

The Collation and Installation of an Archdeacon

**and the renewal of Archdeacons' licenses
in the setting of Holy Eucharist**

Timothy & Titus, companions of Paul
4 pm 26 January 2022



Synod of the Diocese of West Malaysia
St Mary's Cathedral
Making disciples of Jesus Christ



Welcome

Collects

(Please stand)

All: **Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name,
through Christ our Lord.
Amen.**

Collect for the third Sunday of Epiphany

**All: Almighty God,
whose Son revealed in signs and miracles
the wonder of your saving presence:
renew your people with your heavenly grace,
and in all our weakness
sustain us by your mighty power;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.
Amen.**

**All: God our Father, Lord of all the world,
through your Son you have called us
into the fellowship of your universal Church:
hear our prayer for your faithful people
that in their vocation and ministry
each may be an instrument of your love,
and give to your servants now to be licensed
the needful gifts of grace;
through our Lord and Saviour Jesus Christ,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.
Amen.**

Old Testament Reading: Isaiah 61:1-3a

(Please be seated)

¹ The Spirit of the LORD God is upon me,
because the LORD has anointed me
to bring good news to the poor;
he has sent me to bind up the brokenhearted,
to proclaim liberty to the captives,
and the opening of the prison to those who are bound;
² to proclaim the year of the LORD's favor,
and the day of vengeance of our God;
to comfort all who mourn;
³ to grant to those who mourn in Zion—
to give them a beautiful headdress instead of ashes,
the oil of gladness instead of mourning,
the garment of praise instead of a faint spirit;
that they may be called oaks of righteousness,
the planting of the LORD, that he may be glorified.

At the end of the reading the reader says

Reader: This is the Word of the Lord.

All: **Thanks be to God.**

Psalm 100

(Please stand for the responsive reading)

A Psalm for giving thanks.

¹ Make a joyful noise to the LORD, all the earth!

² **Serve the LORD with gladness!**

Come into his presence with singing!

³ Know that the LORD, he is God!

It is he who made us, and we are his;
we are his people, and the sheep of his pasture.

⁴ **Enter his gates with thanksgiving,**

and his courts with praise!

Give thanks to him; bless his name!

⁵ For the LORD is good;

his steadfast love endures forever,
and his faithfulness to all generations.

At the end of the reading the reader says

Reader: Glory be to the Father, and to the Son
and to the Holy Spirit,

All: **As it was in the beginning, is now,
and shall be forever.**

Amen.

New Testament Reading: 2 Timothy 1:1-8

(Please be seated)

¹ Paul, an apostle of Christ Jesus by the will of God according to the promise of the life that is in Christ Jesus,

² To Timothy, my beloved child:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

³ I thank God whom I serve, as did my ancestors, with a clear conscience, as I remember you constantly in my prayers night and day. ⁴ As I remember your tears, I long to see you, that I may be filled with joy. ⁵ I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well. ⁶ For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands, ⁷ for God gave us a spirit not of fear but of power and love and self-control.

⁸ Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God

At the end of the reading the reader says

Reader: This is the Word of the Lord.

All: **Thanks be to God.**

Gospel Reading: Luke 10:1-9

When the Gospel is announced all respond:

All: Glory to Christ our Saviour.

¹ After this the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where he himself was about to go. ² And he said to them, “The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest. ³ Go your way; behold, I am sending you out as lambs in the midst of wolves. ⁴ Carry no moneybag, no knapsack, no sandals, and greet no one on the road. ⁵ Whatever house you enter, first say, ‘Peace be to this house!’ ⁶ And if a son of peace is there, your peace will rest upon him. But if not, it will return to you. ⁷ And remain in the same house, eating and drinking what they provide, for the labourer deserves his wages. Do not go from house to house. ⁸ Whenever you enter a town and they receive you, eat what is set before you. ⁹ Heal the sick in it and say to them, ‘The kingdom of God has come near to you.’”

Reader: This is the Gospel of Christ.

All: Praise to Christ our Lord.

Sermon

(Please be seated)

The Nicene Creed

(Please stand)

**All: We believe in one God, the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
one in being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
by the power of the Holy Spirit
he was born of the Virgin Mary, and became man.
For our sake he was crucified under Pontius Pilate;
he suffered, died and was buried.
On the third day he rose again
in fulfilment of the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory**

**to judge the living and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son,
With the Father and the Son
he is worshipped and glorified,
He has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism
for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come.
Amen.**

Prayers of Intercession

(Please kneel or be seated)

Leader:

Almighty and ever-living God, through your holy apostle, you have taught us to make prayers and supplications and to give thanks for all people: We humbly ask that in your mercy you would receive these our prayers which we offer to your divine majesty.

We pray that you would continually inspire your universal church with the spirit of truth, unity and concord and that you would teach all who confess your holy name to agree in the truth of your holy Word and to live in unity and godly love.

We pray that you will lead the nations of the world in the ways of righteousness and peace. Grant that their rulers and those in authority may impartially administer justice, restrain wickedness, and uphold integrity and truth.

Give grace, O heavenly Father, to all bishops and other clergy, that by their life and teaching they may set forth your true, living Word and rightly administer your holy sacraments. To all your people give your heavenly grace,

and especially to this congregation gathered here: that we may receive your holy Word with reverent and humble hearts, and serve you in holiness and righteousness all the days of our lives.

We most humbly beseech you, O Lord, to comfort and strengthen all those who in this transitory life are in trouble, sorrow, need, sickness or any other adversity.

And we bless your holy name for all your servants who have departed this life in the faith of Christ, asking you to give us grace to follow their good examples so that with them we may share in your eternal kingdom.

Grant this, O Father, for Jesus Christ's sake, our only mediator and advocate.

All: **Amen.**

The Collation & Installation and Licensing

The Archdeacon Designate stands before the Bishop.

¶ *The Presenter(s) shall present the Archdeacon Designate to the Bishop, saying:*

Reverend Father in God, I present to you *Rev Soong Hoe Pin* to be installed as Archdeacon within the Diocese of West Malaysia.

¶ *The Presenter(s) then return to his/their stall(s).*

The Bishop says:

Brethren of the Clergy, brethren of the laity, it has been our good purpose to appoint and now collate *Rev Soong Hoe Pin* as Archdeacon within the Diocese of West Malaysia. It pertains to the office of an Archdeacon to give true and loyal assistance to the Bishop at all times and in all matters wherein he shall call upon him to serve: to help and encourage his brethren, both of the clergy and of the laity: to secure obedience to the rule of the Church, as set forth in the Book of Common Prayer, and to the Constitution of this Diocese: and, so far as in him lies, to promote the well-being of the church in that portion of the Diocese committed to his care and over-sight. To this venerable and responsible office, we propose now to admit this our brother in Christ.

But first, it is required by customary church law that he should in our presence and before you make declarations. Wherefore, let these be now made.

¶ The Diocesan Registrar or his delegate will lead in the declaration of assent and the oath of canonical obedience. The existing Archdeacons whose licenses are to be renewed will also join the Archdeacon-designate in the declaration and oath.

I, *Soong Hoe Pin*, being about to be installed Archdeacon do declare that I will perform true and canonical obedience to the Bishop of West Malaysia and his successors in all things lawful and honest. ¹

¶ The Diocesan Bishop reads the Deed of Installation and the Archdeacon Designate kneels before the Bishop who says:

Soong Hoe Pin, by virtue of our authority we appoint you to the office of Archdeacon within the Diocese of West Malaysia. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

¶ The Diocesan Bishop hands over the Deed to the Archdeacon and says:

Receive your cure my care, in the Name of the Father, the Son, and the Holy Spirit. Amen

¹ To be adapted as appropriate for those who are being re-licensed

¶ The new Archdeacon is robed in Archdeacon's cope. The Bishop shall then bless him:

The God of peace, who brought again from the dead our Lord Jesus, the great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ to whom be glory forever and ever. Amen.

¶ He then takes the Archdeacons to his stall, places him therein and says:

We, *D Steven Abbarow*, Bishop of West Malaysia, together with these my brethren, receive you, *Soong Hoe Pin*, as Archdeacon, in the Name of the Father, Son and Holy Spirit. Amen.

¶ Then causing the Archdeacon to be seated in his stall, the Bishop says:

We install you into the stall assigned to your Archdeaconry, and do effectually induct you into the real, actual, and corporal possession of the same, with all and singular its rights, members, and appurtenances.

The Lord preserve your going out and coming in from this time forth and forever more. Amen.

¶ The Bishop shall then license the new Archdeacon and renew the licenses of two existing Archdeacons - Ven Edward M. John and Ven. Charles Fraser.

He then leads the congregation in prayer for the three Archdeacons:

Almighty God, you have built your Church upon the foundation of the Apostles and prophets, with Jesus Christ himself as the chief corner stone. So join us together in unity of spirit by their doctrine, that we may be made a holy temple acceptable to you; through Jesus Christ our Lord. **Amen.**

Almighty God, the giver of all good gifts, by your Holy Spirit you have appointed various orders of ministry in the Church. Look with mercy and favour on your servants now called to this office and administration. Maintain them in truth and renew them in holiness, that by word and good example they may faithfully serve you to the glory of your name and the benefit of your Church; through the merits of our Saviour Jesus Christ. **Amen.**

A Small Plant will be present to each Archdeacon (please see Appendix 1)

Prayer of Confession

(Please kneel or be seated)

The minister may use this or another call to confession

God so loved the world that he gave his only Son Jesus Christ to save us from our sins, to be our advocate in heaven, and to bring us to eternal life.

Let us therefore confess our sins in penitence and faith,
firmly resolved to keep God's commandments and to live in love and peace with all people.

***All:* Almighty God, our Heavenly Father
We admit that we have sinned against you
in thought, word and deed,
and deserve your just punishment.
We truly repent and are sorry
for what we have done.
Have mercy on us, merciful Father.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past,
and grant that we may serve you in newness of life
to the glory of your name.
Amen.**

The minister declares God's forgiveness

Almighty God,
who forgives all who truly repent
have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life eternal;
through Jesus Christ our Lord.

All: **Amen.**

This Prayer of Humble Access may be said by all

**All: We do not presume
to come to this your table, merciful Lord,
trusting in our own righteousness,
but in your manifold and great mercies.
We are not worthy so much as to gather up
the crumbs under your table.
But you are the same Lord,
whose nature is always to have mercy.
Grant us therefore, gracious Lord,
so to eat the flesh of your dear Son Jesus Christ
and to drink his blood,
that we may evermore dwell in him
and he in us.
Amen.**

The Eucharist

(Please remain kneeling or seated)

Minister: Lift up your hearts

All: **We lift them to the Lord**

Minister: Let us give thanks to the Lord our God

All: **It is right to give him thanks and praise**

The Minister prays

Almighty God, our heavenly Father,
who in your tender mercy gave your only Son Jesus
Christ to suffer death upon the cross
for our redemption;
who made there,
by his one oblation of himself once offered,
a full, perfect and sufficient sacrifice for the sins of
the whole world;
and who instituted,
and in his holy gospel commanded us to continue,
a perpetual memory of his precious death
until his coming again:
Hear us, merciful Father, we humbly pray,
and grant that we,
who receive these gifts of your creation,
this bread and this wine,

according to your Son our Saviour Jesus Christ's
holy institution,
in remembrance of his death and passion,
may be partakers, by faith,
of his most blessed body and blood:
For on the night he was betrayed, he took bread,
and when he had given you thanks, he broke it
and gave it to his disciples saying,
"Take, eat; this is my body which is given for you;
do this in remembrance of me."
In the same way, after supper, he took the cup,
and when he had given you thanks,
he gave it to them saying,
"Drink from this, all of you;
for this is my blood of the new covenant,
which is shed for you and for many
for the forgiveness of sins;
do this, as often as you drink it,
in remembrance of me."

All: **Amen.**

The Distribution

Minister:

Eat and drink this in remembrance that Christ died for you and feed on him in your hearts by faith with thanksgiving.

Hymn: We Have A Gospel To Proclaim

Edwards J. Burns, 1968

We have a gospel to proclaim
Good news for men in all the earth;
The gospel of a Saviour's name:
We sing His glory, tell His worth.

Tell of His birth at Bethlehem,
Not in a royal house or hall
But in a stable dark and dim:
The Word made flesh, a light for all.

Tell of His death at Calvary,
Hated by those He came to save;
In lonely suffering on the cross
For all He loved His life He gave.

Tell of that glorious Easter morn:
Empty the tomb, for He was free.
He broke the power of death and hell
That we might share His victory.

Tell of His reign at God's right hand,
By all creation glorified;
He sends His Spirit on His Church
To live for Him, the Lamb who died.

Now we rejoice to name Him King:
Jesus is Lord of all the earth.
This gospel message we proclaim:
We sing His glory, tell His worth.

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Hymn: Ye Servants Of God, Your Master Proclaim

Charles Wesley, 1707-1788

Ye servants of God, your Master proclaim,
and publish abroad his wonderful Name;
the Name all-victorious of Jesus extol:
his kingdom is glorious; he rules over all.

God ruleth on high, almighty to save;
and still he is nigh: his presence we have.
The great congregation his triumph shall sing,
ascribing salvation to Jesus our King.

Salvation to God who sits on the throne!
Let all cry aloud, and honour the Son.
The praises of Jesus the angels proclaim,
fall down on their faces, and worship the Lamb.

Then let us adore, and give him his right:
All glory and power, all wisdom and might,
all honour and blessing, with angels above,
and thanks never ceasing and infinite love.

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Hymn: Take My Life, And Let It Be

Frances Ridley Havergal, 1836-1879

Take my life, and let it be
consecrated, Lord, to Thee.

Take my moments and my days,
let them flow in ceaseless praise.

Take my hands, and let them move
at the impulse of Thy love;

Take my feet, and let them be
swift and beautiful for Thee.

Take my voice, and let me sing
always, only, for my King;

Take my lips, and let them be
filled with messages from Thee.

Take my silver and my gold;
not a mite would I withhold;

Take my intellect, and use
every power as Thou shalt choose.

Take my will, and make it Thine;
it shall be no longer mine;

Take my heart: it is Thine own;
it shall be Thy royal throne.

Take my love; my Lord, I pour
at Thy feet its treasure store;
Take myself, and I will be
ever, only, all for Thee.

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Hymn: O Jesus, I Have Promised

John E. Bode, 1816-1874

O Jesus, I have promised
to serve Thee to the end;
Be Thou forever near me,
my Master and my Friend;
I shall not fear the battle
if Thou art by my side,
Nor wander from the pathway
if Thou wilt be my Guide.

O let me feel Thee near me!
The world is ever near;
I see the sights that dazzle,
the tempting sounds I hear;
My foes are ever near me,
around me and within;
But Jesus, draw Thou nearer,
and shield my soul from sin.

O let me hear Thee speaking
in accents clear and still,
Above the storms of passion,
the murmurs of self will.
O speak to reassure me,
to hasten or control;
O speak, and make me listen,
Thou Guardian of my soul.

O Jesus, Thou hast promised
to all who follow Thee,
that where Thou art in glory,
there shall Thy servant be;
and, Jesus, I have promised
to serve Thee to the end;
O give me grace to follow,
my Master and my Friend.

O let me see Thy footprints,
and in them plant mine own;
My hope to follow duly
is in Thy strength alone.
O guide me, call me, draw me,
uphold me to the end;
And then in Heaven receive me,
my Saviour and my Friend.

Prayer of Response

(Please kneel or be seated)

**All: Almighty God,
we thank you for feeding us
with the spiritual food
of the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Send us out into the world
in the power of your Spirit,
to live and work
to your praise and glory.
Amen.**

Announcements

Dismissal

The gathering ends with a blessing.

Bishop: The peace of God which passes all understanding keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always.

All: **Amen.**

Bishop: Go in peace to love and serve the Lord.

All: **In the name of Christ. Amen.**

Appendix 1

Bishop: In the Name of God who always Creates, Redeems and Sanctifies. **Amen.**

Readings- to be read by all:

"And God said: Let the earth put forth grass, herb yielding seed, and fruit trees bearing fruit after its kind ... And it was so ... And God saw that it was good." ([Genesis 1:11-12](#))

"Build houses and dwell in them; plant gardens and eat the fruit of them." ([Jeremiah 29:5](#))

"You shall be like a tree planted beside a river; that brings forth its fruit in season, whose leaf does not wither; and whatsoever you do shall prosper." ([Psalms 1:3](#))

Bishop: We are now going to bless the saplings. You are receiving a small plant/tree as a symbol of your spiritual life. This plant/tree needs to be cared for and watered regularly. In the same way if you are to grow spiritually you need to be watered spiritually, coming to church, spending time with other Christians, reading your Bible, praying and serving others.

Let us pray.

We pray that the roots of this tree will gain hold and spread deep, drawing nourishment from the fertile earth. So may our young people draw nourishment from

their own roots—family, heritage and their Christian tradition.

We pray that the trunk will grow healthy and strong, withstanding the harsh forces of nature and be able to support branches and leaves. So may our daughters and sons have healthy bodies and strong moral spirits. May they be strong in their faith, withstanding the tempests and temptations that could weaken or deter them.

May these branches bud and blossom, giving shade and beauty for all to enjoy. So, too, may we watch our children bud and blossom to be a blessing and support to family, friends and community, and to make their unique contribution to the world. Amen.

PLEDGE BY THE RECIPIENT(S):

I receive this plant as a symbol of my journey with God. I will care and nourish it as a symbol of my care and love for all of God's creation and my neighbour. Through Jesus Christ, my Redeemer. Amen.

(Adapted from the Jewish Tree planting ritual)

Appendix 2

The Thirty Nine Articles

I. Of Faith in the Holy Trinity

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

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

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

III. Of the going down of Christ into Hell

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

IV. Of the Resurrection of Christ

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

V. Of the Holy Spirit

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

VI. Of the Sufficiency of the Holy Scriptures for Salvation

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

Of the Names and Number of the Canonical Books:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The First Book of Esdras, The

Second Book of Esdras, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.

And the other Books (as Jerome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following: The Third Book of Esdras, The Fourth Book of Esdras, The Book of Tobias, The Book of Judith, The rest of the Book of Esther, The Book of Wisdom, Jesus the Son of Sirach, Baruch the Prophet, The Song of the Three Children, The Story of Susanna, Of Bel and the Dragon, The Prayer of Manasses, The First Book of Maccabees, The Second Book of Maccabees.

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

VII. Of the Old Testament

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

VIII. Of the Three Creeds

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

IX. Of Original or Birth Sin

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

X. Of Free Will

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

the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. Of the Justification of Man

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

XII. Of Good Works

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

XIII. Of Works before Justification

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

XIV. Of Works of Supererogation

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

XV. Of Christ alone without Sin

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

XVI. Of Sin after Baptism

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And

therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. Of Predestination and Election

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

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

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

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

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

XIX. Of the Church

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

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

XX. Of the Authority of the Church

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain anything that is contrary to God's

Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought not to enforce any thing to be believed for necessity of Salvation.

XXI. Of the Authority of General Councils

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

XXII. Of Purgatory

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

XXIII. Of Ministering in the Congregation

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

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

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

XXV. Of the Sacraments

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

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

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

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

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

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

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

XXVII. Of Baptism

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

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

XXVIII. Of the Lord's Supper

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

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions. The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

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

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

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

XXX. Of both Kinds

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

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

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

XXXII. Of the Marriage of Priests

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

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

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

XXXIV. Of the Traditions of the Church

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

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

XXXV. Of the Homilies

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

Names of the Homilies

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

XXXVI. Of Consecration of Bishops and Ministers

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

XXXVII. Of the [Power of the] Civil Magistrates

The Queen's Majesty hath the chief power in this Realm of England, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction. Where we attribute to the Queen's Majesty the chief government, by

which Titles we understand the minds of some slanderous folks to be offended; we give not our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers. The Bishop of Rome hath no jurisdiction in this Realm of England. The Laws of the Realm may punish Christian men with death, for heinous and grievous offenses. It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars."

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

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

XXXIX. Of a Christian Man's Oath

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

Appendix 3

Online transfer

Bank name: **Standard Chartered Bank Malaysia Bhd**

Account name: **St Mary's Cathedral**

Account number: **312 142 334 691**

Recipient reference: If giving a pledge, enter ***your 3-digit pledge number.***

Otherwise, enter **Online Service**

For one-off giving, please email the bank-in slip or online transfer receipt to: **collections@stmaryscathedral.org.my**

Boost e-wallet

Scan the following QR code using the Boost App. Be sure to confirm "St Mary's Cathedral" is listed as the payee.



St Mary's Cathedral

Note: This method of giving is analogous to putting cash into the offertory bag/box. Your donation will go to the General Fund. You will not be given a receipt. Do not use this to give a pledge.

Details on our webpage: stmarys.my/give