

APPENDIX

No. III.

ARTICLES OF RELIGION

IN THE REIGNS OF

KING EDWARD VI. AND QUEEN ELIZABETH.

ARTICLES, 1552—1571.

The following series of Articles comprise, (1) the Latin edition published *separately* by Wolfe, in 1553, (see above, p. 86); (2) the English edition published in the June of the same year by Grafton; (3) the Latin edition of Wolfe, published in 1563, by the authority of the Queen (see above, p. 136); (4) the English edition of 1571, printed by Jugge and Cawood, and "put fourth by the Queenes auctoritie."

The Articles of 1552 have been collated with a copy in the State-Paper Office, signed by the six royal chaplains to whom they were submitted before their final publication, (see above, p. 84), and also with a copy of the edition published by Wolfe, as an appendix to the "Catechismus Brevis," in 1553, (see above, p. 86). The various readings obtained from these sources are denoted by the letters *A* and *B* respectively. Other variations occur in the Articles of bishop Hooper, as circulated in his diocese during the year 1551 and 1552, apparently both in Latin and English, (see above, pp. 86, 87): those contained in the record of his controversy with Joliffe, are denoted *J*.

In selecting the *Latin* Articles of 1562, and the *English* of 1571, the desire of the Editor was to exhibit the document in that shape which has the best claim to be considered authoritative: see above, p. 149. Collations have been drawn in the one case from the Parker *Latin* MS. of 1562, and from the Latin edition of 1571, printed by John Day, and published "authoritate serenissimæ Reginae;" in the other from the Parker *English* MS. of 1571, and also from the English version of the Articles of 1562, entitled in the Bill of 1566, the *Little Book*, (see above, p. 140). These various readings are distinguished by the letters *C*, *E*, *D*, and *LB*, respectively.

For the sake of facilitating comparison, the sets of Articles are arranged collaterally. Where new matter was introduced after the year 1552, attention is called to the change by a blank space included within brackets []: where the whole or part of any Article subsequently disappeared, it is printed in a *larger type*; where the phraseology was modified, without involving the addition of entirely new matter, the extent of the substitution is denoted by † . . . †. In a few cases of simple *transposition*, the change will be pointed out by a foot-note.

1552.

Articuli de quibus in Synodo Londinensi, Anno Dom. M.D.LII. ad tollendam opinionum dissensionem et consensum veræ religionis firmandum, inter Episcopos et alios Eruditos Viros convenerat.¹

1552.

Articles agreed on by the Bishops, and other learned men in the Synode at London, in the yere of our Lorde Godde, M.D.LII. for the auoiding of controuersie in opinions, and the establishment of a godlie conorde, in certeine matters of Religion.

1562.

Articuli, de quibus in Synodo Londinensi anno Domini, iuxta ecclesiæ Anglicanæ computationem, M.D.LXII. ad tollendam opinionum dissensionem, et firmandum in uera Religione consensum, inter Archiepiscopos Episcoposque utriusque Provinciae, nec non etiam uniuersum Clerum convenit.

1571.

Articles whereupon it was agreed by the Archbishoppes and Bishoppes of both prouinces and the whole cleargie, in the Conuocation holden at London in the yere of our Lorde God. 1562. according to the computation of the Churche of Englande, for the auiding of the diuersities of opinions, and for the establishing of consent touching true Religion.

¹ *B adds*, regia autoritate in lucem editi.

1552.

I.

De fide in Sacrosanctam Trinitatem.

Unus est vivus et verus Deus, æternus, incorporeus, impartibilis, impassibilis, immensæ potentia, sapientia, ac bonitatis, creator et conservator omnium, tum¹ visibilium tum invisibilium. Et in unitate hujus divinæ naturæ tres sunt personæ, ejusdem essentia, potentia, ac æternitatis, Pater, Filius, et Spiritus Sanctus.

II.

Verbum Dei, verum hominem esse factum.

Filius qui est verbum patris, [] in utero beate Virginis, ex illius² substantia naturam humanam assumpsit, ita ut duæ naturæ, divina & humana, integre atque perfecte in unitate personæ fuerint inseparabiliter conjunctæ, ex quibus est unus *Christus*, verus Deus et verus homo, qui vere passus est et crucifixus, mortuus et sepultus, ut patrem nobis reconciliaret, essetque hostia non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

III.

De descensu Christi ad Inferos.

Quemadmodum *Christus* pro nobis mortuus est et sepultus, ita est etiam credendus⁴ ad inferos descendisse. Nam corpus usque ad resurrec-

¹ tum] cum *A*.² Cf. the 2nd of Hooper's Articles cited above, p. 91.³ illius] ejus *A*.⁴ est etiam credendus] etiam credendus est *A*.

1552.

I.

Of faith in the holie Trinitie.²

There is but one living, and true God, and he is euerlasting, with out bodie, partes, or passions, of infinite power, wisdom, and goodness, the maker, and preserver of all things bothe visible, and invisible, and in vnitie of this Godhead there be three persones of one substance, power, and eternitie, the Father, the Sonne, and the holie Ghoste.

II.

That the worde, or Sonne of God, was made a very man.

The sonne whiche is the woorde of the father, [] tooke mannes nature in the wombe of the blessed virgine Marie of her Substance, so that two hole, and perfecte natures, that is to saie, the Godhead, and manhode were ioigned together into one persone, neuer to be diuided, wherof is one *Christe* very God, and very manne, who truly suffred, was crucified, dead, and buried, to reconcile his father to vs, and to be a Sacrifice †for all sinne of manne, bothe originall, and actual. †

III.

Of the goyng doune of Christe into Helle.

As *Christ* died, and was buried for vs: so also it is to be believed, that he went doune in to hell. For the bodie laie in the Sepulchre,

1562.

I.

De Fide in Sacrosanctam Trinitatem.

Vnus est viuus et uerus Deus, æternus, incorporeus impartibilis, impassibilis, immensæ potentia, sapientia ac bonitatis: creator et conseruator omnium tum visibilium tum inuisibilium. Et in Vnitate huius diuinæ naturæ tres sunt Personæ, eiusdem essentia, potentia, ac æternitatis, Pater, Filius, et Spiritus sanc-

II.

Verbum Dei uerum hominem esse factum.⁶

Filius, qui est uerbum Patris ab æterno à patre genitus uerus et æternus Deus, ac Patri consubstantialis, in utero Beate uirginis ex illius svsbstantia naturam humanam assumpsit: ita ut duæ naturæ, diuina et humana, integre atque perfecte in unitate personæ, fuerint inseparabiliter conijunctæ: ex quibus est⁷ vnus *CHRISTVS*, verus Deus et verus Homo: qui uere passus est, crucifixus, mortuus, et sepultus, ut Patrem nobis reconciliaret, essetque⁸ non tantum pro culpa originis, uerum etiam pro omnibus Actualibus hominem peccatis.

III.

De Descensu Christi ad Inferos.
Quemadmodum *Christus* pro nobis mortuus est et sepultus, ita est

⁶ *D* and *LB* add and he is before euerlasting: cf. col. 2.⁷ De uerbo, siue filio Dei, qui uerus homo factus est *E*.⁸ essetque] *A* inserts hostia after this word, agreeing with the other copies. The omission, therefore, might be due to an error of the press.⁹ That the Worde or Sonne of God was made uerie man *D*, *LB*.¹⁰ all] The omission of this important word in many modern copies of the Articles is without the least authority.

1571.

I.

Of sayth in the holy Trinitie.

There is but one luyng and true God, euerlasting, without body, partes, or passions, of infinite power, wysdome, and goodnesse, the maker and preseruer of al things both visible and inuisible. And in vnitie of this Godhead there be three persons, of one substance, power, and eternitie, the father, the sonne, and the holy ghost.

II.

Of the worde or sonne of God which was made very man.⁹

The Sonne, which is the worde of the Father, begotten from euerlasting of the Father, the very and eternall *GOD*, of one substance with the Father, toke mans nature in the wombe of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioined together in one person, neuer to be diuided, wherof is one *Christe*, very *GOD* and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to vs, and to be a sacrifice, not only for originall gylt, but also for all¹⁰ actual sinnes of men.

III.

Of the goyng doune of Christe into hell.

As *Christe* dyed for vs, and was

1552.

tionem in sepulchro jacuit, Spiritus ab illo emissus, cum spiritibus qui in carcere sive in inferno detinebantur, fuit, illisque prædicavit, quemmadmodum testatur Petri locus.¹

IV.

Resurrectio Christi.

Christus vere à mortuis resurrexit, suumque corpus cum carne, ossibus, omnibusque ad integritatem humanæ naturæ pertinentibus, recepit, cum quibus in cælum ascendit, ibique residet, quoad extremo die ad iudicandos [] homines revertatur.†

V.

Divinæ Scripturæ doctrina sufficit ad salutem.

Scriptura sacra continet² omnia quæ sunt ad salutem necessaria, ita ut quicquid in ea nec legitur neque inde probari potest, licet interdum à fidelibus, ut pium et conducibile ad ordinem et decorum³ admittatur, attamen tã quoquam non exigendum est† ut tanquam articulus fidei credatur,⁴ et ad salutis necessitatem requiri putetur.[

1552.

untill the resurrection: but his Ghoste departing from him, was with the Ghostes that were in prison, or in Helle, and didde preache to the same, as the place of S. Peter dooeth testifie.

IV.

The Resurrection of Christe.

Christe didde trueлие rise againe from deathe, and tooke a gainhis bodie with flesh, bones, and all thinges appertaining to the perfection of mannes nature, wherewith he ascended into Heauen, and there sitteth, untill he retourne to iudge [] men at the last daie.

V.

The doctrine of holie Scripture is sufficient to Saluation.

Holie Scripture containeth all thinges necessarie to Saluation: So that whatsoever is †neither† read therein, nor maie be proued therby, although it be sometime receiued of the faithful, as Godlie, and profitable for an ordre, and comelinesse: Yeat† no manne ought to bee constrained to beleue it,† as an article of faith, or repute it requisite to the necessitie† of Saluation.[

¹ The following sentence is added in A. At suo ad inferos descensu nullos a carceribus aut tormentis liberant Christus Dominus.

² continet] sufficienter continet J.

³ ad ordinem et decorum] wanting in J.

⁴ credatur] tradatur A.

1562.

etiam credendus ad Inferos descendisse.⁵

IV.

Resurrectio Christi.⁷

Christus vere a mortuis resurrexit, suumque corpus cum carne, ossibus, omnibusque ad integritatem humanæ naturæ pertinentibus, recepit, cum quibus in cælum ascendit, ibique residet, quoad extremo die ad iudicandos [] homines reuersurus sit.

V.

De Spiritu sancto.

Spiritus sanctus, à patre et filio procedens, eiusdem est cum patre et filio essentiæ, maiestatis, et gloriæ, uerus, ac æternus Deus.

VI.

Divinæ Scripturæ doctrina sufficit ad salutem.¹¹

Scriptura sacra continet omnia quæ sunt ad salutem¹² necessaria, ita ut quicquid in ea nec legitur, neque inde probari potest, non sit à quocumque exigendum, ut tanquam Arti-

1571.

buried:⁶ so also it is to be beleued that he went downe into hell.

IV.

Of the Resurrection of Christe.

Christe dyd truly aryse⁸ agayne from death, and toke agayne his body, with flesh, bones, and all thinges apperteyning to the perfection of mans nature, wherewith he ascended into heauen, and there sitteth, vntyll he retourne to iudge all⁹ men at the last day.

V.

Of the holy ghost.

The holy ghost, procedyng from the Father and the Sonne, is of one substance,¹⁰ maiestie, and glorie, with the Father, and the Sonne, very and eternall God.

VI.

Of the sufficiencie of the holie Scriptures for saluation.¹³

Holye Scripture conteyneth all thinges necessarie to saluation: so that whatsoever is not read therein, nor may be proued therby, is not to be required of anye man, that it

⁵ The second clause of Art. III. col. 1, retained in C, but marked throughout with a red pencil.

⁶ dyed for vs and was buried] dyed and was buried for us LB: cf. col. 2.

⁷ De Resurrectione Christi E.

⁸ aryse] ryse LB: cf. col. 2.

⁹ all] wanting in Latin copies of 1552, but found in E: cf. cols. 1 and 2.

¹⁰ substance] essence LB.

¹¹ De Diuinis Scripturis, quod sufficient ad salutem E.

¹² sunt ad salutem] ad salutem sunt E.

¹³ The doctrine of holie Scripture is sufficient to saluation LB, D.

1552.

1552.

culus fidei credatur, aut ad necessitatem salutis¹ requiri putetur.

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

*Catalogus librorum sacræ Canonice scripturæ Veteris Testamenti.*²

Genesis.
Exodus.
Leuiticus.
Numeri.
Deuteronom.
Iosu.
Iudicum.
Ruth.
2. Regum.³
Paralipom. 2.
2 Samuelis.
Esdræ. 2.
Hester.
Iob.
Psalmi.
Prouerbia.
Ecclesiastes.
Cantica.
Prophetæ maiores.
Prophetæ minores.

Alios autem Libros (ut ait Hieronymus) legit quidem Ecclesia ad exempla uitæ et formandos mores, illos tamen ad dogmata confirmanda non

1571.

shoulde be beleued as an article of the fayth, or be thought requisite necessarie⁴ to saluation.

In the name⁵ of holy Scripture, we do vnderstande those Canonickall bookes of the olde and newe Testament, of whose auctoritie was neuer any doubt in the Churche.

Of⁶ the names and number of the Canonickall Bookes.

Genesis.
Exodus.
Leuiticus.
Nuerie.
Deuteronomium.
Iosue.
Iudges.
Ruth.
The .1. boke of Samuel.
The .2. boke of Samuel.
The .1. booke of Kinges.
The .2. booke of Kinges.
The .1. booke of Chroni.
The .2. booke of Chroni.
The .1. booke of Esdras.
The .2. booke of Esdras.
The booke of Hester.
The booke of Iob.
The Prouerbes.
The Ecclesia. or preacher.
Cantica, or songes of Sa.
4. Prophetes the greater.
12. Prophetes the lesse.

And the other bookes, (as Hierome sayth) the Churche doth reade for example of lyfe and instruction of manners:⁷ but yet doth it

¹ necessitatem salutis] transposed in E.

² De nominibus, et numero librorum sacræ canonice Scripturæ Veteris Testamenti E.

³ 2 Regum] The order of the following books is slightly different in C. E.

⁴ requisite necessarie] requisite as necessary LB, D. cf. col. 2.

⁵ In the name] By the naming LB.

⁶ Of] wanting in LB, D.

⁷ example of lyfe and instruction of manners] example and for good instruction of lyuing LB.

1552.

1552.

VI.

Vetus Testamentum †non est rejiciendum.†

Testamentum Vetus, quasi Novo contrarium sit, non est repudiandum, sed retinendum, quandoquidem tam in veteri quam in novo per *Christum* qui unicus est Mediator Dei et hominum, Deus et homo, æterna vita humano generi est proposita. Quare non sunt audiendi, qui veteres tantum in promissiones temporarias sperasse confingunt.†

VI.

The olde Testamente †is not to be refused.†

†The olde Testament is not to be put awaie as though it were contrarie to the newe, but to be kept still: for bothe in the olde, and newe Testaments, euerlasting life is offered to mankinde by Christ, who is the onlie mediatur betwene Godde and manne, being bothe Godde, and manne. Wherefore thei are not to be hearde, which feigne that the olde fathers didde looke onely for transitorie promiscs.†

1562.

adhibet: ut sunt
Tertius et quartus Esdræ.
Sapientia.
Iesus filius Syrach.
Tobias. Iudith.
Libri Machabæorum. 2
[

1571.

not applie them to establishe any doctrene. Such are these following.
The third boke of Esdras.
The fourth boke of Esdras.
The booke of Tobias.
The booke of Iudith.
The rest of the booke of Hester.*
The booke of Wisdome.
Iesus the sonne of Sirach.
Baruch, the prophet.
Song of the .3. Children.
The storie of Susanna.
Of Bel and the Dragon.
The prayer of Manasses.*
The .1. boke of Machab.
The .2. Booke of Macha.

Noui Testamenti Libros omnes¹ (ut uulgo recepti sunt) recipimus et habemus pro Canonicis.

All the bookes of the newe Testament, as they are commonly receaued, we do receaue and accompt them for Canonicall.

VII.

De Veteri Testamento.

Testamentum vetus Nouo contrarium non est, quandoquidem tam in veteri quam nouo,⁴ per Christum, qui vnicus est mediator Dei et hominum, Deus et Homo, æterna vita humano generi est proposita. Quare malè sentiunt, qui veteres tantum in promissiones temporarias sperasse confingunt. Quanquam Lex à Deo data per Mosen, quoad Ceremonias et ritus, Christianos non astringat, neque ciuilia eius præcepta in aliqua Republica necessariò recipi debeant: nihilominus tamen ab obedientia man-

VII.

*Of the Olde Testament.*⁵

The olde Testament is not contrary to the newe, for both in the olde and newe Testament⁶ euerlasting lyfe is offered to mankynde by Christe, who is the onlye mediatur betweene God and man. Wherefore they are not to be hearde whiche feigne that the olde fathers dyd looke only for transitorie promises. Although the lawe geuen from God⁷ by Moses, as touchyng ceremonies and rites, do not bynde Christian men, nor the ciuile preceptes thereof, ought of necessitie to be receaued

¹ Libros omnes] omnes libros C, E.

² The rest of the booke of Hester] wanting in LB.

³ Baruch...Manasses] wanting in LB.

⁴ nouo] in nouo E.

⁶ Testament] Testamentus LB, D.

⁵ Touching the Olde Testament LB.

⁷ from God wanting in LB.

1852.

VII.

Symbola tria.

Symbola tria, Niceni,¹ Athanasii, et quod vulgo Apostolicum appellatur, omnino recipienda sunt []. Nam firmissimis divinarum Scripturarum testimoniis probari possunt.²

VIII.

Peccatum Originale.

Peccatum originis non est (ut fabulantur Pelagiani, et hodie Anabaptistæ repetunt) in imitatione Adami situm, sed est vitium et depravatio naturæ cuiuslibet hominis ex Adamo naturaliter propagati: qua fit ut ab originali iustitia quam longissime distet, ad malum sua natura propendat et caro semper adversus spiritum concupiscat: unde in unoquoque nascentium, iram Dei atque damnationem meretur. Manet etiam in renatis hæc naturæ depravatio, qua fit ut affectus carnis, græcè φρόνημα σαρκός, quod⁴ alii sapientiam, alii sensum, alia affectum, alii studium [] vocant, legi Dei non subjiciatur.

¹ A adds inquam.

² Tria symbola Niceni, Athanasii et Apostolorum recipienda sunt et præstantur scripturis, sacris J.

³ Cf. Hooper's 3rd Article, for that as these Creeds are in such wise taken out of the Word of God, that do containe in them the sum of all Christian doctrine.

⁴ sed est vitium et depravatio...σαρκός, quod] verum in unoquoque nascentium iram Dei atque damnationem meretur, et naturam hominum ita vitiat et depravat ut a prima institutione quam longissime distet. Manet etiam in renatis concupiscentia et depravatio naturæ, qua fit ut caro semper concupiscat adversus spiritum, et affectus carnis quæ φρόνημα quod A.

1852.

VII.

The three Creeds.

The three Creeds, Nicene Crede, Athanasius Crede, and that whiche is commonlie called the Apostles' Crede, ought throughly to be received []: for thei mai be proued by most certeine warrauntes of holie Scripture.

VIII.

Of originall or birthe sinne.

Originall sinne standeth not in the folowing of Adam, as the Pelligianes doe vainelie talke whiche also the Anabaptistes doe now a daies renewe, but it is the fault, and corruption of the nature of euery manne, that naturallie is engendered of the ofspring of Adam, whereby manne is very farre gone from † his former righteousnesse, whiche he had at his creation † and is of his owne nature † geuen † to euil, so that the fleshe desireth alwaies contrarie to the spirit, and therefore in euery persone borne into this worlde, it deserueth Goddes wrath and damnation: And this infection of nature doeth remaine, yea in

1562.

datorum, quæ Moralia vocantur, nullus quantumvis Christianus, est solutus.⁵

VIII.

*Symbola tria.*⁶

Symbola tria, Nicænum, Athanasij, et quod vulgo Apostolicum⁷ appellatur, omnino recipienda sunt et credenda. Nam firmissimis Scripturarum testimonijs probari possunt.

IX.

*Peccatum Ooriginale.*¹⁰

Peccatum originis non est (vt fabulantur Pelagiani) in imitatione Adami situm, sed est vitium et depravatio naturæ cuiuslibet hominis ex Adamo naturaliter propagati, qua fit, vt ab originali iustitia quàm longissime distet, ad malum sua natura propendat, et caro semper aduersus spiritum concupiscat. Vnde in vnoquoque nascentium, iram Dei atque damnationem meretur. Manet etiam in renatis hæc naturæ depravatio; qua fit, ut affectus carnis, græcè φρόνημα σαρκός, (quod alij sapientiam, alij sensum, alij affectum, alij studium¹¹ [] interpretantur) legi Dei non subjiciatur. Et quanquam renatis et credentibus nulla propter Christum est condemnatio, peccati

⁵ The last clause of Art. VII. was transposed from Art. XIX. of the elder series.

⁶ De Tribus Symbolis E.

⁷ Of] wanting in LB, D.

¹⁰ De Peccato Originale E.

¹¹ Studium] C adds carnis in the margin. It is also found in E.

¹² originall ryghteousnes] his originall righteousness D; his former ryghteousnes which he had at his creation LB: cf. col. 2.

¹³ enclined] geuen LB.

1571.

in any common wealth: yet notwithstanding, no Christian man whatsoever, is free from the obedience of the commaundementes, which are called morall.⁵

VIII.

Of⁶ the three Creeds.

The three Creeds, Nicene Crede, Athanasius Crede, and that whiche is commonlye called the Apostles' Crede, ought throughly to be received and beleued: for they may be proued by moste certayne warrauntes⁹ of holie scripture.

IX.

Of originall or birth sinne.

Originall sinne standeth not in the following of Adam (as the Pelagians do vaynely talke) but it is the fault and corruption of the nature of euery man, that naturally is engendered of the ofspring of Adam, whereby man is very farre gone from originall ryghteousnes,¹² and is of his owne nature enclined¹³ to euill, so that the fleshe lusteth¹⁴ alwayes contrary to the spirite, and therefore in euery person borne into this worlde, it deserueth Gods wrath and damation. And this infection of nature doth remayne, yea in them that are regenerated, whereby the luste of the fleshe, called in Greke φρόνημα σαρκός, which some do expounde the wisdom, some sensualitie, some the

⁹ Apostolicum] Apostolorum E.

⁹ warrauntes] Warraunties LB, D.

¹⁴ lusteth] desireth LB.

1552.

Et quanquam renatis et credendibus nulla propter *Christum* est condemnatio, peccati tamen in sese rationem¹ habere concupiscentiam fatetur Apostolus.

IX.

De libero arbitrio.

† Absque gratia Dei, quæ per Christum est, nos preveniente ut velimus, et cooperante dum volumus, ad pietatis opera facienda, quæ Deo grata sint et accepta, nihil valemus.†

X.

De gratia.

Gratia Christi, seu spiritus sanctus qui per eundem datur, cor lapidem aufert, et dat cor carneum. Atque licet ex nolentibus quæ recta sunt volentes faciat, et ex volentibus prava, nolentes reddat, voluntati nihilominus violentiam nullam infert. Et nemo hac de causa, cum peccaverit,² seipsum excusare potest, quasi nolens aut coactus peccaverit, ut eam ob causam accusari non mereatur aut damnari.

¹ in sese rationem] rationem in sese A.

1552.

theim that are baptized, whereby the lust of the fleshe called in Greke φρόνημα σαρκός, (whiche some doe expoune, the wisdom, some sensualitie, some the affection, some the desire of the fleshe) is not subject to the lawe of GOD. And although there is no condemnation for them that beleue, and are baptized, yet the Apostle doeth confesse, that concupiscence, and lust hath of it self the nature of sinne.

IX.

Of free will.

† We haue no power to dooe good woorkes pleasaunte, and acceptable to God, with out the Grace of God by Christ, preuenting us, that we maie haue a good wille, and working in us, when we haue that wille.†

X.

Of Grace.

The Grace of Christ, or the holie Ghost by him geuen dothe take awaie the stonie harte, and geueth an harte of fleshe. And although, those that haue no will to good thinges, he maketh them to wil, and those that would euil thinges, he maketh them not to wille the same: Yet neuerthelesse he enforceth not the wil. And therefore no man when he sinneth can excuse himself, as not worthie to be blamed or condemned, by alleging that he sinned unwillinglie, or by compulsion.

² peccaverit] A adds ideoque accusari.

1562.

tamen in sese rationem habere Concupiscentiam fatetur Apostolus.

X.

De Libero Arbitrio.

Ea est hominis post lapsum Adæ conditio, ut sese naturalibus suis viribus et bonis operibus ad fidem et invocationem Dei conuertere ac præparare non possit: Quare absque gratia Dei, quæ per Christum est, nos præueniente, ut uelimus, et cooperante dum volumus, ad pietatis opera facienda, quæ Deo grata sint et accepta, nihil valemus.

1571.

affection, some the desyre of the fleshe, is not subiect to the lawe of God. And although there is no condemnation for them that beleue and are baptized: yet the Apostle doth confesse that concupiscence and lust hath of it selfe the nature of synne.

X.

Of free wyll.

The condition of man after the fall of Adam is suche, that he can not turne and prepare hym selfe by his owne naturall strength and good woorkes, to fayth and calling vpon God: Wherefore we haue no power to do good woorkes pleasaunt and acceptable to God, without the grace of God by Christe preuenting us, that we may haue a good wyll, and working with vs,³ when we haue that good wyll.

³ With vs] in vs LB, D: cf. col. 2.

1552.
XI.*De Hominis justificatione.*

† Justificatio ex sola fide Jesu Christi, eo sensu quo in Homelia de justificatione explicatur, est certissima et saluberrima Christianorum doctrina.†

1552.
XI.*Of the Justification of manne.¹*

† Justification by onely faith in Jesus Christe in that sence, as it is declared in the homelie of Justificatione, is a moste certeine, and wholesome doctrine for Christien menne.†

XII.

Opera ante justificationem.

Opera quæ fiunt ante gratiam Christi, et Spiritus ejus afflatum, cum ex fide Jesu Christi non prodeant, minime Deo grata sunt. Neque gratiam (ut multi vocant²) de congruo, merentur: Imo cum non sint³ facta ut Deus illa fieri voluit et præcepit, peccati rationem habere non dubitamus.

XII.

Workes before Justification.

Workes done before the Grace of Christe and the inspiratione of his spirite are not pleasaut to God, forasmoche as thei spring not of Faith in Jesu Christe, neither do thei make menne mete to receive Grace, or (as the Schole aucthoures saie) deserue Grace of congruitie: but because thei are not done as god hath willed and

¹ Teach the justification of man to come only by the faith of Jesus Christ and not by the merit of any mans good workes, Hooper's 7th Article.

² fiunt ante gratiam...vocant] fiunt ante justificationem cum ex fide Jesu Christi non prodeant minime Deo grata sunt, neque gratiam ut multi vocant A.

³ sint] sunt J.

1562.
XI.*De Hominis Iustificatione.*

Tantum propter meritum Domini ac Servatoris nostri Iesu Christi, per fidem, non propter opera et merita nostra, iusti coram Deo reputamur:⁴ Quare sola fide nos iustificari, doctrina est saluberrima, ac consolationis plenissima: ut in Homilia de Iustificatione hominis fusiùs explicatur.

XII.

De bonis Operibus.

Bona opera quæ sunt fructus fidei et iustificatos sequuntur, quanquam peccata nostra expiari⁷ et diuini iudicij severitatem ferre non possunt, Deo tamen grata sunt et accepta in Christo, atque ex vera et uiua fide necessario profluunt, ut plane ex illis, æque fides uiua cognosci possit, atque arbor ex fructu iudicari.

XIII.

Opera ante Iustificationem.⁸

Opera quæ fiunt ante gratiam Christi, et spiritus eius afflatum, cum ex fide Iesu Christi non prodeant, minime Deo grata sunt: neque gratiam (ut multi⁹ uocant) de congruo merentur: Imo cum non sint facta ut Deus illa fieri uoluit et præcepit, peccati rationem habere non dubitamus.

1571.
XI.*Of the iustification of man.*

We are accompted righteous before God, only for the merite of our Lord and sauour Jesus Christe, by faith, and not for our owne workes or deseruynges. Wherefore, that we are iustified by fayth onely, is⁵ a most wholesome doctrine, and very full⁶ of comfort, as more largely is expressed in the Homilie of iustification.

XII.

Of good workes.

Albeit that good workes which are the fruites of fayth, and folowe after iustification, can not put away our sinnes, and endure the seueritie of Gods iudgement: yet are they pleasing and acceptable to God in Christe, and do spring out necessarily of a true and liuely fayth, in so muche that by them, a lyuely fayth may be as evidently knownen, as a tree discerned by the fruit.

XIII.

Of¹⁰ workes before iustification.

Workes done before the grace of Christe, and the inspiration of his spirite, are not pleasaut to God forasmoche as they spring not of fayth in Jesu Christ, neither do they make men mete to receaue grace, or (as the schole aucthoures saie) deserue grace of congruitie: yea rather for that¹¹ they are not done as GOD

⁴ reputamur] reputemur L, E.

⁵ is] it is, LB, D, (but corrected in the latter.)

⁶ very full] full LB.

⁷ expiari] expiare C, E.

⁸ De operibus ante iustificationem E.

⁹ multi—Schole-aucthors. The same is observable in the elder Articles.

¹⁰ Of] wanting in LB, D.

¹¹ Yea rather for that] but because LB: cf. col. 2.

1552.

XIII.

Opera Supererogationis.

Opera quæ Supererogationis appellant, non possunt sine arrogantia et impietate prædicari, nam illis² declarant homines non tantam se Deo reddere quæ tenentur,³ sed plus in ejus gratiam facere quam deberent: cum aperte Christus dicat, *Cum feceritis omnia quæcumque præcepta sunt vobis, dicite: Servi inutiles sumus.*

XIV.

Nemo præter Christum est sine peccato.

Christus in nostræ naturæ veritate, per omnia similibus factus est nobis, excepto peccato, a quo prorsus erat immunis, tum in carne tum in spiritu. Venit⁴ ut agnus absque⁵ macula esset, qui mundi peccata per immolationem sui semel factam⁶ tolleret: et peccatum (ut inquit Joannes) in eo non erat. Sed nos reliqui etiam baptizati, et in Christo regenerati, in multis tamen offendimus omnes, et⁷ si dixerimus quia peccatum non ha-

¹ albeit that good workes do necessarily follow justification; the which before justification are of no value or estimation before God. *Hooper's 7th Article.*

² illis] illa J.

³ Venit] Venit enim J.

⁴ semel factam] wanting in J.

⁵ etiam baptizati....omnes, et] quicumque sumus J.

1552. commaunded them to bee done, we doubt not, but thei haue the nature of sinne.¹

XIII.

Woorkes of Supererogation.

Voluntarie woorkes besides, ouer, and aboue Goddes commaundementes, whiche thei cal woorkes of Supererogation, cannot be taught without arrogancie, and finiquitie.† For by them menne dooe declare, that thei dooe not onely rendre to GOD, asmoche as thei are bounde to dooe, but that thei dooe more for his sake, then of bounden duetie is required: Whereas Christe saieth plainlie: when you haue dooen al that are commaunded you, saie, we be unprofitable seruantes.

XIV.

No man is without sinne, but Christe alone.

Christe in the trueth of our nature was made like unto us in al thinges, sinne onely except, from whiche he was clearely uoide bothe in his Fleshe, and in his Spirite. He came to be the lambe without spotte, who by Sacrifice of himself made ones for euer, should take away the sinnes of the worlde: and sinne (as Saint Jhon saieth) was not in him. But the rest, yea, although we be baptized, and borne againe in Christe,

1562.

XIV.

Opera Supererogationis.³

Opera quæ supererogationis appellant, non possunt sine arrogantia et impietate prædicari. Nam illis declarant homines non tantum se Deo reddere quæ tenentur sed plus in eius gratiam facere quam deberent cum aperte Christus dicat: Cum feceritis omnia quæcumque præcepta sunt vobis dicite: Serui inutiles sumus.

XV.

Nemo præter Christum sine peccato.¹¹

Christus in nostræ naturæ ueritate per omnia similibus factus est nobis, excepto peccato, a quo prorsus erat immunis, tum in carne tum in spiritu. Venit, ut Agnus absque macula esset,¹² qui mundi peccata per immolationem sui semel factam, tollerent: et peccatum (ut inquit Ioannes) in eo non erat. Sed nos reliqui, etiam baptizati, et in Christo regenerati, in multis tamen offendimus omnes: Et si dixerimus quia¹³

³ De operibus Supererogationis E.

¹¹ to you] wanting in LB.

¹² Nemo præter Christum est sine peccato E.

¹³ esset] wanting in E. It exists, however, in other copies of 1571.

¹⁴ quia Some modern editions have quod, but without authority.

¹⁵ No man is without sinne but Chryst alone LB, D.

¹⁶ once made] made once for euer LB.

1571.

XIV.

Of³ woorkes of supererogation.

Voluntarie woorkes besydes, ouer and aboue Gods commaundementes, which they call woorkes of supererogation; can not be taught without arrogancie and impietie. For by them men do declare that they do not onely render vnto God as muche as they are bounde to do, but that they do more for his sake then of bounden duetie is required: Whereas Christe sayeth playnly, When ye haue done al that are commaunded to you,¹⁰ say, We be vnprofitable seruantes.

XV.

Of Christe alone without sinne.¹⁴

Christe in the trueth of oure nature, was made lyke vnto vs in al thinges (sinne only except) from which he was clearley voyde, both in his fleshe, and in his spirite. He came to be the lambe without spot, who by the sacrifice of hym self once made,¹⁵ shoulde take away the sinnes of the worlde: and sinne, (as S. John sayeth) was not in hym. But al we the rest, (although baptized, and borne agayne in Christe) yeat of-

³ Of] wanting in LB, D.

1552.
bemus, nos ipsos seducimus, et veritas in nobis non est.

XV.

De peccato in spiritum sanctum.†

Non omne peccatum mortale post baptismum voluntarie perpetratum, est peccatum in spiritum sanctum et irremissibile: proinde lapsis à baptismo in peccata, locus penitentiae non est negandus. Post acceptum spiritum sanctum possumus à gratia data recedere atque peccare, denuoque per gratiam Dei resurgere ac respiscere. Ideoque illi damnandi sunt, qui se quamdiu hic vivant, amplius non posse peccare affirmant, aut vere respicientibus penitentiae locum denegant.

XVI.

Blasphemia in Spiritum Sanctum.

Blasphemia in Spiritum Sanctum, est cum quis Verborum Dei manifestè perceptam veritatem, ex malitia et obfirmatione animi, convitiis insectatur, et hostiliter insequitur. Atque huiusmodi, quia maledicto sunt obnoxii¹ gravissimo sese astringunt sceleri. Unde peccati hoc genus Irremissibile à Domino appellatur, et² affirmatur.

¹ A adds et reprobi per penitentiam non amplius restitui possunt.

² appellatur et] wanting in A.

1552.

yeat we all offende in many thinges: and if we saie, we haue no Sinne, wee deceiue our selues, and the trueth is not in us.

XV.

Of sinne against the holie Ghoste.†

Euery deadlie sinne willinglie committed after Baptisme, is not Sinne against the holie Ghost, and unpardonable: wherfore the place for penitentes, is not to bee denied to soche as fall into sinne after Baptism. After we haue receiued the holie Ghoste, we maie departe from grace geuen, and fall into sinne, and by the grace of GOD we maie rise again, and amende our liues. And therefore thei are to be condemned, whiche saie, thei can no more Sinne as long as thei live here, or denie the place for penitentes to soche as truelie repent, and amende their liues.

XVI.

Blasphemie against the holie Ghoste.

Blasphemie against the holie Ghost is, when a man of malice and stubbornesse of minde, doeth raille upon the trueth of goddes word manifestlie perceiued, and being enemie therunto, persecuteth the same. And because soche be guilty of Goddes curse, thei entangle themselues with a moste grievous, and hainous crime, wherupon this kinde of sinne is called and affirmed of the Lorde, vnpardonable.

1562.

peccatum non habemus, nos ipsos seducimus, et veritas in nobis non est.

XVI.

*De Lapsis post Baptismo.*⁴

Non omne peccatum Mortale post baptismum uoluntariè perpetratum, est peccatum in Spiritum sanctum et irremissibile. Proinde lapsis à baptismo in peccata, locus penitentia non est negandus, post acceptum spiritum sanctum, possumus à gratia data recedere atque peccare, denuoque per gratiam Dei resurgere ac respiscere. Ideoque illi damnandi sunt, qui se quamdiu hic vivant, amplius non posse peccare affirmant, aut verè respicientibus penitentiae⁵ locum denegant.

1571.

fende³ in many thinges, and if we say we haue no sinne, we deceaue our selues, and the trueth is not in vs.

XVI.

Of sinne after Baptisme.

Not euery deadly sinne willingly committed after baptisme, is⁶ sinne agaynet the holy ghost, and vnpardonable. Wherfore the graunt of repentaunce⁷ is not to be denied to such as fal into sinne after baptisme. After we haue receaued the holy ghost, we may depart from grace geuen, and fall into sinne, and by the grace of God (we may) aryse⁸ agayne, and amend our lyues. And therefore, they are to be condemned, whiche say they can no more sinne as long as they lyue here, or denie the place of forgeuenesse to such as truely repent.⁹

³ al we the rest...offend] we the reste although baptised and borne againe in Christe, yet we all offende, A: the rest, although we be baptised, and borne again in Chryste, yet we offende LB: cf. col. 2.

⁴ De Peccato post Baptismum E: De peccato in Spiritum Sanctum C.

⁵ Penitentiae] veniae E.

⁶ Not euery...is] Euery...is not LB: cf. col. 2.

⁷ graunt of repentaunce] place for penitence LB, D: cf. place for penitentes col. 2.

⁸ aryse] ryse LB: cf. col. 2.

⁹ LB adds and amende theyr liues: cf. col. 2.

1552.

XVII.

De Prædestinatione et Electione.

Prædestinatio ad vitam est æternum Dei propositum, quo ante iacta mundi fundamenta suo consilio, nobis quidem occulto, constanter decrevit eos quos [] elegit ex hominum genere, a maledicto et exitio liberare, atque ut vasa in honorem efficta, per Christum ad æternam salutem adducere:¹ unde qui tam præclaro Dei beneficio sunt donati,² illi,³ spiritu ejus opportuno tempore operante, secundum propositum ejus vocantur, vocationi per gratiam parent,⁴ Justificantur gratis, adoptantur in filios, unigeniti Jesu Christi imagini efficiuntur conformes, in bonis operibus sancte ambulant, et demum ex Dei misericordia pertingunt ad sempiternam felicitatem.

Quemadmodum prædestinationis et electionis nostræ in Christo pia consideratio, dulcis, suavis, et ineffabilis consolationis plena est vere piis, et his qui sentiunt in se vim spiritus Christi, facta carnis, et membra quæ adhuc sunt super terram mortificantem, animumque ad cœlestia et superna rapientem, tum quia fidem nostram de æterna salute consequenda per Christum,⁵ plurimum stabilit atque confirmat; tum quia amorem nostrum in Deum vehementer accendit: Ita hominibus curiosis, carnalibus, et spiritu Christi destitutis, ob oculos perpetuo versari prædestinationis Dei sententiam, perniciosissimum est præcipitium, unde illos diabolus pertrudit vel in despera-

1552.

XVII.

Of predestination, and Election.

Predestination to life, is the everlasting purpose of God, whereby (before the foundations of the worlde were laied) he hath constantlie decreed by his owne Judgements secrete to vs, to deliuer from curse, and damnation those whom he hath chosen [] out of mankinde, and to bring them to euerlasting saluation by Christ, as vessels made to honour: whereupon soche as haue so excellent a benefite of GOD giuen unto them be called, according to Goddes purpose, by his spirite, working in due seaseone, thei through grace obeie the calling, thei be justified frely, thei be made sonnes by adoptione, thei be made like the image of Goddes onely begotten sonne Jesu Christe, thei walke religiouslie in goode woorkes, and at length by Goddes mercie thei atteine to euerlasting felicitie.

As the Godlie consideration of Predestination, and our election in Christe is ful of swete, pleasaunte, and vnspeakable comfort to Godlie persones, and soche as feele in themselues the woorking of the spirite of Christi, mortifying the workes of the flesh, and their earthlie membres, and drawing vp their minde to high, and heauenly thinges, aswel because it doeth greatlie stablish and confirme their faith of eternal Saluation to bee enioined through Christe, as because it dooeth feruentlie kindle their loue towardes Godde: So for

¹ adducere] perducere A.² donati] affecti A.³ illi] wanting in A.⁴ parent] credunt A.⁵ consequenda per Christum] per Christum consequenda A.

1562.

XVII.

De Prædestinatione et Electione.

Prædestinatio ad uitam, est æternum Dei propositum, quo ante iacta mundi fundamenta, suo consilio, nobis quidem occulto, constanter decreuit, eos quos in Christo elegit ex hominum genere, a maledicto et exitio liberare, atque ut uasa in honorem efficta, per Christum ad æternam salutem adducere: Vnde qui tam præclaro Dei beneficio sunt donati, illi spiritu eius opportuno tempore operante, secundum propositum eius uocantur: uocationi per gratiam parent: iustificantur gratis: adoptantur in filios; vnigeniti Iesu Christi imagini efficiuntur conformes: in bonis operibus sanctè ambulant: et demùm ex Dei misericordia pertingunt ad sempiternam felicitatem.

Quemadmodum Prædestinationis et Electionis nostræ in Christo pia consideratio, dulcis, suavis et ineffabilis consolationis plena est verè pijs et his qui sentiunt in se uim spiritus CHRISTI, facta carnis et membra quæ adhuc sunt super terram mortificantem, animumque ad cœlestia et superna rapientem, tum quia fidem nostram de æterna salute consequenda per Christum plurimum stabilit atque confirmat, tum quia amorem nostrum in Deum uehementer accendit; ita hominibus curiosis, carnalibus, et spiritu Christi destitutis, ob oculos perpetuò versari Prædestinationis Dei sententiam, perniciosissimum, est præcipitium, unde illos

1571.

XVII.

Of predestination and election.

Predestination to lyfe, is the euerlasting purpose of God, whereby (before the foundations of the world were layd) he hath constantly decreed by his counsell secrete to vs,⁶ to deliuer from curse and damnation, those whom he hath chosen in Christe out of mankynde, and to bryng them by Christe to euerlasting saluation, as vessels made to honour. Wherefore⁷ they which be indued with so excellent a benefite of God,⁸ be called accordyng to Gods pvrpose by his spirite workyng in due season: they through grace obey the calling: they be iustified freely: they be made sonnes of God by adoption: they be made lyke the image of his onely begotten sonne Jesus Christe: they walke religiously in good workes, and at length by gods meroy, they atteine to euerlastyng felicitie.

As the godly consyderation, of predestination, and our election in Christe, is full of sweete, pleasaunt, and vnspeakable comfort to godly persons, and such as feele in them selues the working of the spirite of Christe, mortifying the workes of the fleshe, and their earthlye members, and drawing vp their mynde to hygh and heauenly thinges, aswell because it doth greatly establyshe and confirme their fayth of eternal saluation to be enjoyed through Christe, as because it doth feruently kindle their loue towardes God. So,

⁶ by his counsell secrete to us] wanting in LB: cf. col. 2.⁷ Wherefore] Wherevpon LB: cf. col. 2.⁸ they which be indued with so excellent a benefite of God] such as haue so excellent a benefite of God, giuen vnto them LB: they which be endued with so excellent a Benefite of God, giuen unto them D.

1552.

tionem, vel in æque perniciosam impurissimæ vitæ securitatem. Deinde licet prædestinationis decreta¹ sunt nobis ignota, promissiones tamen diuinas² sic amplecti oportet, ut nobis in sacris literis generaliter propositæ sunt: et Dei voluntas in nostris actionibus ea sequenda est, quam in Verbo Dei habemus discrete reuelatam.

XVIII.

Tantum in nomine Christi speranda est æterna salus.

Sunt et illi anathematizandi qui dicere audent, unumquemque in lege aut secta quam profitetur esse seruandum,³ modò iuxta illam et lumen naturæ accurate⁴ vixerit: cum sacræ literæ tantum Iesu Christi nomen prædicent in quo saluos fieri homines oporteat.

XIX.

Omnes obligantur ad Moralia legis præcepta seruanda.

Lex à Deo data per Mosen, licet quoad ad Cæremonias et ritus Christianos non astringat, neque civilia

1552.

curious, and carnall persones lacking the Spirite of Christ, to haue continuallie before their yies the sentence of Goddes predestination, is a moste daungerous dounefall, whereby the Deuill maie thrust them either into desperation, or into a rechielesnesse of most vncleane liuing, no lesse perilous then desperation.

Furthermore, although the Decrees of predestination are vnknown unto vs, yeat we must receiue Goddes promises, in soche wise, as thei bee generallie setfoorth to vs in holie Scripture, and in our doinges that wille of Godde is to be folowed, whiche we haue expresselie declared vnto vs in the woorde of Godde.

XVIII.

Wee must truste to obtaine eternal Saluation onely by the name of Christe.

Thei also are to be had accursed, and abhorred that presume to saie, that euery man shalbe saued by the Lawe, or secte whiche he professeth, so that he be diligente to frame his life according to that Lawe, and the lighte of Nature; For holie Scripture doeth sette out vnto vs onely the name of Iesu Christ, whereby menne must be saued.

XIX.

All men are bounde to keepe the moral commaundementes of the Lawe.

The Lawe, whiche was geuen of GOD by Moses, although it

¹ A adds quatenus homines de hominibus iudicare possunt.

² A adds quibus fides innitens certos nos reddit de nostra salute.

³ esse seruandum] transposed in A.

⁴ accurate] innocenter A.

1562.

Diabolus protrudit, uel in desperationem, uel in æque perniciosam impurissimæ vitæ securitatem.

Deinde promissiones diuinas sic amplecti oportet, ut nobis in Sacris literis generaliter propositæ sunt: Et Dei voluntas in nostris actionibus ea sequenda est, quam in uerbo Dei habemus discretè reuelatam.

XVIII.

Tantum in nomine Christi speranda est æterna salus.⁵

Svnt illi⁶ anathematizandi qui dicere audent, unumquemque in Lege aut secta quam profitetur, esse seruandum: modo iuxta illam et lumen naturæ accurate vixerit: cum sacræ literæ tantum Iesu Christi nomen prædicent, in quo saluos fieri homines oporteat.

⁵ De speranda æterna Salute tantum in Nomine Christi E.

⁶ illi] et illi C, E.

⁷ We must trust to obteyne eternall saluation, only by the name of Chryst LB, D.

⁸ that lawe] the lawe D.

1571.

for curious and carnal persons, lacking the spirite of Christe, to haue continually before their eyes the sentence of Gods predestination, is a most daungerous downefall, whereby the deuyl doth thrust them either into desperation, or into rechelesnesse of most vncleane liuing, no lesse perilous then desperation.

Furthermore, we must receaue Gods promises in such wyse, as they be generally set foorth to vs in holy scripture: and in our doynge, that wyl of God is to be folowed, which we haue expreslye declared vnto vs in the worde of God.

XVIII.

Of obtaynyng eternall saluation, only by the name of Christe.⁷

They also are to be had accursed, that presume to say, that euery man shal be saued by the lawe or sect which he professeth, so that he be diligent to frame his life accordyng to that lawe,⁸ and the light of nature. For holy scripture doth set out vnto vs onely the name of Iesus Christe, whereby men must be saved.

1552.

ejus præcepta in aliqua Repub. necessario recipi debeant; nihilominus ab obedientia mandatorum quæ Moralia vocantur, nullus quantumvis Christianus est solutus: quare illi non sunt audiendi, qui sacras literas tantum infirmis datas esse perhibent, et spiritum perpetuò jactant, à quo sibi quæ prædicant suggeri asserunt, quanquam cum Sacris literis apertissime pugnent.

XX.

De Ecclesia.

Ecclesia Christi visibilis¹ est cœtus fidelium, in quo verbum Dei purum prædicatur, et Sacramenta quoad ea quæ necessario² exiguntur, juxta Christi institutum recte administrantur.

Sicut erravit Ecclesia Hierosolymitana, Alexandrina et Antiochena, ita et erravit Ecclesia Romana, non so-

¹ visibilis] wanting in J.

² necessario] wanting in J.

³ The Church of God is the congregation of the faithful wherein the Word of God is truly preached, and the sacraments iustly ministered according to the institution of Christ and his doctrine taught unto us by his holy Word, *Hooper's 4th Article*. He then proceeds, The Church of God is not by God's Word taken for the multitude or company of men as bishops, priests, and such other, but that it is the company of all men hearing God's Word and obeying unto the same; lest that any man should be seduced believing himselfe to be bound unto any ordinary succession of bishops and priests, but only unto the Word of God and to the right use of his sacraments.

1552.

binde not Christian menne, as concerning the Ceremonies, and Rites of the same: Neither is it required, that the Ciuile Preceptes and Orders of it shoulde of necessitie bee receiued in any commune weale: Yet no Manne, (bee he neuer so perfeiote a Christian) is exempte and lose from the Obedience of those Commaundementes, whiche are called Moral: wherefore thei are not to be harkened vnto, who affirme that holie Scripture is geuen onlie to the weake, and do boaste themselues continually of the spirit, of whom (thei sai) thei haue learned soche thinges as thei teache, although thesame be most evidently repugnaunt to the holie Scripture.

XX.

Of the Church.³

The visible Church of Christ, is a congregation of faiethfull Menne, in the whiche the pure worde of God is preached, and the sacramentes be duellie ministred, according to Christes ordinance, in all those thinges that of necessitie are requisite to the same.

As the Church of Jerusalem, of

1562.

1571.

XIX.

De Ecclesia.

Ecclesia Christi uisibilis, est cœtus fidelium, in quo uerbum Dei purum prædicatur, et⁴ sacramenta, quo ad ea quæ necessario exiguntur,⁵ iuxta Christi institutum rectè administrantur. Sicut errauit ecclesia Hierosolymitana, Alexandrina et Antiochena: ita et errauit Ecclesia Romana, non solum quoad agenda et cœremoniarum ritus, uerum in hijs etiam quæ credenda sunt.

XIX.

Of the Church.

The visible Church of Christe, is a congregation of faythfull men in the which the pure worde of God is preached, and the Sacramentes be duely ministered, accordyng to Christes ordinance in all those thynges that of necessitie are requisite to the same.

As the Church of Hierusalem, Alexandria, and Antioche haue erred: so also the Church of Rome hath⁶ erred, not only in their liuing and maner of ceremonies, but also in matters of fayth.⁷

⁴ et] ut E, (error of the press.)

⁵ exiguntur] exigantur E, (perhaps a similar error.)

⁶ hath] haue LB.

⁷ matters of fayth] matters of theyr fayth LB: cf. col. 2.

1552.

lum quoad agenda et cæremoniarum ritus,¹ verum in his etiam quæ credenda sunt.

XXI.

De Ecclesia Authoritate.

[] Ecclesia non licet quicquam² instituere,³ quod verbo Dei Scripto aduersetur: neque unum Scripturæ locum sic exponere potest, ut alteri contradicat: quare licet Ecclesia sit diuinorum librorum testis et conservatrix, attamen ut aduersus eos nihil decernere, ita præter illos⁴ nihil credendum de necessitate salutis debet obtrudere.

XXII.

De autoritate Conciliorum Generalium.

Generalia Concilia sine iessu et voluntate Principum congregari non possunt: et ubi conuenerint, quia ex hominibus constant qui non omnes spiritu et ¶verbis¶ Dei reguntur, et errare possunt et interdum errarunt, etiam in his quæ ad normam pietatis pertinent: ideo quæ ab illis constituuntur, ut ad salutem necessaria, neque robur habent neque auctoritatem, nisi ostendi possunt è sacris literis esse desumpta.⁵

¹ et cæremoniarum ritus] wanting in J.

² quicquam] quicquam A.

³ instituere] consituere A, J.

⁴ attamen ut aduersus...illos] ut præter illos J, (a line is probably omitted.)

⁵ A adds Possunt reges et pil magistratus non expectata conciliorum generalium sententia aut convocazione in republica sua iuxta Dei verbum de rebus religionis constituere.

1552.

Alexandria, and of Antioche hath erred: So also the Church of Rome hath erred, not onely in their liuing, but also in matters of their faith.

XXI.

Of the auctoritie of the Church.

[] It is not lawfull for the Church, to ordein any thing, that is contrarie to Goddes worde written, neither maie it so expoune one place of scripture, that it be repugnaunt to an other. wherfore although the church be a witness and a keeper of holie writte, yet as it ought not to decree any thing againste the same: so besides the same ought it not to enforce any thing to bee beleued for necessitie of Saluation.

XXII.

Of the auctoritie of general Counciles.

Generall counsailes maie not be gathered together, without the commaundements, and will of Princes: and when thei be gathered (forasmuche as thei be an assemblie of men wherof all be not gouerned with the spirite, and woorde of GOD) thei maie erre, and sometime haue erred, not onely in worldlie matiers, but also in thinges pertaining vnto God. Wherfore thinges ordeined by theim, as necessarie to Saluation haue neither strength, nor auc-

1552.

XX.

De Ecclesie autoritate.

Habet Ecclesia Ritus statuendi ius, et in fidei controuersijs auctoritatem, quamuis⁶ Ecclesie non licet quicquam instituere, quod verbo Dei scripto⁷ aduersetur, nec⁸ unum scripturæ locum sic exponere potest, ut alteri contradicat. Quare licet Ecclesia sit diuinorum librorum testis et conseruatrix, attamen vt aduersus eos nihil decernere, ita præter illos nihil credendum de necessitate salutis debet obtrudere.

XXI.

De autoritate Conciliorum Generalium.

Generalia Concilia sine iussu et uoluntate principum congregari non possunt, et vbi conuenerint, quia ex hominibus constant, qui non omnes spiritu et ¶verbis¶ Dei⁹ reguntur, et errare possunt, et interdum errarunt, etiam in his quæ ad normam pietatis pertinent: ideo¹¹ quæ ab illis constituuntur, ut ad salutem necessaria, neque robur habent, neque auctoritatem, nisi ostendi possint è sacris literis esse desumpta.

⁶ Habet Ecclesia...quamuis] wanting in C, E. See above, p. 138.

⁷ scripto] wanting in E.

⁸ nec] neque C, E.

⁹ The Church...And yet] wanting in LB, D.

¹⁰ verbis Dei] verbo Dei E. It is corrected from verbis into verbo in C.

¹¹ ideo] ideoque E.

1571.

XX.

Of the authoritie of the Church.

The Church hath power to decree Rites or Ceremonies, and auctoritie in controuersies of fayth: And yet⁹ it is not lawfull for the Church to ordayne any thyng that is contrarie to Gods worde written, neyther may it so expoune one place of scripture, that it be repugnant to another. Wherfore, although the Church be a witness and a keeper of holy writ: yet, as it ought not to decree any thing agaynst the same, so besides the same, ought it not to enforce any thing to be beleued for necessitie of saluation.

XXI.

Of the auctoritie of generall Councelles.

Generall Counsels may not be gathered together without the commaundement and wyll of princes. And when they be gathered together (forasmuche as they be an assemblie of men, wherof all be not gouerned with the spirite and word of God) they may erre, and sometyme haue erred, euen in thinges parteynyng vnto God. Wherfore, thinges ordayned by them as necessary to saluation, haue neyther strength nor auctoritie, vnlesse it may be de-

1552.

XXIII.

De Purgatorio.

†Scholasticorum† doctrina de Purgatorio, de Indulgentiis, de Veneratione et adoratione tum¹ imaginum tum Reliquiarum,² nec non de invocatione sanctorum, res est futilis, inaniter conficta, et nullis Scripturarum testimoniis innitur, imo Verbo Dei perniciose contradicit.³

XXIV.

Nemo in Ecclesia ministret nisi vocatus.

Non licet cuiquam sumere sibi munus publice prædicandi, aut administrandi Sacramenta in Ecclesia nisi prius fuerit ad hæc obeunda legitime vocatus et missus. Atque illos legitime vocatos et missos existimare debemus, qui per homines, quibus potestas vocandi ministros atque mittendi in vineam Domini publice concessa est in Ecclesia, co-optati fuerint et asciti in hoc opus.

XXV.

Agendum est in Ecclesia lingua quæ sit populo nota.

†Decentissimum est et Verbo Dei maxime congruit, ut nihil in Ecclesia

1571.

XXIII.

Of Purgatorio.

toritie, onlesse it maie be declared, that thei be taken out of holie scripture.

†The doctrine of Scholeauthoures† concerning purgatorie, Pardones, Worshipping, and adoration as well of Images, as of reliques, and also inuocation of Saintes, is a fonde thing vainlie †feigned,† and grounded vpon no warraunt of scripture, but rather repugnant to the woorde of God.

XXIV.

No manne maie minister in the Congregation, except he be called.

It is not lawful for any man to take vpon him the office of Publique preaching, or ministring the sacramentes in the congregation,⁴ before he be lawfullie called, and sent to execute the same. And those we ought to iudge lawfullie called, and sent, whiche be chosen, and called to this woork by menne, who haue publike auctoritie geuen vnto them in the congregation, to cal, and sende ministres into the Lordes vineyarde.

XXV.

Menne must speake in the Congregation in soche toung, as the people vnderstandeth.

†It is moste semelie, and moste

¹ tum] cum A.

² A adds de precatione pro defunctis. In like manner, we haue in Hooper's ninth Article, the doctrine of the schoolmen of purgatory, pardons, prayers for them that are departed out of this world, &c.

³ res est futilis....contradicit] nullis innitur scripturarum testimoniis, sed est res futilis et inaniter conficta J.

⁴ No maner of person of his own private authority to take upon him to preach the Word of God or to minister his sacraments openly, Hooper's 17th Article. He adds that a lawful calling is to be known either by manifest signes and tokens out of heaven, or els by such men unto whome appeartineth by office to appoint.

1562.

XXII.

De Purgatorio.

Doctrina Romanensium de Purgatorio, de Indulgentijs, de veneratione et adoratione tum Imaginum tum Reliquiarum, nec non de inuocatione Sanctorum, res est futilis, inaniter conficta, et nullis Scripturarum testimonijs innitur, imo verbo Dei contradicit.⁵

XXIII.

*Nemo in Ecclesia ministret nisi uocatus.*⁶

Non licet cuiquam sumere sibi munus publice prædicandi, aut administrandi Sacramenta in Ecclesia, nisi prius fuerit ad hæc obeunda legitime uocatus et missus. Atque illos, legitime uocatos et missos existimare debemus, qui per homines, quibus potestas uocandi Ministros atque mittendi in vineam Domini publice concessa est in Ecclesia, cooptati fuerint et asciti in hoc opus.

XXIV.

*Agendum est in Ecclesia lingua quæ sit populo nota.*⁷

Lingua populo non intellecta publicas in ecclesia preces peragere, aut Sacramenta administrare, verbo

1571.

XXII.

Of Purgatorio.

clared that they be taken out of holy Scripture.

The Romishe doctrine concernyng purgatorie, pardons, worshipping and adoration as well of images, as of reliques, and also inuocation of Saintes, is a fonde thing, vainly inuented,⁶ and grounded vpon no warrantie⁷ of Scripture, but rather repugnant to the worde of God.

XXIII.

*Of ministryng in the congregation.*⁸

It is not lawful for any man to take vpon hym the office of publike preachyng, or ministring the Sacramentes in the congregation, before he be lawfully called and sent to execute the same. And those we ought to iudge lawfully called and sent, whiche be chosen and called to this worke by men who haue publike auctoritie giuen unto them in the congregation, to call and sende ministers into the Lordes vineyarde.

XXIV.

*Of speakyng in the congregation, in such a tongue as the people vnderstandeth.*¹¹

It is a thing playnely repugnant to the worde of God, and the cus-

⁵ contradicit] perniciose contradicit C, (but the adverb is run through.)

⁶ inuented] fayned LB, cf. col. 2

⁷ warrantie] warrant D.

⁸ De Vocatione ministrorum E.

⁹ No man may minister in the congregation, except he be called LB, D.

¹⁰ De Precibus publicis dicendis in Lingua Vulgari E.

¹¹ Men must speake in the congregation in such a tongue as the people understandeth LB, D: cf. col. 2.

1552.

publice legatur aut recitetur lingua populo ignota, idque Paulus fieri vetuit, nisi adesset qui interpretaretur.†

XXVI.

De Sacramentis.

Dominus noster Jesus Christus Sacramentis numero paucissimis, observatu facillimis, significatione præstantissimis, societatem novi populi colligavit, sicuti est Baptismus et Cœna Domini.²

[

]

Sacramenta non instituta sunt à Christo ut spectarentur aut circumferrentur, sed ut rite illis uteremur: et in his duntaxat qui digne percipiunt, salutarem habent effectum, idique non ex opere (ut quidam loquuntur) operato; quæ vox ut peregrina est et sacris literis ignota, sic parit sensum minime pium³ sed admodum superstitiosum: qui vero indigne percipiunt damnationem (ut iniquit Paulus) sibi ipsis acquirunt.⁴

¹ Hooper adds to vernacular language due and distinct pronunciation.

² A adds quæ duo tantum in ecclesia pro sacramentis à Christo Domino sunt instituta et quæ sola sacramentorum propriam rationem habent.—Albeit that the imposition of hands be tokens of the approbation of the ministers of the Church, according to the example of the Apostles, yet it may not therefore be called a sacrament by like reason as the other two sacraments are, Hooper's 39th Article.

³ The Article in J. ends here.

⁴ Qui indigne ad baptismum et ad cœnum Domini accedunt quamquam percipiunt sacramenta, non tamen rom et salutarem effectum sacramentorum sumunt, Imo, quemadmodum Paulus dicit, damnationem sibi ipsis accersunt J.

⁵ not of any force by virtue or strength of any outward worke of the same (which of superstition is called opus operatum) but only by the vertue and meanes of the Holy Ghost, Hooper's 24th Article.

1552.

agreeable to the woordes of God, that in the congregation nothing be openlie readde, or spoken in a toungue vnknown to the people,¹ the whiche thing S. Paulo didde forbidde, except some were presente that should declare the same.†

XXVI.

Of the Sacraments.

Our LORDE Jesus Christe hath knitte toguether a companie of newe people with Sacramentes, moste fewe in number, moste easie to bee kepte, moste excellent in significatione, as is Baptisme, and the Lordes Supper.

[

]

The Sacramentes were not ordeined of Christe to be gased vpon, or to be carried about, but that we shoulde rightlie use them. And in soche onely, as worthelie receiue thesame, thei haue an wholesome effecte, and operacione, and yet not that of the woorke wrought,⁵ as some men speake, whiche worde, as it is straunge, and vnknown to holie Scripture: So it engendreth no God lie, but a verie superstitious sense.

1552.

Dei et primitiæ Ecclesiæ consuetudini planè repugnat.

XXV.

De Sacramentis.

Sacramenta à Christo instituta, non tantum sunt notæ professionis Christianorum, sed certa quædam potius testimonia, et efficaciam signa gratiæ, atque bonæ in nos uoluntatis Dei, per quæ inuisibiliter ipse in nobis⁶ operatur, nostramque fidem in se, non solum excitat, uerumetiam confirmat.

Duo à Christo Domino nostro in Euangelio instituta sunt Sacramenta, scilicet Baptismus et Cœna Domini.

Quinque illa uulgo nominata Sacramenta, scilicet, confirmatio, Pœnitentia, Ordo, Matrimonium, et Extrema unctio, pro sacramentis euangelicis habenda non sunt, ut quæ partim à praua Apostolorum imitatione profluxerunt,⁷ partim uitæ status sunt in scripturis quidem probati, sed sacramentorum eandem cum baptismo et cœna Domini rationem non habentes: quomodo nec Pœnitentia, ut quæ signum aliquod uisibile seu cæremoniam a Deo institutam⁸ non habeat.⁹

Sacramenta non in hoc instituta sunt à Christo, ut spectarentur, aut circumferrentur, sed ut ritè illis uteremur: et in hijs duntaxat qui dignè percipiunt, salutarem habent effec-

⁶ nobis] nos E.

⁸ institutam] institutum E.

⁹ Vnction] annoyling LB, D: cf. col. 2.

1571.

tome of the primitiue Church, to haue publique prayer in the Church, or to minister the Sacramentes in a tongue not vnderstanded of the people.

XXV.

Of the Sacramentes.

Sacramentes ordayned of Christe, be not onely badges or tokens of Christian mens profession: but rather they be certaine sure witnesses and effectuell signes of grace and Gods good wyll towards vs, by the which he doth worke inuisible in vs, and doth not onely quicken, but also strengthen and confirme our fayth in hym.

There are two Sacramentes ordayned of Christe our Lorde in the Gospell, that is to say, Baptisme, and the Supper of the Lorde.

Those fyue, commonly called Sacramentes, that is to say, Confirmation, Penance, Orders, Matrimonie, and extreme Vnction,¹⁰ are not to be compted,¹¹ for Sacramentes of the gospel, being such as haue growen partly of the corrupt folowing of the Apostles, partly are states of life allowed in the scriptures: but yet haue not lyke nature of Sacramentes with Baptisme and the Lordes Supper, for that they haue not any visible signe or ceremonie ordayned of God.

The Sacramentes were not ordayned of Christ to be gased vpon, or to be caryed about; but that we

⁷ profluxerunt] profluxerint C.

⁸ habeat] habeant E.

¹¹ compted] accompted LB.

1552.

Sacramenta per Verbum Dei instituta, non tantum sunt notæ professionis Christianorum, sed certa quædam potius testimonia et efficacia signa gratiæ atque bonæ in nos voluntatis Dei, per quæ invisibiliter ipse in nobis operatur, nostramque fidem in se non solum excitat, verum etiam confirmat.¹

XXVII.

Ministrorum malitia, non tollit efficaciam institutionum divinarum.

Quamvis in Ecclesia visibili, bonis mali sint semper admixti, atque interdum ministerio verbi et Sacramentorum administrationi præsent, tamen cum non suos Christi nomine agent, ejusque mandato et auctoritate ministrent, illorum ministerio uti licet, cum in Verbo Dei audiendo, tum in Sacramentis percipiendis: neque per illorum malitiam effectus institutionum Christi tollitur aut gratia donorum Dei minuitur quoad eos, qui fide et rite sibi oblata percipiunt, quæ propter institutionem Christi et promissionem efficacia sunt, licet per malas administrantur. Ad Ecclesiæ

¹ The whole of this clause, both Latin and English, is transposed in 1562.

² do not receive the virtue and true effect of the same sacraments, although they receive the externall signs and elements of the sacraments, *Hooper's 11th Article.*

³ not only signes and notes of the profession of Christian men, but also certaine impressions of prints of the grace and good-will of God towards us, which thing is made perfect in us, when inwardly the Holy Ghost worketh that our faith may apprehend the thing that is signified by the Word and the sacraments, *Hooper's 23rd Article.*

⁴ The malice of the minister cannot derogate nor hurt the doctrine, verity and majesty of God's word and his sacraments, *Hooper's 25th Article.*

1552.

But thei that receiue the Sacramentes unwoorthelie,² purchase to theim selues Damnatione, as Sainet Paule saieith.

Sacramentes ordeined by the worde of God be not onely Badges, and tokens of Christien Mennes professione, but rather thei bee certeine sure witnessses, and effectuall signes of grace, and Goddes good will towarde vs, by the whiche he dothe worke inuisible in vs, and dothe not onlie quicken, but also strengthen, and confirme our faith in him.³

XXVII.

The wickednesse of the Ministres dooeth not take awaie the effectuall operation of Goddes ordinances.

Although in the visible Church the euill be euer mingled with the good, and sometime the euill haue chief auctoritie in the ministration of the worde and Sacramentes: Yet forasmoeche as thei doe not thesame in ther owne name, but dooe minister by Christes commission, and auctoritie: we maie use their ministerie bothe in hearing the worde of God, and in the receiuing the sacramentes, neither is the effecte of Goddes Ordinaunces taken awaie⁴ by their Wicknesse, or the grace of Goddes giftes diminished from soche, as by faieth

1562.

tum: qui uerò indigne percipiunt, damnationem (ut inquit Paulus) sibi ipsis acquirunt.

XXVI.

Ministrorum malitia non tollit efficaciam institutionum diuinarum.⁵

Quamuis in Ecclesia uisibili bonis mali semper sint⁷ admixti, atque interdum ministerio uerbi et sacramentorum administrationi præsent, tamen cum non suos Christi nomine agent, eiusque mandato et auctoritate ministrent, illorum ministerio uti licet, cum in uerbo Dei audiendo, tum in sacramentis percipiendis. Neque per illorum malitiam effectus institutionum Christi tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide et ritè sibi oblata percipiunt, quæ propter institutionem CHRISTI et promissionem efficacia sunt, licet per malos administrantur.

Ad Ecclesiæ tamen Disciplinam pertinent, ut in malos Ministros in-

⁵ or] and *LB.*

⁶ De vi Institutionum Diuinarum, quoad eam non tollat malitia ministrorum *E.*

⁷ sint] sunt *C.*

⁸ The wickedness of the ministers doth not take away the effectual operation of God's ordinances *LB, D, cf. col. 2.*

⁹ but in Christes and do minister by his commission and auctoritie] but do minister by Christes commission and aucthorite *LB. D.*

¹⁰ Christes ordinaunce] God's ordinaunces *LB.*

1571.

should duly use them. And in such only, as worthily receaue the same, they haue a wholesome effect or⁸ operation: But they that receaue them vnworthyly, purchase to them selues damnation, as S. Paul sayth.

XXVI.

Of the unworthynesse of the ministers, which hinder not the effect of the Sacramentes.⁸

Although in the visible Church the euyl be euer myngled with the good, and sometime the euyl haue cheefe auctoritie in the ministration of the worde and Sacramentes: yet forasmuch as they do not the same in their own name but in Christes, and do minister by his commission and auctoritie,⁹ we may vse their ministrie, both in hearing the word of God, and in the receauing of the Sacramentes. Neither is y^e effect of Christes ordinaunce¹⁰ taken away by their wickednesse, nor the grace of Gods gyftes diminished from such as by fayth and ryghtly do receaue the Sacramentes ministered

1552.

tamen disciplinam pertinet, ut in
† eos † inquiratur, accusenturque ab
iis, qui eorum flagitia noverint, atque
tandem iusto convicti iudicio, depo-
nantur.

XXVIII.

De Baptismo.

Baptismus, non est tantum sig-
num professionis ac discriminis nota,
qua Christiani à non Christianis dis-
cernuntur, sed etiam est signum re-
generationis, per quod tanquam per
instrumentum recte Baptismum sus-
cipientis, Ecclesiæ inferuntur,¹ pro-
missiones de remissione peccatorum
atque adoptione nostra in filios Dei
per Spiritum Sanctum visibiliter² ob-
signantur, fides confirmatur, et vi
divinæ invocationis, gratia augetur.
† Mos Ecclesiæ baptizandi parvulos
et laudandus et omnino in Ecclesia re-
tinendus.†

XXIX.

*De Cœna Domini.*³

Cœna Domini non est tantum sig-
num mutus benevolentis Christiani-
orem inter sese, verum potius est

1552.

and rightlie receiue the Sacramentes
ministred vnto them, which bee effec-
tuall, because of Christes institu-
tions and promise, although thei be
ministred by euil men. Neuerthelesse
it apperteineth to the discipline of the
Churche, that inquirie be made of
† soche †, and that thei be accused
by those that haue knowledge of their
offences, and finally being founde
guiltie by iust iudgement, be deposed.

XXVIII.

Of Baptisme.

Baptisme is not onelie a signe of
profession, and marke of difference,
wherby Christien menne are dis-
cerned from other that bee not Chris-
tened, but it is also a signe, and
seale of our newe birth, whereby, as
by an instrument thei that receiue
Baptisme rightlie, are grafted in the
Churche, the promises of forgeuenesse
of Sinne, and our Adoption to be the
sonnes of God, [] are visiblie
signed and sealed, faith is confirmed,
and grace increased by vertue of
praior vnto God. † The custome of
the Churche to Christen yonge child-
ren, is to be commended, and in any
wise to be retained in the Churche.†

XXIX.

Of the Lordes Supper.

The Supper of the Lorde is not
onely a signe of the loue that Christ
tiens ought to haue among them

¹ inferuntur] inferuntur B, visibiliter inserimur A.

² visibiliter] wanting in A.

³ In A this article is divided into four, each consisting of a clause according to the present subdivision. Art. xxx. is entitled de Transubstantiatione; xxxi. de Corporali Christ-
presentia in Eucharistia; xxxii. Sacramentum Eucharistiæ non asservandum.

1652.

quiratur, accusenturque ab hijs, qui
eorum flagitia noverint, atque tan-
dem iusto conuicti iudicio, depo-
nantur.

XXVII.

De Baptismo.

Baptismus non est tantum profes-
sionis signum ac discriminis nota,
qua Christiani à non Christianis dis-
cernantur, sed etiam est signum Re-
generationis, per quod tanquam per
instrumentum rectè baptismum sus-
cipientes,⁴ ecclesiæ inseruntur, pro-
missiones de Remissione peccatorum
atque Adoptione nostra in filios Dei,
per Spiritum sanctum visibiliter ob-
signantur, fides confirmatur, et vi
diuinæ inuocationis, gratia augetur.

Baptismus paruulorum omnino in
ecclesia retinendus est, ut qui cum
Christi institutione optimè congruat.

XXVIII.

De Cœna Domini.

Cœna Domini non est tantum sig-
num mutus benevolentis Christiani-
norum inter sese, uerum potius est
sacramentum nostræ per mortem

1571.

vnto them, which be effectuell, be-
cause of Christes institution and pro-
mise, although they be ministred by
euill men.

Neuerthelesse, it apperteyneth to
the discipline of the Churche, that
enquirie be made of euyl ministers,⁴
and that they be accused by those
that haue knowledge of their of-
fences: and finally, beyng founde
gyltie by iust iudgement, be de-
posed.

XXVII.

Of Baptisme.

Baptisme is not onely a signe of
profession, and marke of difference,
wherby Christian men are discerned
from other that be not christened:
but is also a signe of regeneration or
newe byrth,⁵ whereby as by an in-
strument, they that receiue baptisme
rightly, are grafted into the Church:
the promises of the forgeuenesse of
sinne, and of⁷ our adoption to be the
sonnes of God, by the holy ghost, are
visibly signed and sealed: fayth is
confyrmed: and grace increased by
vertue of prayer vnto God. The
baptisme of young children, is in any
wyse to be retayned in the Churche,
as most agreeable with the institution
of Christe.

XXVIII.

Of the Lordes Supper.

The Supper of the Lord, is not
onely a signe of the loue that Chris-
tians ought to haue among them
selues one to another: but rather it

⁴ euyl ministers] such LB: cf. col. 2.

⁵ suspitientes] an error of the press for suscipientes.

⁶ a signe of regeneration or newe byrth] a signe and seale of our newe byrth LB: cf.
col. 2.

of] wanting in LB.

1552.

Sacramentum nostræ per mortem Christi redemptionis. Atque adeo rite, digne et cum fide sumentibus, panis quem frangimus est communicatio corporis Christi: Similiter poculum benedictionis, est communicatio sanguinis Christi.

Panis et vini transubstantiatio in Eucharistia, ex sacris literis probari non potest, sed apertis Scripturæ verbis adversatur [] et multarum superstitionum dedit occasionem.

Quam naturæ humanæ veritas requirat, ut unius ejusdemque hominis corpus in multis locis simul esse non posset, sed in uno aliquo et definito [] loco esse oporteat, idcirco Christi corpus, in multis et diversis locis, eodem tempore, præsens esse non potest. Et quoniam, ut tradunt Sacræ literæ, Christus in Cælum fuit sublatus, et ibi usque ad finem seculi est permansurus, non debet quisquam fidelium carnis ejus et sanguinis Realem et Corporalem (ut loquuntur) præsentiam in Eucharistia vel credere vel profiteri.

Sacramentum Eucharistiæ ex institutione Christi² non servabatur, circumferabatur, elevabatur, nec adorabatur.³

1552.

selues one to another, but rather it is a sacrament of our redemption by Christes death, insomoch that to soche as rightlie, worthelie, and with faieith receiue the same, the breade whiche we breake, is a communion of the bodie of Christe. Likewise the Cuppe of blessing, is a Communion of the bloude of Christe.

Transubstanciation,⁴ or the change of the substaunce of breade, and wine into the substaunce of Christes bodie, and bloude cannot bee proued by holie writte, but is repugnant to the plaine woordes of Scripture, [] and hath geuen occasion to many supersticions.

Forasmoch as the trueth of mannes nature requireth, that the bodie of one, and thesself same manne cannot be at one time in diuerse places, but must nedes be in some one certeine place: Therefore the bodie of Christe cannot⁵ bee presente at one time in many, and diuerse places. And because (as holie Scripture doeth teache) Christe was taken vp into heauen, and there shall continue vnto thende of the worlde, a faithful man ought not, either to beleue, or openlie to confesse the reall, and bodilie presence (as thei terme it) of Christes fleshe, and bloude, in the Sacramente of the Lordes supper.

¹ ut unius ejusdemque...definito] ut in multis locis simul esse non posset, sed certo quodam et definito A.

² J adds nec ex usu primitivæ Ecclesiæ. ³ nec adorabatur] ut adoretur J.

⁴ or any maner of corporall, or locall presence of Christ in, under or with the bread and wine, Hooper's 9th Article. He adds that what we receive is the confirmation and augmentation of all the merits and deservings of Christ.

1562.

Christi redemptionis. Atque adeo rite, digne et cum fide sumentibus, panis quem frangimus, est communicatio corporis Christi: similiter poculum benedictionis, est communicatio sanguinis Christi. Panis et vini transubstantiatio in Eucharistia, ex sacris literis probari non potest, sed apertis scripturæ verbis aduersatur, sacramenti naturam euertit, et multarum superstitionum dedit occasionem.⁵

Corpus Christi datur, accipitur, et manducatur in cœna, tantùm cœlesti et spirituali ratione. Modium autem que Corpus Christi accipitur et manducatur in cœna, fides est.

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

1571.

is a Sacrament of our redemption by Christes death. Insomuch that to suche as ryghtlie, worthyly, and with fayth receaue the same the bread whiche we breake is a parttakyng⁶ of the body of Christe, and likewise the cuppe of blessing, is a parttakyng of the blood of Christe.

Transubstantiation (or the change of the substaunce of bread and wine) in the Supper of the Lorde,⁷ can not be proued by holye writ, but is repugnaunt to the playne wordes of scripture, ouerthroweth⁸ the nature of a sacrament, and hath geuen occasion to many superstitions.

The body of Christe is geuen, taken, and eaten in the Supper only after an heavenly and spirituall maner:⁹ And¹⁰ the meane whereby the body of Christe is receaued and eaten in the Supper, is fayth.

The Sacrament of the Lordes Supper was not by Christes ordinaunce reserued, caryed about, lyfted vp, or¹¹ worshipped.

⁵ The following clause was here added in C, but struck out in the Synod: Christus in cœlum ascendens, corpori suo immortalitatem dedit, Naturam non abstulit humane enim nature veritatem, (iuxta Scripturas) perpetuo retinet, quam uno et definito Loco esse, et non in multa, vel omnia simul loca diffundi oportet. Quam igitur Christus in cœlum sublatus, ibi usque ad finem seculi permansurus, atque inde, non aliunde (ut loquitur Augustinus) venturus sit, ad iudicandum vivos et mortuos, non debet quisquam fidelium, carnis et eius, et sanguinis, realem, et corporalem (ut loquuntur) presentiam in Eucharistia vel credere, vel profiteri. Corpus tamen Christi datur etc.

⁶ parttakyng] This word was exchanged for communion which is the reading of LB, D.

⁷ in the Supper of the Lorde] into the substance of Christ's body and blood LB, D.

⁸ ouerthroweth] perverteth LB.

⁹ only after....maner] after....maner onely LB.

¹⁰ And] But LB, D.

¹¹ or] nor LB.

1552.

1552. The Sacramente of the Lordes supper was not commaunded by Christes ordinaunce to be kepte, caried about, lifted vp, nor worshipped.

XXX.

De unica Christi oblatione in cruce perfecta.

Oblatio Christi semel facta,¹ perfecta est redemptio, propitiatio et satisfactio pro omnibus peccatis totius mundi, tam originalibus quam actualibus: neque præter illam unicam est ulla alia pro peccatis expiatio. Unde Missarum sacrificia, quibus vulgo

¹ semel facta] semel in cruce facta *J.*

² for all sins of all times to all men believing in the same sacrifice, *Hooper's 15th Article.*

1552.

The Sacramente of the Lordes supper was not commaunded by Christes ordinaunce to be kepte, caried about, lifted vp, nor worshipped.

XXX.

Of the perfecte oblation of Christe made vpon the crosse.

The offering of Christe made ones for euer, is the perfecte redemption, the pacifyng of goddes displeasure, and satisfaction for al the sinnes of the whole world,² bothe original and actual: and there is none other satisfaction for sinne, but that alone.

1562.

1571.

XXIX.

Of the wicked which do not eate the body of Christe in the vse of the Lordes Supper.

The wicked, and suche as be voyde of a liuely fayth, although they do carnally and visibly presse with their teeth (as Saint Augustine sayth) the Sacrament of the body and blood of Christ: yet in no wyse are the partakers of Christe, but rather to their condemnation do eate and drinke the signe or Sacrament of so great a thing.

XXIX.

De Vtraque Specie.

Calix Domini Laicis non est denegandus: utraque enim pars dominici sacramenti ex Christi institutione et præcepto, omnibus Christianis ex æquo administrari debet.

XXX.

Of both kindes.

The cuppe of the Lorde is not to be denyed to the laye people. For both the partes of the Lordes Sacrament, by Christes ordinance and commaundement, ought to be ministred to all Christian men alike.

XXX.

De unica Christi oblatione in Cruce perfecta.

Oblatio Christi semel facta, perfecta est redemptio, propitiatio, et satisfactio pro omnibus peccatis to-

XXXI.

Of the one oblation of Christe finished vpon the Crosse.

The offering of Christ once made,³ is the perfect redemption, propiciation, and satisfaction³ for all the

¹ This Article wanting in all the printed copies until 1571. See above, p. 137, n. 4. It is found, however, in *C and D*, in the former of which it stands as follows: Impii et fide viua destituti, licet carnaliter et visibiliter (vt Augustinus loquitur) corporis et sanguinis Christi sacramentum dentibus premant, nullo tamen modo Christi participes efficiuntur. Sed potius tante rei Sacramentum seu Symbolum, ad Iudicium sibi manducant et bibunt. Similarly *E.*

² once made] once made for euer *LB. cf. col. 2.*

³ redemption, propiciation, and satisfaction] redemption, the pacifying of God's displeasure and satisfaction *LB.*

1552.

dicebatur, Sacerdotem offerre Christum in remissionem poenae aut culpae¹ pro vivis et defunctis, figmenta sunt, et perniciosae imposturae.

XXXI.

† *Cœlibatus ex verbo Dei præcipitur nemini.*

Episcopis, Presbyteris et Diaconis non est mandatum et cœlibatum voveant: neque jure divino coguntur matrimonio² abstinere.†⁴

XXXII.

Excommunicati vitandi sunt.

Qui per publicam Ecclesiae denunciationem rite⁵ ab unitate Ecclesiae præcisus et excommunicatus, is ab universa fidelium multitudine, donec per poenitentiam publicè reconciliatus fuerit arbitrio Judicis competentis, habendus est tanquam Ethnicus et Publicanus.

¹ in remissionem poenae aut culpae] *wanting in A, J.*

² The popish mass is a meere enemy against God's word and Christ's institution.....Albeit it doth retaine in it certain Lessons of the Holy Scriptures, yet it is nothing better to be esteemed than the verses of the sorcerer or enchanter that be nothing more to be esteemed for certaine holy wordes murmured and spaken in secret, *Hooper's 28th Article.*

³ matrimonio] a matrimonio *J.*

⁴ *A adds si dorum non habeant, tametsi voverint, quandoquidem hoc voti genus verbo Dei repugnat. Hooper adds that the forbidding of marriage is the doctrine of divells.*

⁵ rite] propter capitalia crimina *A.*

1552.

wherefore the sacrifices of masses, in the whiche, it was, commonlie saied, that the Prieste, did offre Christe for the quicke, and the dead, to haue remission of peine or tsinne⁷ were forged fables, and daungerouse deceptes.

XXXI.

† *The state of single life is commaunded to no man by the worde of God.*

Bishoppes, Priestes, and Deacons are not commaunded to vowe the state of single life without marriage, neither by Goddes lawe are they compelled to absteine from matrimonio.†

XXXII.

Excommunicate persones are to bee auoided.

That persones, whiche by open denunciation of the Church, is rightlie cut of from the vnitie of the Church, and excommunicate, ought to be taken of the whole multitude of the faithful, as an Heathen, and publicane, vntill he be openlie reconciled by penance, and receiued into the Church by a Judge that hath auctoritie thereto.

1562.

tius Mundi, tam originalibus quam Actualibus. Neque præter illam unicam est ulla alia pro peccatis expiatio. Vnde missarum sacrificia, quibus vulgo dicebatur, Sacerdotem offerre Christum in remissionem poenae aut culpae pro uiuis et defunctis, blasphemata figmenta sunt, et pernitiosae imposturae.

XXXI.

De Coniugio Sacerdotum.

Episcopis, Presbyteris et Diaconis, nullo mandato diuino præceptum est, ut aut cœlibatum uoueant, aut à matrimonio abstineant. Licet igitur etiam illis, vt cæteris omnibus Christianis, vbi hoc ad pietatem magis facere iudicauerint, pro suo arbitratu matrimonium contrahere.

XXXII.

Excommunicati vitandi sunt.⁷

Qui per publicam Ecclesiae denunciationem ritè ab unitate ecclesiae præcisus est et excommunicatus, is ab uniuersa fidelium multitudine, donec per poenitentiam publicè reconciliatus fuerit, arbitrio Iudicis competentis, habendus est tanquam Ethnicus et Publicanus.

⁶ blasphemous] forged *LB, D: cf. col. 2.*

⁷ De Excommunicatis vitandis *E.*

⁸ Excommunicate persons are to be avoided *LB, D.*

1571.

sinnes of the whole worlde, both orinall and actuall, and there is none other satisfaction for sinne, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the Priestes did offer Christe for the quicke and the dead, to haue remission of payne or gylt, were blasphemous⁶ fables, and daungerous deceites.

XXXII.

Of the marriage of Priestes.

Byshops, Priestes, and Deacons, are not commaunded by Gods lawe eyther to vowe the estate of single lyfe, or to abstayne from marriage. Therefore it is lawfull also for them, as for all other Christian men, to mary at ther owne discretion, as they shall iuge the same to serue better to godlynesse.

XXXIII.

Of excommunicated persons, howe they are to be auoyded.⁸

That person whiche by open denunciation of the Church, is rightlie cut of from the vnitie of the Church, and excommunicated, ought to be taken of the whole multitude of the faythfull as an Heathen and publicane, vntill he be openlie reconciled by penance, and receaued into the Church by a iudge that hath auctoritie thereto.

1552.

XXXIII.

Traditiones Ecclesiasticæ.

Traditiones at que cæremonias eadem non omnino necessarium est esse ubique, aut prorsus consimiles, nam variæ et semper fuerunt et mutari possunt pro Regionum [] et morum diversitate; modo nihil contra Dei verbum instituat.

Traditiones et cæremonias Ecclesiasticas, quæ cum Verbo Dei non pugnant et sunt auctoritate publica institutæ atque probatæ, quisquis privato consilio volens et data opera publice violaverit, is, ut qui peccat in publicum ordinem Ecclesiæ, qui que lædit auctoritatem Magistratus, et qui infirmorum fratrum conscientias vulnerat, publice, ut cæteri timeant, arguendus est.

1552.

XXXIII.

Traditions of the Church.

It is not necessarie that tradicions and ceremonies bee in all places one, or vtterly like. For at al times thei haue been diuers, and maie bee chaunged, according to the diuersitie of countries, [] and mennes maners, so that nothing bee ordeined against goddes worde.

Whosoever through his priuate iudgement willinglie, and purposely doeth openlie breake the tradicions and Ceremonies of the Church,¹ which bee not repugnaunte to the worde of God, and bee ordeined, and approued by common auctoritie, ought to be rebuked openlie (that other maie feare to doe the like) as one that offendeth against the common ordre of the church, and hurteth thauctoritie of the Magistrate, and woundeth the consciences of the weake brethren.

1562.

XXXIII.

Traditiones Ecclesiasticæ.²

Traditiones atque cæremonias eadem, non omnino necessarium est esse ubique aut prorsus consimiles. Nam et variæ semper fuerunt, et mutari possunt, pro Regionum, temporum,³ et morum diuersitate, modo nihil contra uerbum Dei instituat.

Traditiones et cæremonias ecclesiasticas quæ cum uerbo Dei non pugnant, et sunt auctoritate publica institutæ atque probatæ, quisquis priuato consilio uolens et data opera publicè uiolauerit, is, ut qui peccat in publicum ordinem ecclesiæ, qui que lædit auctoritatem Magistratus, et qui infirmorum fratrum conscientias uulnerat, publicè, ut cæteri timeant, arguendus est.

Quælibet ecclesia particularis, siue nationalis auctoritatem habet instituendi, mutandi, aut abrogandi cæremonias aut ritus Ecclesiasticos, humana tantum auctoritate institutos, modò omnia ædificationem fiant.

⁴ Tomus secundus Homiliarum, quarum singulos titulos huic Articulo subiunximus, continet piam et salutarem doctrinam, et hijs temporibus necessariam, non minus quàm prior Tomus Homiliarum quæ æditæ sunt tempore Edwardi sexti. Itaque eas in ecclesijs per ministros diligenter et clarè, ut à populo intelligi possint, recitandas, esse iudicamus.

² De Traditionibus Ecclesiasticis E.

³ temporum] added in C. with a red pencil.

⁴ This is the natural point of division, but no title exists in C, D, or LB, to disjoin the account of the Homilies from the foregoing Article. Where a number is found at all it is affixed to the title of the first Homily; but the error is corrected in E, which contains also the title De Homiliis.

⁵ ordayned and approued] ordeined and appointed D.

1571.

XXXIV

Of the traditions of the Church.

It is not necessarie that traditions and ceremonies be in al places one, or vtterly like, for at all times they haue ben diuerse, and may be chaunged accordyng to the diuersitie of Countreys, times, and mens maners, so that nothing be ordeyned against Gods worde. Whosoever through his priuate iudgement, wyllyngly and purposely doth openly breake the traditions and ceremonies of the Church, which be not repugnaunt to the worde of God, and be ordayned and approued⁵ by common auctoritie, ought to be rebuked openly, (that other may feare to do the lyke) as he⁶ that offendeth agaynst the Common order of the Church and hurteth the authoritie of the Magistrate, and woundeth the consciences of the weake brethren.

Euery particuler or nationall Church, hath auctoritie to ordaine, chaunge, and abolishe ceremonies or rites of the Church ordeyned only by mans auctoritie, so that all thinges be done to edifying.

¹ willingly or openly with slanders do violate or break any ceremonies made and approved by the Kings majesties authority, Hooper's 16th Article.

⁶ he] one LB, D.

1552.

XXXIV.

† *Homiliae.*

Homiliae nuper Ecclesiae Anglicanae per injunctiones Regias traditae atque commendatae, piis sunt atque salutare, doctrinamque ab omnibus amplectendam continent: quare populo diligenter, expedite clareque recitandae sunt.⁴

1552.

XXXIV.

† *Homelies.*

Thomelies of late geuen, and set out by the kinges auctoritie, be godlie and holsome, containing doctrine to bee receiued of all menne, and therefore are to be readde¹ to the people diligentlie, distinctlie, and plainlie.†

1562.

XXXIV.

Catalogus Homiliarum.

De recto ecclesiae usu.
 De auerris Idololatriae pericula.
 De reparandis ac purgandis ecclesijs.
 De bonis operibus.
 De ieiunio.
 In gulae atque ebrietatis uitia.
 In nimis sumptuosos uestium apparatus.
 De oratione siue precatione.
 De loco et tempore orationi destinatis.
 De publicis precibus ac Sacramentis, idiomate vulgari omnibusque noto, habendis.
 De sacrosancta uerbi divini auctoritate.
 De eleemosina.
 De Christi natiuitate.
 De dominica passione.
 De resurrectione Domini.
 De digna corporis et sanguinis dominici in coena Domini participatione.
 De donis spiritus sancti.
 In diebus, qui uulgo Rogationum dicti sunt, concio.
 De matrimonij statu.
 De otio seu soccordia.
 De poenitentia.²

1571.

XXXV.

Of Homilies.

The seconde booke of Homilies, the seuerall³ titles whereof we haue ioyned vnder this article, doth⁴ contayne a godly and wholesome doctrine, and necessarie for these tymes,⁵ as doth the former booke of Homilies, whiche were set forth in the time of⁶ Edwarde the sixt: and therefore we iudge them to be read in Churches⁷ by the Ministers diligently,⁸ and distinctly, that they may be vnderstanded by the people.

Of⁹ the names of the Homilies.

- 1 Of the right vse of the Church.
- 2 Agaynst perill of Idolatrie.
- 3 Of repaying and keping cleane of Churches.
- 4 Of good workes, first of fastyng.
- 5 Agaynst gluttony and drunkenesse.
- 6 Against excesse of apparell.
- 7 Of prayer.
- 8 Of the place and time of prayer.
- 9 That common prayer and Sacramentes ought to be ministred in a knowen tongue.
- 10 Of the reuerente estimation of Gods worde.¹⁰
- 11 Of almes doing.
- 12 Of the Natiuitie of Christe.
- 13 Of the passion of Christe.
- 14 Of the resurrection of Christe.
- 15 Of the worthie receauing of the Sacrament of the body and blood of Christe.

² The above titles are given in English by C, E, with the Homily Of Repentance, in both cases preceding that Against Idleness.

³ seuerall] wanting in LB, D.

⁴ doth] do LB, D.

⁵ these tymes] this time LB, D.

⁶ in the time of] at London vnder LB.

⁷ we iudge them to be read in churches] are to be read in our churches LB, D.

⁸ LB and D add playnely.

⁹ Of] wanting in LB, D.

¹⁰ In the Book of Homilies entitled An Information for them which take offence at certain places of Scripture.

¹ without omission of any part thereof, Hooper's 44th Article.

1852.

XXXV.

† *De Libro Præcationum & cæremoni-
arum Ecclesiæ Anglicanæ.*

Liber qui nuperrime autoritate Regis & Parlamenti Ecclesiæ Anglicanæ traditus est, continens modum æ formam orandi, & Sacramenta administrandi in Ecclesiæ Anglicanæ: similiter & libellus eadem autoritate editus de ordinatione ministrorum Ecclesiæ, quoad doctrinæ veritatem, pii sunt, & salutari doctrinæ Evangelii in nullo repugnant sed congruunt, & eandem non parum promovent & illustrant, atque ideo¹ ab omnibus Ecclesiæ Anglicanæ fidelibus membris, & maximè à ministris verbi cum omni promptitudine animorum & gratiarum actione, recipiendi, approbandi, & populo Dei commendandi sunt.²

XXXVI.

De civilibus Magistratibus.

† Rex Angliæ est supremum caput in terris, post Christum, Ecclesiæ Anglicanæ & Hibernicæ.³

¹ et salutari doctrinæ...atque ideo] et quoad cæremoniarum rationem salutari Evangelii liberati si ex sua natura cæremoniæ illæ æstimentur in nullo repugnant sed probe congruunt et eandem in complurimis imprimis promovent; atque ideo A.

² commendandi sunt] transposed in A.

³ A adds neque in universo orbe ullum seipso majorem agnoscit a quo sua potestas et autoritas pendeat.—The Kings ma^y of England is to be taken and known as the only and supreme magistrate and power of the Church of England and Ireland, Hooper's 34th Article.

1852.

XXXV.

† *Of the booke of Praiers, and Ceremonies of the Church of Eng-
lande.*

The Booke whiche of very late time was geuen to the Church of Englande by the kinges auctoritie, and the Parlamente, containing the maner and fourme of praiyng, and the ministring the Sacramentes in the Church of Englande, likewise also the booke of ordring Ministers of the Church, set fourth by the forsaied auctoritie, are godlie, and in no pointe repugnaunt to the holsome doctrine of the Gospel but agreable thereunto, ferthering and beautifying the same not a little, and therefore of al faithfull membres of the Church of Englande, and chieffie of the ministers of the worde, thei ought to be receiued, and allowed with all readinesse of minde, and thanks geuing, and to bee commended to the people of God.†

XXXVI.

Of the Civile magistrates.

† The king of Englande is Supreme head in earth, nexte vnder Christe, of the Church of Englande,

1562.

XXXV.

Libellus de Consecratione Archiepiscoporum & Episcoporum, & de ordinatione Presbyterorum & Diaconorum æditus nuper temporibus Edwardi sexti, & autoritate Parlamenti illis ipsis temporibus confirmatus, omnia ad eiusmodi consecrationem & ordinationem necessaria continet, & nihil habet quod ex se sit aut superstitiosum aut impium. Itaque quicumque iuxta ritus illius libri consecrati aut ordinati sunt ab Anno secundo prædicti Regis Edwardi, usque ad hoc tempus, aut in posterum iuxta eosdem ritus consecrabuntur aut ordinabuntur ritè, ordine, atque legitimè, statuimus esse & fore consecratos & ordinatos.

XXXVI.

De civilibus Magistratibus.

Regia Maiestas in hoc Angliæ Regno ac cæteris eius Dominijs, iure⁹ summam habet potestatem, ad

⁹ This Homily being first printed in 1571 is not mentioned in LB or D.

⁸ Title wanting here and in C, but supplied as follows by E: De episcoporum et Ministrorum Consecratione.

⁶ Title wanting in L

⁷ of Edwarde] of the most noble Kinge Edwarde LB, D.

⁸ aforementioned] aforesaid in D, (but corrected into aforementioned.)

⁹ iure] wanting in C, E.

1571.

XXXVII.

Of consecration of Bishops and ministers.⁸

The booke of Consecration of Archbishops, and Bishops, and orderyng of Priestes and Deacons, lately set fourth in the time of Edwarde⁷ the sixt, and conformed at the same tyme by auctoritie of Parlamente, doth conteyne all thinges necessarie to suche consecration and orderyng: neyther bath it any thing, that of it selfe is superstitious or vngodly. And therefore, whosoeuer are consecrate or ordered accordyng to the rites of that booke, sence the seconde yere of the aforesamed⁹ king Edwarde, vnto this time or hereafter shalbe consecrated or ordered accordyng to the same rites, we decree all such to be ryghtly, orderly, and lawfully consecrated and ordered.

- 16 Of the gyftes of the holy ghost.
- 17 For the Rogation dayes.
- 18 Of the state of Matrimonie.
- 19 Of repentaunce.
- 20 Agaynst Idlenesse.
- 21 Agaynst rebellion.⁴

¹⁰ the] wanting in LB.

1552.

[Romanus Pontifex nullam habet jurisdictionem in hoc Regno Angliæ. Magistratus civilis est à Deo ordinatus atque probatus, quamobrem illi, non solum propter iram, sed etiam propter conscientiam, obediendum est.¹]

Legis civiles possunt Christianos propter capitalia & gravia crimina morte punire.

Christianis licet ex mandato Magistratus arma portare & iusta bella administrare.

1552.

and Irelande.† [The Bishope of Rome hath no iurisdiction² in this Realme of Englande.]

The ciuile Magistrate is ordeined, and allowed of God: wherefore we must obeie him,³ not onely for feare of punishment, but also for conscience sake.

The ciuile lawes maie punishe Christien men with death, for heinous, and grieuous offences.

It is lawfull for Christians at the commaundement of the Magistrate, to weare weapons, and to serue in laweful warres.

¹ quamobrem illi...obediendum est] quamobrem illi propter conscientiam obediendum est, nec ulli ex eius subditis licet aut vectigal aut tributum negare, ad regni seu reipublice statum tuendum et conservandum A.

² nor by God's word or of right ought to haue any maner of authority power or jurisdiction within this realme of England and Ireland or any part of the same, Hooper's 35th Article.

³ So that they do command nothing that is contrary unto God and his law, Hooper's 36th Article.

1562.

quam omnium statuum huius Regni, siue illi ecclesiastici sunt siue non,⁴ omnibus causis suprema gubernatio pertinet, & nulli externæ iurisdictioni est subiecta, nec esse debet.

Cum Regiæ Maiestati summam gubernationem tribuimus, quibus titulis intelligimus animos quorundam calumniatorum offendi: non damus Regibus nostris aut uerbi Dei aut sacramentorum administrationem, quod etiam Iniunctiones ab Elizabetha Regina nostra nuper æditæ, apertissimè testantur: sed eam tantùm prerogatiuam, quam in sacris scripturis à Deo ipso omnibus pijs Principibus, uidemus semper fuisse attributam, hoc est, ut omnes status atque ordines fidei suæ à Deo commissos, siue illi ecclesiastici sint, siue ciuiles, in officio contineant, & contumaces ac delinquentes, gladio ciuili coërceant.

Romanus Pontifex nullam habet iurisdictionem in hoc regno Angliæ.

Leges Ciuiles possunt Christianos propter capitalia et grauia crimina morte punire.

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

1571.

whom the cheefe government of all estates of this Realme, whether they be Ecclesiasticall or Ciuile,⁵ in all causes doth apparteine, and is not, nor ought to be subiect to any forraigne iurisdiction.

Where we attribute to the Queenes Maiestie the cheefe government, by whiche titles we vnderstande the mindes of some slaundersous folkes to be offended: we geue not to our princes the ministring either of God's word, or of Sacraments, the which thing the iniunctions also lately set forth by Elizabeth our Queene, doth most plainlie testifie: But that only prerogatiue whiche we see to haue ben geuen alwayes to all godly Princes in holy Scripture by God him selfe, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiasticall or Temporall, and re-straine with the ciuill sworde the stubberne and euyl doers.

The bishop of Rome hath no iurisdiction in this Realme of Englande.

The lawes of the Realme may punishe Christian men with death, for heynous and greuous offences.

It is lawfull for Christian men, at the commaundement of the Magistrate, to weare weapons, and serue in the warres.

⁴ siue non] siue civiles E.

⁵ or Ciuile] or not LB, D.

1552.

XXXVII.

Christianorum bona non sunt Communia.

Facultates & bona Christianorum non sunt communia, quoad jus & possessionem, ut quidam Anabaptistæ falsò jactant, debet tamen quisque de his quæ possidet pro facultatum ratione, pauperibus eleemosynas benigne distribuere.

XXXVIII.

Licet Christianis jurare.

Quemadmodum juramentum vanum & temerarium à Domino nostro Jesu Christo & ab Apostolo ejus Jacobo, Christianis hominibus interdictum esse fatemur, ita Christianam religionem minime prohibere censemus, quin jubente Magistratu, in causa fidei & charitatis jurare liceat, modo id fiat juxta Prophetæ doctrinam, in Justitia, in Judicia & Veritate.

XXXIX.

Resurrectio mortuorum nondum est facta.

Resurrectio mortuorum non adhuc facta est, quasi tantum ad animum pertineat, qui per Christi gratiam à morte peccatorum excitetur, sed extremo die quoad omnes qui obierunt, expectanda est; tunc enim vita defunctis¹ (ut Scripturæ manifestissime testantur) propria corpora, carnes & ossa restituentur, ut homo integer, prout vel recte vel perditè vixerit, juxta sua

¹ defunctis] functis A.

1552.

XXXVII.

Christien mennes gooddes are not commune.

The riches and gooddes of christians are not commune, as touching the right title and possession of the same (as certain anabaptistes dooe falslie boaste;) notwithstanding euery man ought of such thinges as he possesseth, liberallie to geue almes to the pore, according to his habilitie.

XXXVIII.

Christien menne maie take an Othe.

As we confesse that vaine, and rashe swearing is forbed Christian men by our Lorde Jesu Christ, and his Apostle James: so we iudge that christien religion doeth not prohibite, but that a man maie sweare, when the magistrate requireth in a cause of faith, and charitie, so it bee doen (according to the Prophetes teaching) in iustice, iudgemente, and trueth.

XXXIX.

The Resurrection of the dead is not yeat brought to passe.

The Resurrection of the dead is not as yet brought to passe, as though it only belonged to the soulle, whiche by the grace of Christe is raised from the death of sinne, but it is to be looked for at the laste daie: for then (as Scripture doeth moste manifestlie testifie) to all that bee dead their awne bodies, fleshe, and bone shalbe restored, that

1562.

XXXVIII.

Christianorum bona non sunt communia.²

Facultates & bona Christianorum non sunt communia quoad ius & possessionem, vt quidam Anabaptistæ falso iactant. Debet tamen quisque de hijs quæ possidet, pro facultatum ratione, pauperibus eleemosynas benigne distribuere.

XXXVIII.

Licet Christianis Iurare.⁵

Qvemadmodum juramentum unum & temerarium à Domino nostro Iesu Christo, & Apostolo eius Iacobo, Christianis hominibus "interdictum esse fatemur: ita Christianam⁶ religionem minimè prohibere censemus, quin iubente Magistratu, in causa fidei & charitatis, iurare liceat, modò id fiat iuxta Prophetæ doctrinam, in iustitia, in iudicio, & ueritate.

1571.

XXXVIII.

Of Christian mens goodes, which are not common.³

The ryches and goodes of Christians are not common, as touching the ryght, title, and possession of the same, as certayne Anabaptistes do falsely boast. Notwithstandyng euery man ought of suche thinges as he possesseth, liberally to geue almes to the poore,⁴ accordyng to his habilitie.

XXXIX.

Of a Christian mans othe.⁷

As we confesse that vayne and rashe swearing is forbidden Christian men by our Lord Jesus Christe, and James his Apostle: So we iudge that Christian religion doth not prohibite, but that a man may sweare when the Magistrate requireth, in a cause of faith and charitie, so it be done accordyng to the prophetes teaching, in iustice, iudgement, and trueth.

² De illicita bonorum Communicatione E.

³ Christen mens goodes are not common LB, D.

⁴ to the poore] wanting in LB.

⁵ De iurejurando E.

⁶ Christianam] Christianorum E.

⁷ Christian men may take an othe LB, D.

1552.

opera, sive præmia sive pœnas reportet.

XL.

Defunctorum animæ neque cum corporibus intereunt, neque otiose dormiunt.

Qui animas defunctorum prædicant usque ad diem iudicii absque omni sensu^a dormire, aut illas asserunt una cum corporibus mori, & extrema die cum illis excitandas, ab orthodoxa fide, quæ nobis in saceris literis traditur, prorsus dissentiunt.

XLI.

*Millenarii.**

Qui *Millenariorum* fabulam revocare conantur, sacris literis adversantur, & in Judaica deliramenta sese præcipitant.

XLII.

Non omnes tandem servandi sunt.

Hi quoque damnatione digni sunt, qui conantur hodie perniciosam opinionem instaurare, quod omnes, quantumvis impii, servandi sunt tandem, cum definito tempore à justitia divina pœnas de admissis flagitiis luerunt.

absque omni sensu] wanting in A.

1552.

the whole man maie (according to his workes) haue other rewarde, or punishment, as he hath liued vertuouslie, or wickedlie.

XL.

The soules of them that departe this life doe neither die with the bodies, nor sleep idlie.

Thei whiche saie, that the soules of suche as departe hens doe sleepe, being without al sence, fealing, or perceiung, vntil the daie of iudgement, or affirme that the soules die with the bodies, and at the laste daie shalbe raised vp with thesame, doe vtterlie dissent from the right believe declared to vs in holie Scripture.

XLI.

Hereticke called Millenarii.

Thei that goe about to renewe the fable of hereticke called Millenarii, be repugnant to holie Scripture, and caste them selues headlong into a Juishe dotage.

XLII.

All men shall not bee saued at the length.

Thei also are worthie of condemnation, who inuouere at this time to restore the dangerous opinion, that al menne, be thei neuer so vngodlie, shall at length bee saued, when thei haue suffered paines for their sinnes a certaine time appoincted by Goddes iustice.

* Milliaris A.

1562.

1571.

1552.

Κύριε ὦσον τὸν Βασιλεία.

1552.

God saue the King.

1562.

Hos Articulos fidei Christianæ, continentes in uniuersum nouem decim paginas in autographo, quod asseruatur apud Reuerendissimum in Christo patrem, Dominum Matthæum Cantuariensem Archiepiscopum, totius Angliæ Primatem & Metropolitanum, Archiepiscopi & Episcopi utriusque Prouinciæ regni Angliæ, in sacra prouinciali Synodo legitimè congregati, unanimi assensu recipiunt & profitentur, & ut ueros atque Orthodoxos, manuum suarum subscriptionibus approbant, uicesimo nono die mensis Ianuarij: Anno Domini, secundum computationem ecclesiæ Anglicanæ, millesimo quingentesimo sexagesimo secundo: uniuersusque Clerus Inferioris domus, eosdem etiam unanimiter & recepit & professus est, ut ex manuum suarum subscriptionibus patet, quas obtulit & deposuit apud eundem Reuerendissimum, quinto die Februarij, Anno prædicto.

Quibus omnibus articulis, Serenissima princeps Elizabeth, dei gratia Angliæ, Franciæ & Hiberniæ Regina, fidei Defensor, &c. per seipsam diligenter prius lectis & examinatis, Regium suum assensum præbuit.

1571.

The Ratification.

This Booke of Articles before rehearsed, is agayne approued, and allowed to be holden and executed within the Realme, by the ascent and consent of our Soueraigne Ladye Elizabeth, by the grace of GOD, of Englande, Fraunce and Irelande Queene, defender of the fayth. &c. Which Articles were deliberately read, and confirmed agayne by the subscription of the handes of the Archbyshop and Byshoppes of the vpper house, and by the subscription of the whole Cleargie in the neather house in their Conuocation, in the yere of our Lorde GOD. 1571.

- 1 Of fayth in the Trinitie.
- 2 Of Christe the sonne of GOD.
- 3 Of his goyng downe into hell.
- 4 Of his Resurrection.
- 5 Of the holy ghost. |
- 6 Of the sufficiencie of the Scripture.
- 7 Of the olde Testament.
- 8 Of the three Creδες.
- 9 Of originall sinne.
- 10 Of free wyll.
- 11 Of Iustification.
- 12 Of good workes.
- 13 Of workes before iustification.
- 14 Of workes of supererogation.
- 15 Of Christe alone without sinne.
- 16 Of sinne after Baptisme.
- 17 Of predestination and election.
- 18 Of obtaining saluation by Christe.
- 19 Of the Churche.
- 20 Of the auctoritie of the Churche.
- 21 Of the auctoritie of generall Counsels.
- 22 Of Purgatorie.

1552.

1552.

Excusum Londini, apud Reginaldum Wolfium, Regiæ Majestatis in Latinis Typographum, Anno Dom. 1553.

Richardus Graftonus typographus Regius excudebat.

*Londini mense Junii.
An. do. M.D.LIII.*

Cum priuilegio ad imprimendum solum.

1562.

1571.

- 23 Of ministring in the congregation.
- 24 Of speaking in the congregation.
- 25 Of the Sacramentes.
- 26 Of the vnworthynesse of the Ministers.
- 27 Of Baptisme.
- 28 Of the Lordes supper.
- 29 Of the wicked whiche eate not the body of Christe.
- 30 Of both kyndes.
- 31 Of Christes one oblation.
- 32 Of the marriage of Priestes.
- 33 Of excommunicated persons.
- 34 Of traditions of the Churche
- 35 Of Homilies.
- 36 Of consecration of Ministers.
- 37 Of ciuill Magistrates.
- 38 Of christian mens goods.
- 39 Of a christian mans othe.
- 40 Of the ratification.

Excusum Londini apud REGINALDUM Wolfium, Regiæ Majest. in Latinis typographum. ANNO DOMINI. 1563.

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* Cum priuilegio Regiæ maiestatis.