom. 15:4

Article II. Of Canon, Authority, and Interpretation: Luke 24:27; Acts 8:30-35; 1 Cor. 2:12-13

Article III. Of the Ecumenical Creeds and Reformed Confessions: 1 Tim. 6:12-14; 2 Thess. 2:15; Heb. 13:7

Article IV. Of the Holy Trinity: Matt. 28:19; 2 Cor. 13:14; John 1:1-18; Eph. 4:4-6

Article V. Of the Divine Attributes and Providence: Ps. 145; Isa. 46:9-10; Rom. 8:28; James 1:17

Article VI. Of Creation and the Goodness of the World: Gen. 1-2; Ps. 8; John 1:3; Col. 1:16-17

Article VII. Of Humanity and the Image of God: Gen. 1:26-28; Ps. 139; Eph. 4:24; Col. 3:10

Article VIII. Of Sin, Fall, and Bondage: Gen. 3; Rom. 3:9-23; Rom. 5:12-21; Eph. 2:1-3

Article IX. Of the Covenant and Divine Promise: Gen. 12:1-3; Exod. 19:4-6; Jer. 31:31-34; Luke 22:20

Article X. Of the Incarnation of the Son: John 1:14; Luke 1:26-38; Gal. 4:4-5; Heb. 2:14-18

Article XI. Of the Offices of Christ: Deut. 18:15; Ps. 110; Heb. 7:23-28; Rev. 19:16

Article XII. Of the Atoning Work of Christ: Isa. 53; Mark 10:45; Rom. 3:21-26; 2 Cor. 5:18-21

Article XIII. Of the Resurrection, Ascension, and Session of Christ: 1 Cor. 15; Luke 24:50-53; Acts 1:9-11; Eph. 1:20-23

Article XIV. Of the Holy Spirit and His Gifts: John 14-16; Acts 2; 1 Cor. 12; Gal. 5:22-25

Article XV. Of the Gospel Call and the Ministry of the Word: Rom. 10:14-17; 1 Cor. 1:21; 2 Tim. 4:1-5

Article XVI. Of Repentance, Faith, and Conversion: Mark 1:15; Acts 2:37-39; Acts 20:21; Eph. 2:8-10

Article XVII. Of Justification by Grace through Faith: Rom. 3:28; Rom. 5:1; Gal. 2:16; Phil. 3:9

Article XVIII. Of Regeneration and New Birth: John 3:3-8; Titus 3:5; 1 Pet. 1:3; 2 Cor. 5:17

Article XIX. Of Sanctification and Holy Love: 1 Thess. 4:1-8; Heb. 12:14; Rom. 6; Gal. 5:6

Article XX. Of Assurance and Perseverance: John 10:27-29; Rom. 8:31-39; Heb. 6:4-12; 1 John 5:13

Article XXI. Of Election and the Mercy of God: Eph. 1:3-14; Rom. 8:28-30; Rom. 9-11; 2 Pet. 3:9

Article XXII. Of the Church: Matt. 16:18; Acts 2:42-47; 1 Cor. 12; Eph. 2:19-22

Article XXIII. Of the Marks, Notes, and Unity of the Church: John 17:20-23; Eph. 4:1-6; Acts 2:42; 1 Tim. 3:15

Article XXIV. Of the Ministry of Word and Sacrament: Eph. 4:11-13; 1 Tim. 3:1-13; 2 Tim. 1:6; 1 Pet. 5:1-4

Article XXV. Of Episcopacy, Presbytery, and Ordered Oversight: Acts 15; Tit. 1:5; 1 Tim. 4:14; 2 Tim. 2:2

Article XXVI. Of the Priesthood of All Believers: 1 Pet. 2:9; Rom. 12:1-8; 1 Cor. 12:4-31; Rev. 1:5-6

Article XXVII. Of Holy Baptism: Matt. 28:19; Acts 2:38-39; Rom. 6:3-5; Titus 3:5

Article XXVIII. Of the Holy Eucharist: Matt. 26:26-29; 1 Cor. 10:16-17; 1 Cor. 11:23-29; Luke 24:30-35

Article XXIX. Of Confirmation and Public Profession of Faith: Acts 8:14-17; Acts 19:5-6; Heb. 6:1-2

Article XXX. Of Confession, Absolution, and the Ministry of Reconciliation: John 20:22-23; James 5:16; 2 Cor. 5:18-20; 1 John 1:9

Article XXXI. Of Marriage, Family, and Household Life: Gen. 2:18-24; Matt. 19:1-9; Eph. 5:21-33; Col. 3:18-21

Article XXXII. Of Healing, Anointing, and Pastoral Care: Mark 6:13; James 5:13-16; Rom. 12:15; Rev. 21:4

Article XXXIII. Of Ordination and Commissioning: Acts 13:1-3; 1 Tim. 4:14; 2 Tim. 1:6; Tit. 1:7-9

Article XXXIV. Of Common Prayer and the Shape of Christian Worship: Acts 2:42; 1 Tim. 2:1-8; Col. 3:16; Heb. 10:24-25

Article XXXV. Of the Lord's Day and the Christian Year: Acts 20:7; 1 Cor. 16:2; Rev. 1:10; Luke 24:1

Article XXXVI. Of the Daily Office and the Sanctification of Time: Ps. 5:3; Ps. 141:2; Dan. 6:10; Acts 3:1

Article XXXVII. Of Preaching, Teaching, and Catechesis: Deut. 6:4-9; Matt. 28:20; 2 Tim. 2:2; Heb. 5:12-14

Article XXXVIII. Of Prayer, Devotion, and the Interior Life: Matt. 6:5-18; Phil. 4:6-8; 1 Thess. 5:16-18; Jude 20-21

Article XXXIX. Of Sacred Music, Visual Beauty, and the Arts of Worship: Ps. 96; Exod. 31:1-11; Col. 3:16; Rev. 4-5

Article XL. Of Mission, Evangelism, and the Sending of the Church: Matt. 28:18-20; Acts 1:8; 2 Cor. 5:20; 1 Pet. 3:15

Article XLI. Of Mercy, Justice, and Public Charity: Mic. 6:8; Matt. 25:31-46; Luke 4:18-19; James 2:14-17

Article XLII. Of Christian Ethics, Holiness, and Moral Formation: Exod. 20; Matt. 5-7; Rom. 12; Gal. 5-6

Article XLIII. Of Vocation, Work, and Stewardship: Gen. 2:15; Prov. 3:9; Col. 3:23-24; 1 Cor. 4:1-2

Article XLIV. Of Discipline, Repentance, and Restoration: Matt. 18:15-20; 1 Cor. 5; Gal. 6:1; 2 Thess. 3:14-15

Article XLV. Of Councils, Synods, and Ecumenical Friendship: Acts 15; 1 Cor. 14:29-33; 1 Thess. 5:21; Eph. 4:11-16

Article XLVI. Of the Civil Order and Religious Liberty: Rom. 13:1-7; 1 Tim. 2:1-2; Acts 5:29; 1 Pet. 2:13-17

Article XLVII. Of Death, Burial, and the Communion of Saints: John 11:25-26; Rom. 14:7-9; 1 Thess. 4:13-18; Heb. 12:1

Article XLVIII. Of the Resurrection of the Dead and the Last Judgment: Dan. 12:2; Matt. 25:31-46; John 5:28-29; 2 Cor. 5:10

Article XLIX. Of the New Creation and Everlasting Life: Isa. 65:17-25; Rom. 8:18-25; Rev. 21-22; 1 Cor. 15:28

Article L. Of Subscription, Teaching Office, and Reception of this Confession: 2 Tim. 1:13-14; Titus 1:9; Jude 3; 1 Cor. 14:40

Appendix D. Glossary of Certain Ecclesiastical Words

These words are here briefly opened, that the reader may understand the doctrine without confusion and may speak with the Church in a learned yet devout manner.

Absolution. the evangelical declaration of pardon in Christ, spoken unto the penitent conscience by the authority of the Gospel.

Apostolicity. the Church's continuance in the doctrine, fellowship, worship, and mission delivered by the Apostles.

Baptism. the sacrament of new birth, wherein water is used with the Name of the Father, and of the Son, and of the Holy Ghost.

Catechesis. the ordered teaching of Scripture, Creed, Prayer, Sacraments, Commandments, and Christian obedience.

Common Prayer. the public and shared worship of the Church, whereby the people are taught to pray with one voice.

Confession. a public standard of doctrine, subordinate unto Scripture, for the peace and instruction of the Church.

Covenant. the gracious ordering of God's promise and command, fulfilled in Christ and ministered by the Gospel.

Discipline. the pastoral correction of doctrine and manners, seeking truth, protection, repentance, and restoration.

Eucharist. the Holy Supper of the Lord, wherein the faithful give thanks and receive communion in Christ.

Grace. the free and undeserved favour of God in Christ, working pardon, new birth, holiness, and perseverance.

Justification. God's gracious act whereby sinners are pardoned and accounted righteous for Christ's sake through faith.

Liturgy. the ordered worship of the Church, in which doctrine is prayed, sung, heard, and enacted.

Means of Grace. the appointed instruments whereby God strengtheneth faith, chiefly the Word and Sacraments.

Ordination. the solemn setting apart of fit persons for public ministry by prayer and the laying on of hands.

Providence. the wise and holy governance of God over all creatures, actions, and histories.

Sanctification. the renewing work of the Holy Ghost, whereby believers are made holy in love and obedience.

Subscription. the sincere receiving of the Church's doctrine by ministers and teachers under the authority of Scripture.

Vocation. the calling whereby each Christian serveth God and neighbour in the duties of daily life.

Appendix E. Examination of Ministers and Teachers

1. Declare the rule of Holy Scripture and shew how the subordinate Confession serveth, but never over-ruleth, the Word of God.
2. Expound the doctrine of the Holy Trinity and name the errors which the Church must avoid.
3. Set forth justification by grace through faith, and distinguish it from sanctification without sundering the two gifts of Christ.
4. Explain Baptism and the Holy Supper as means of grace, and shew how each ought to be administered with reverence.
5. Describe the visible Church, her ministry, her discipline, and her mission in the world.
6. Give an account of common prayer, the Lord's Day, and the Christian year as instruments of formation.
7. Shew how holiness, mercy, vocation, and public charity flow from the Gospel and do not replace it.
8. Speak of death, resurrection, judgment, and the new creation in a manner that comforteth the faithful and awaketh the careless.
9. Explain how Anglican, Lutheran, Methodist, Presbyterian, and Reformed witnesses are received in this Confession without confusion or servile copying.
10. Prepare a brief catechetical lesson on one article, joining Scripture, doctrine, prayer, and practical obedience.

Appendix F. Rubrical Canons for the Use of this Confession

1. Let this Confession be read first with prayer, and afterwards with study, that devotion and judgment may go together.
2. Let every article be expounded from Scripture before it be defended from any lesser witness.
3. Let the minister distinguish the doctrine itself from local custom, lest prudence be mistaken for dogma.
4. Let the Creeds be rehearsed in connexion with the articles touching God, Christ, the Spirit, the Church, and the last things.
5. Let Baptism and the Holy Supper be taught not as bare signs, but as holy ordinances joined unto the promise of Christ.
6. Let the people be warned against vain curiosity in mysteries, and invited unto reverent faith where God hath spoken.
7. Let discipline be exercised by due order, with witnesses, records, pastoral patience, and a sincere desire for restoration.
8. Let home missions use this Confession as a rule for preaching, catechesis, worship, and admission of members.
9. Let candidates for ministry read the whole Confession aloud, that the cadence of doctrine may enter memory and speech.
10. Let disputes be judged by Scripture first, this Confession second, and private opinion last.
11. Let every parish and mission preserve a copy of this Confession with its prayer books, registers, and sacramental records.
12. Let revisions of this Confession be made only by lawful ecclesiastical counsel, never by solitary impulse.
13. Let the beauty of style serve the truth of doctrine, and let neither ornament nor antiquity be used to hide confusion.
14. Let charity rule all instruction, for truth spoken without charity woundeth the hearer and dishonoureth the Gospel.
15. Let the poor, the sick, the imprisoned, the grieving, and the stranger be remembered whenever doctrine is taught, lest confession be severed from mercy.
16. Let the hope of resurrection season all pastoral care, especially in sickness, burial, persecution, and fear.

Appendix G. The Several Gifts of the Protestant Witnesses

The Anglican and Episcopal witness giveth unto this Confession a reverent love of common prayer, ordered ministry, the Christian year, scriptural worship, and a reformed catholic temper.

The Lutheran witness giveth unto this Confession the bright comfort of justification, the distinction of law and Gospel, catechetical plainness, and serious sacramental faith.

The Methodist and Wesleyan witness giveth unto this Confession the summons unto new birth, assurance, responsible grace, works of mercy, and holiness of heart and life.

The Presbyterian and Reformed witness giveth unto this Confession covenantal order, disciplined preaching, learned doctrine, representative counsel, and sobriety in the government of the Church.

The common evangelical witness giveth unto this Confession zeal for conversion, the supremacy of Scripture, missionary labour, household religion, and confidence in the saving work of Christ.

The ancient creedal witness giveth unto this Confession the Trinitarian and Christological grammar without which Protestant faith would lose the shape of catholic Christianity.

These witnesses are not mingled as though differences were of no account. Rather, they are received with discernment, so that the Church may be evangelical in proclamation, catholic in worship, disciplined in order, holy in life, and merciful in mission.

Final Exhortation to Ministers and People

Beloved in Christ, receive this Confession not as a dead letter, but as a witness unto the living Word. Let it be read with Scripture open, with prayer upon the lips, and with repentance in the heart.

Let ministers beware that they make doctrine a throne for themselves. The shepherd is ordained for the flock, and the flock is gathered for Christ. Therefore let learning be joined unto humility, zeal unto patience, and courage unto mercy.

Let the people likewise beware that they seek novelty when God hath given sufficient truth. The old paths are not old because they are lifeless, but because many saints have walked therein and found Christ faithful.

And let the whole Church continue steadfast in the apostles' doctrine and fellowship, in the breaking of bread, and in the prayers; awaiting with sure hope the appearing of our great God and Saviour, Jesus Christ.

Colophon and Editorial Note

This concise Elizabethan edition hath been prepared from the larger ecclesiastical print edition by removing circular paragraphs, repeated supplements, and excess matter not needful for a confessional standard of about fifty pages.

The ornamentation hath been preserved in sober form, with crosses, rosettes, chalice, fish, and Chi-Rho figures adorning the margins, that the outward beauty may answer to the sacred purpose of the text.

The spelling and grammar have been reviewed according to the chosen style. Some archaic forms, such as doth, hath, teacheth, shew, and Holy Ghost, are retained by design for Elizabethan ecclesiastical cadence.

The editor commendeth this book to the Church for teaching, prayer, examination, and mission, beseeching God that all doctrine herein received may bear fruit in faith, hope, and charity.

Appendix H. Collects for the Use of the Confession

For Holy Scripture. Blessed Lord, who hast caused all holy Scriptures to be written for our learning: grant that this Church may hear, read, mark, learn, and inwardly digest thy Word, that by patience and comfort we may hold fast the hope of everlasting life.

For Sound Doctrine. O God of truth, preserve thy Church from vain novelties and barren contentions; give unto her ministers a right judgment in all things, and unto thy people a steadfast heart in the Gospel of thy Son.

For Common Prayer. Almighty God, order our worship by thy Word and Spirit, that our prayers may be humble, our praise sincere, our sacraments reverent, and our fellowship full of charity.

For Holiness of Life. Merciful Father, make the doctrine which we confess fruitful in repentance, faith, chastity, mercy, patience, and holy love; that we may adorn the Gospel in all estates of life.

For Mission. Lord Jesus Christ, send forth thy Church to preach good tidings, gather the wandering, comfort the broken-hearted, and make disciples among all peoples, to the glory of thy Name.

For Ministers. Great Shepherd of the sheep, keep bishops, presbyters, deacons, teachers, and all servants of thy Church in humility, courage, purity, and diligent labour.

For the Afflicted. O Father of mercies, remember the sick, the poor, the imprisoned, the grieving, and all who are tempted unto despair; let the doctrine of Christ become unto them light and consolation.

For the Last Hope. Eternal God, strengthen us in the hope of resurrection and the life of the world to come, that we may serve thee faithfully until the day of Christ.

Appendix I. A Brief Litany of Doctrine and Mercy

From pride in learning and contempt of the simple, Good Lord, deliver us.

From doctrine without charity and zeal without truth, Good Lord, deliver us.

From worship without reverence and ceremony without Gospel, Good Lord, deliver us.

From private judgment that despiseth the Church, and from churchly custom that refuseth thy Word, Good Lord, deliver us.

That Scripture may be our rule and Christ our only Saviour, We beseech thee to hear us, good Lord.

That Baptism may be honoured, the Holy Supper reverently received, and the preaching of the Gospel made fruitful, We beseech thee to hear us, good Lord.

That pastors may feed the flock, teachers instruct the young, households pray together, and missions bear witness with boldness, We beseech thee to hear us, good Lord.

That mercy may accompany confession, and holiness adorn every doctrine here set forth, We beseech thee to hear us, good Lord.

O Lord, establish this Church in the truth of thy Gospel; purify her worship; guide her ministers; comfort her people; and make her a faithful witness of Jesus Christ, to whom with thee and the Holy Ghost be all honour and glory, world without end.

Appendix J. Concluding Doxology

Glory be to the Father, who hath spoken by the prophets and apostles, and hath gathered a people for his Name.

Glory be to the Son, who for us and for our salvation was made man, suffered, rose again, ascended, reigneth, and shall come to judge the quick and the dead.

Glory be to the Holy Ghost, the Lord and giver of life, who calleth, justifieth, sanctifieth, comforteth, and keepeth the Church in the truth of Christ.

As this Confession is set forth in words, so may the Church set it forth in worship and obedience, until faith is changed to sight and prayer to everlasting praise.

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