

A Survey of Specific Beliefs and Principles of Anglican Religion

M. Nejat-Niya

Department of Religion, Central Branch, Islamic Azad University, Tehran, Iran

Received: April 9, 2014

Accepted: June 15, 2014

ABSTRACT

Anglican religion is one of the special religions of protestant branch and it is called Anglican group. But Anglican Church is the distance between catholic and protestant church. This religion is different among other Christians as the balance of its principles and marriage of priests and appointing women for Church authorities. According to Anglican, Catholic Church with its middle age principles deviated the legacy of main churches and Protestant church by rejecting some principles reduced its real dimensions. On one hand, they accepted seven principles of Catholic Church and kept the spiritual hierarchy of this church and on the other hand rejected the great position of Pop. This church introduced four written sources as spiritual and divine reference of Anglicans as: 1- Holly book, 2- Three catholic creeds (the Apostles' and Nicene creeds, the Athanasian Creed). 3- Thirty Nine articles (this is an important document in determining the beliefs of Anglican Church), 4- Book of Common Prayer.

KEYWORDS: Anglican; Protestant; Church; Catholic; Priest, Medieval age; Creeds

INTRODUCTION

Today, after Catholic Church consisting of more than half of the Christians in the world, Protestant church with 30% Orthodox Church and followers consists of 15% Christianity community.

Protestant is consisting of a lot of branches as the followings: Lutherism, Calvinism, Tsvynglyanysm, Aglican, Batsytysm, Pentecostal, Presbyterian Advntyst Conger, Gyshnalysm, Mtdysm, Avnjlykan

Among the above branches, Anglican is of great importance and it is consistent with the cautious mood of English people and this church is also called catholic and protestant.

Anglican Church is arising from England. Life with religious principles in this church is of great importance and its church system is specific in this religion and the beliefs of this church are based on their book of common prayer and the elites and religious theorists in this country. The present study aimed to emphasize on apparent inclinations of some of the less informed youth and reviewing the different aspects of this religion inducing the generalities of Anglican theology, its principles and practices, Eucharistic theology, baptism and 39 articles.

Generalities of Anglican theology

Anglican theology is moderate compared to other theologies in the world as Germany and always wanted reality from two sides but England church accepted the middle of Catholicism and Protestantism and followed the principles that are called catholic and protestant. Catholic aspects of Anglican: Supporting the belief in creeds, bishop system of its church and life with religious principles and it is emphasized mostly on life with religious principles and it is emphasized on bishop system on the past generation. During the pressure of reforms period, great support was made of bishop system and by bishops accepting reforms establishment. Great importance was given to England church beliefs. Guidance aspect of bible in Anglicanism is found in formal document after reforms.

In 39 article document, mostly showed the influence of Lutherism, Calvinism. This church is based on catholic and its beliefs are guidance. Anglican Church is mostly near to the groups accepting catholic beliefs as Eucharistic discipline and those based on Roman are holy community. On the other hand, it is close to the groups their religious belief is mostly related to free guidance churches.

There are many differences between two extreme groups. It seems that the absolute majority of Anglicans pretend central Anglicanism. One important aspect of Anglican is its comprehensibility. This church selected liberal condition to religious issues and in the past centuries asked for unity in the form of worshipping and hard criteria were also considered for its promotion.

In Anglican Church, there is a wide commitment to common method of interpreting Christian faith and achieving its results for Christian life. This is based on the fact that members of Anglican Church emphasize on a combination of scripture, tradition and reasoning in divine sciences. These three principles act as competitive principles or principles acting in similar levels.

Ethics in Christianity: Bishop Dr. Michele Ipprio in Anglican church 2003/12/5. Philosophy, mysticism journal.

Catholic and reformed religion

In the era of Henry VIII, the principles of England church were based on freedom in divine and independency. They attempted to create a national church with the specific traditions of reformists.

The result of the efforts was distinctive movement among Christianity movements. The question that is raised is that is the gathering of principles of England church considered as Protestant church or Catholic church or it is considered as a branch of Christianity? The distinction between catholic and reformed Christianity and the coalition of these two religions is the issue discussed in specific churches of England. Since the movement of Oxford in the mid-19th century, most of the churches of this community renovated the worship and bishop practices similar to Roman Catholic and developed it. These worships beyond the religious rituals of churches resort to church tradition and are more than specific domain of divine sciences. But religious practices of England Catholics namely prayer and worship were common in the past century. In most places, religious beliefs are along with the orders of Bible and reforms in Christianity religion. For the followers of England church resorting to church tradition, thought principles are not determined by high authority in church and are not based on divine sciences of its founder. For them, the first theologian documents are prayer books as the result of deep thinking in theology and they emphasize on the Book of Common Prayer as main belief principles of England church followers. The book of common prayers and worship are considered for guidance for faith and practice. Prayer law is faith law. For some of the followers of small England churches, there are 39 revised articles of 16th century.

Formulating 39 articles

It refers to the formulated creeds and England church accepted to determine its belief condition in conflicts of 16th century. The previous principles as ten articles (1536), bishops book (1537), six articles (1539), King book (1543) and 42 articles (1553). In 1563, clergymen Convocation England church by a brief revision of the last case, made the initial text of 39 articles. Before publishing this book, 29 article (regarding the Satan not eating bread of Christ) was eliminated. In addition, an introduction of 29 article showed the validity of church to falsify the rituals practices. Both of the changes are possible to be done due to the direct interference of Elizabeth I. In 1571, 29 articles were returned and Anglican Church clergymen Convocation approved the formal figure of these principles.

39 principles don't express Christian principles in creed and don't explain the creed that is accepted already. These principles are summary of beliefs and each one shows the point in the issues and by public terms, the Anglican view is introduced. Various interpretations are written for these principles they attempted to clarify Anglican position to the deviations of Catholic learning in medieval era and traditional practices of Catholic Church and were to Calvinism and Anabaptism. One of the specific conditions is 28th article negating changing the nature of wine and bread (based on the meaning) and it also ignores Zwingli communion. It can be interpreted based on real presence teaching and reception (Christ). Six article states that: "The scripture is consisting of all necessary things for salvation". Creeds are acceptable as they are supported by Holly book (article 8) and if public councils are accepted for the same reason not as they themselves are protected. In article 17, divine destiny is considered and the position of England king and government institutions regarding church is considered in final part.

But except clergymen and till 19th century, except Oxford and Cambridge faculty members nobody was obliged to sign these principles. Since 1865, despite previous bindings, the clergymen were only able to say that England church teaching are presented in the book of common prayer and the mentioned principles are consistent with God words and they don't teach opposite. Since 1975, they believed that although belief principles of England church are not more than specific historical time, there are some evidences on the faith in the scripture and they are presented in Catholic creeds (new catholic encyclopedia-2003 v14 p.19).

Following these articles in 1571 from England parliament is a legal binding. These articles are published in the Book of Common Prayer and other English prayer books. Although except clergymen and to century 19, except Oxford and Cambridge universities, nobody was obliged to sign these articles. Since 1865 and despite the previous bindings, clergymen were obliged to know England churches practices as presented in the book of common prayers and the mentioned principles are consistent with God words and they don't teach opposite. Since 1975, they believed that although belief principles of England church are not more than specific historical time, there are some evidences on the faith in the scripture and they are presented in Catholic creeds.

E.C.S. Gibson, *The Thirty-Nine Articles* (2 vols. 1896-7)

At the time, the Church of England was searching its doctrinal position in relation to the Roman Catholic Church and the continental Protestant movements. A series of documents were written and replaced over a period of

30 years as the doctrinal and political situation changed from the excommunication of Henry VIII in 1533, to the excommunication of Elizabeth I in 1570.

Before King Henry's death in 1547, several statements of position were issued.

Ten Articles (1536)

The first attempt was the Ten Articles in 1536, which showed some slightly Protestant inclinations—the result of an English desire for a political alliance with the German Lutheran princes. This statement was published by Thomas Cranmer and it was the first guidance of England church as separate Church of Rome (The Oxford Dictionary, *ibid*, p. 622).

Finally, Thirty-Nine Articles of Religion were established by a Convocation of the Church in 1563, under the direction of Matthew Parker, the Archbishop of Canterbury, which ignored from some of the more extreme Calvinist thinking and created the peculiar English reformed doctrine (The Oxford Dictionary, 1997, p.65).

The Thirty-Nine Articles were not intended as a complete statement of the Christian faith, but of the position of the Church of England in relation to the Roman Catholic Church and dissident Protestants. The Articles argue against some Anabaptist positions such as the holding of goods in common and the necessity of believer's baptism. The motivation for their production and enactment was the absence of a general consensus on matters of faith following the separation with Rome.

Newman, John Henry ([1883] 1841).—VII Thirty-nine Articles.

The content of thirty nine articles

The Thirty-Nine Articles of Religion were approved in 1563 and are the historically defining statements of doctrines of the Church of England with respect to the controversies of the English Reformation. First established in 1563, the articles served to define the doctrine of the Church of England as it related to Calvinist doctrine and Catholic practice. The full name for the articles is commonly abbreviated as the Thirty-Nine Articles. A series of documents were written and replaced over a period of 30 years as the doctrinal and political situation changed from the excommunication of Henry VIII in 1533, to the excommunication of Elizabeth I in 1570 (Abmacculloch, ridley-1962, p.180).

Articles 1-8

The first five articles articulate the Catholic credal statements concerning the nature of God, manifest in the Holy Trinity. Articles VI and VII deal with scripture, while Article VIII discusses the essential creeds.

Articles 9—18: Persona religions

These articles dwell on the topics of sin, justification, and the eternal disposition of the soul. Of particular focus is the major Reformation topic of justification by faith.

Articles 19-31: Religion structure

This section focuses on the expression of faith in the public venue – the institutional church, the councils of the church, worship, ministry, and sacramental theology.

Articles 32-39: clerical celibacy, excommunication, traditions of the Church, and etc.

39 articles at first had important role in religions practice of England church followers. After approving the rules in 1604, all the clergymen of England church were obliged to do in accordance to the legal articles ((Sydnor, William 1980, P. B. (1994). The degree to which each of the articles has remained influential varies in religious life of English people. Some of them are more influential.

Arguably, the most influential of the original articles has been Article VI on the sufficiency of scripture which says that Scripture contains 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." This article has informed Anglican biblical exegesis and hermeneutics since earliest times.

One of the most influential of these – apart from Cranmer – has been the 17th century theologian Richard Hooker who after 1660 was increasingly portrayed as the founding father of England churches.

Finally, the extension of Anglicanism into non-English cultures, the growing diversity of prayer books and the increasing interest in ecumenical dialogue, has led to further reflection on the parameters of English churches identity. Many Anglicans look to the Chicago-Lambeth Quadrilateral as following communal identity (*ibid*, 80).

Four points are the scriptures, as containing all things necessary to salvation; the creeds, the Apostles' as the sufficient statement of Christian faith; the dominical sacraments of Baptism and Holy Communion.

Baptism

Baptism is done by different methods in various churches (Westen, 1997, 104). According to reformed churches, baptism is not important and it is correct by any method. Although some of them prefer to soak into water, there is no agreement about the one doing it. Some churches only accept doing this ceremony only by clergymen but in some churches, any person can baptize another one (Moland, 1989, 58).

Baptism is done after all the initial works and baptism is done in flowing water for the name of water, son and Holy Spirit. If there is no flowing water, it should be done in ordinary water. The water should be cold or hot. If none of them is possible, the water should be poured for the name of father, son and Holy Spirit. Before baptism, the baptizer and baptized one and any other one should fast and the baptized one can fast for one or two days before.

Now at the time when the rooster crows they shall first pray over the water. And they should take off their clothes; you [clergyman] are to baptize the little ones first. All those who are able to speak for themselves should speak. With regard to those who cannot speak for themselves their parents, or somebody who belongs to their family, should speak. Then baptize the grown men and finally the women, after women have let down their hair and laid down their jewelry in other words. Nobody should take any alien object down into the water. And at the time determined for baptism the bishop shall give thanks over the oil and put it into a vessel and call it the oil of thanksgiving. And he shall take other oil and perform the exorcism over it and call it the oil of exorcism.

And a deacon brings the oil of exorcism and places himself on the left hand of the priest. And when the presbyter takes hold of each of those who are to be baptized he should bid him renounce saying: "I renounce you Satan".

And when he has renounced all this he should anoint him with the oil of exorcism saying to him: "Let all evil spirits depart far from you".

Then he should hand him over to the bishop or the presbyter who stands at the water to baptize; And a deacon likewise should go down with him into the water.

When the one being baptized goes down into the waters the one who baptizes, placing a hand on him, should say thus: "Do you believe in God the Father Almighty?"

And he who is being baptized should reply: "I believe

Let him baptize him once immediately, having his hand placed upon his head. And after this he should say: "Do you believe in Christ Jesus the Son of God, who was born of the Holy Spirit and Mary the Virgin and was crucified for us under Pontius Pilate and was dead and rose on the third day alive from the dead and ascended in the heavens and sits at the right hand of the Father and will come to judge the living and the dead?"

And when he has said, "I believe", he is baptized again.

And again he should say: "Do you believe in the Holy Spirit and the holy church and the resurrection of the flesh?"

And he who is baptized should say: "I believe". And so he should be baptized a third time.

And afterwards, when he has come up from the water, he is anointed by the presbyter with that sanctified oil, saying: "I anoint you with holy oil in the name of Jesus Christ".

And afterwards, each drying himself, they shall dress themselves. After this, pouring the sanctified oil from his hand and putting it on his head he shall say: "I anoint you with holy oil in God the Father Almighty and Christ Jesus and the Holy Spirit." And signing him on the forehead he shall give him the kiss (Oneworst, 2005, 149, 150).

Eucharistic

Eucharistic is also called Lord Supper, bread breaking, thanksgiving and Communion. This shows divine manifestation. Lutherans show that Christ is present but are not consistent with the substantial view. England church followers believe that Christ is present in communion but they have different views in this regard and they are similar as Orthodox Churches and the main element is the same in all rites:

- 1- Reading two or three parts of scriptures
- 2- Eating holy sacrament during giving bread and wine and the leader recites Christ words in the last supper (Zibayinejad, 2003, 54).

Communion ritual is shown in the book of prayer 1662 and reads the God of cosmic alone and the prayer of purity is started. Then the priest goes to priest and ten articles are read, then Nicene creed is read and then rite is started and then by collecting charity to give from priest in altar is started. Then the charity is given to the worship holder to be given to God. Then to the end of worship, the charity is remained to give bread and wine in specific dishes. They are given by the assistant of priest or one of the believers. Later, humble prayer is read, later confession of God, father, Christ and they recite as kneeling on ground.

Then communion is started with an ancient introduction of priest conversation with people. Six introductions for Christian's celebration and the gifts of bread and wine are received, then praising God and then thanksgiving

prayer. This is finished by dismissal prayer and then the rest of sacred elements are burnt respectfully. This is done with repeating the words and movement of hands in any sacredness considering communion of Anglican (Moland, 1989, 233).

Follower of England Church holds traditional and religious rituals and mostly focuses on communion. Communion is the main factor in worshipping most of the English churches considering the death and resurrection of Christ in the form of prayer, Gospel, rites and giving wine and bread, thanksgiving God due to his abundant graces, breaking bread and accepting body and blood of Christ in the last supper. Most of the followers of English church hold communion as similarly and in accordance to Western catholic religion. There is freedom in this regard and the worship can be simple or complex.

Religious sciences of communion of England church are different in comparison to other regions and it shows the completeness of this tradition. In other words, this ritual is a memorial of pain and suffering of Christ indicating the lord last supper. Another group believed in real presence of Christ but the presence of Christ (communion) in bread and wine rejects this celebration. Despite the critics in 39 articles, the people resorting to the traditions of church or English Catholics and some Roman Catholics express the real presence of Christ in thought, belief principles and they consider communication as the symbol of Christ sacrament in the form of elements turning into the body and blood of Christ. Most of the followers of English Church believe in the real presence of Christ and the agents of Anglican and Roman Catholics stated that there is real agreement on belief principles of communion regarding Windsor statement about communion arising from Anglican roman catholic international consultation (ARCIC). Despite this agreement, other differences are based on church study and church is a barrier of their common relation between them.

Communion practices

Only those who are baptized can participate in Eucharist
("Upholding Communion of the Baptized". ECUSA. 22 June 2006)

In most of the churches, eucharist is done by those who are baptized and are confirmed by church. In some bishop domains, there is a system to accept baptized youth to attend the ceremony. Also, some churches are prepared for fasting.

Most of the English priests need at least one another person for this celebration (thus, Christ said: If two or more people attend this ceremony, I will join them). Some priests of English Catholics do the celebration individually. In Roman Catholic churches, it is required to use wine in communion and this is in contradiction to Roman Catholic. Always, bread and wine is used for the people to be accepted this gradually in Roman Catholic Church. In some churches, religious rituals is done inside the tent with candles and only one church or bishop can hold communion but English churches in Sydney let ordinary people to hold this ritual.

The Book of Common Prayer

All the prayer books of English church include some sections for morning and afternoon prayer. In the main Book of Common Prayer, these prayers are the old worship of supper prayer and the last day prayer. The prayer books play important role in the history of English church.

Prior to the Catholic revival of the 19th century, which eventually made the Holy Eucharist as the principal Sunday liturgy, and during the 18th century, a morning service combining Matins, the Litany comprised the usual expression of common worship; while Matins and Evensong were sung daily in cathedrals and some collegiate chapels. This nurtured a tradition of distinctive Anglican chant applied to the canticles and psalms used at the offices. These complement some other rituals as praying at 3, 6, 9 and Compline.

Some Anglican monastic communities have a Daily Office based on that of the Book of Common Prayer but with additional antiphons and canticles, etc. (for specific days of the week). The All Saints Sisters with convents in Catonsville, Maryland and elsewhere use an elaborated version of the Anglican Daily Office. Most prayer books include a section of prayers and devotions for family use. In England, the publication of Daily Prayer, the third volume of Common Worship was published in 2005. It consists of the services for morning and evening Prayer and Compline and includes a section entitled "Prayer during the Day".

Some Anglicans who pray the office on daily basis use the present Divine Office of the Catholic Church. In many cities, especially in England, Anglican and Catholic priests and lay people often meet several times a week to pray the office in common. A small minority use the Anglican Breviary, or other translations and adaptations of the Pre-Vatican II Roman Rite and Sarum Rite, along with supplemental material from cognate western sources, to provide such things as a common of Octaves. Others may privately use idiosyncratic forms borrowed from a wide range of Christian traditions (new catholic encyclopedia v 14 p. 41).

Luther believed that in communion, body of Christ is not present but he believed spirit is present and holy wine and bread is some part of spirit (Vanverst, 2005, 48).

Scripture

Scripture includes old and new testament. The former includes more than three fourth of scripture. The number of Old Testament was not agreed by Christians. Of which 39 books were agreed by all Christianity parties (Michele, 1998, 48). New Testament is consisting of 27 books and all Christianity parties are agreeing about its validity.

Various parts of scripture are different from the writing and style. Writing of scripture under divine support doesn't separate them of their wisdom (Tisen, 2005, 59). Regarding inspirational scripture, there are various views. Almost all important traditional Christianity parties agree about inspirational and validity of scripture. They believe that the main discussion is about the reference of scripture. Each of trinity Christian branches, based on their divine basics, presented a view. The reasons showed that what are Christian faith sources? Conservative protestant religion believes that scripture is the only faith rule not the first faith rule. Thus, the truth of scripture is in its book not from another source (Roshdi, 1749, 8).

John Calvin stated that Holy Spirit acted by scripture and validity of scripture is based on Holy Spirit and there is no need for external support as church (Mcgras et al., 2008, 340).

According to Protestant, the reason of validity of scripture is as this book is recording divine exploration and this can be proved by many ways: People are all sinful and doomed to death and they are not aware of divine goals. Thus, based on the kindness of God, he takes his hand and shows himself and this discovery is done via scripture (Tisen et al., 2005, 43-49).

The only reference of Protestants is scripture and the common traditions should be evaluated by this book and the emphasis degree was different (Dansten, 2007, 102).

Reformists didn't discuss about Christ study or trinity and they accepted the approving of councils of churches of first centuries. Like the previous people, they found that Christ is God and Human. As it is stated in Calsedon creed, Protestants and all parties didn't accept completeness of church and they only considered the book as valid. Rejecting the completeness of church had some tools as human autonomy and rejecting some common traditions not being in scripture or they disagreed (ibid, 31).

Great commitment in Anglican Church for superiority of scripture in life of Christian. Scripture is perspective for the members of Anglican as the strongest criterion to perceive them of Christian faith. It is accepted that scripture image as explained is not simple and tradition and reasoning are two initial writing of Anglican Church regarding the era after reforms as in the principles. Tradition was only considering the initial church and it is defined the same in the first four church councils all over the world. It is mostly as the continual life and experience of Christian community in the past to now. In this framework, worshipping tradition of society is considered as an important article in which scripture is read and the realities are defined.

Also, the Anglicans emphasize more that although fundamental resources of scripture of tradition and reasoning act in accordance to Christianity learning, they should be based on judgment in the life of a believer. In the life of a believer it should be based on judgment. Even we should say tradition and reasoning under the control and events present a type of unity in Anglican Church and the trend in which message if clarified for believers in their current situation. The text should be considered as a tool by which God considers the believers both as a person and as a comprehensive member. This is like a dialogue in which the believer is involved via participation in tradition and reasoning and in this dialogue, between God and society of scripture believers are not faced with the readers only as a strange object without any relation with their experience but neither its divine force is destroyed via full placement nor by experience. This method of Anglican Church is considered for common reading of scripture in a faith texture.

Michele Ipegro, Anglican church, 2003/12/5).

Conclusion

Based on the events of 16th century in England, we can find about the considerable changes in Christianity. By reforming movements to tyrannical religious governance and materialistic interpretations from church, emerged new religions and new religion branches and the most important of them is Anglican or Anglicanism. This religion in Christianity considered new views based on thought principles of elites as the combination of new and Old Catholic principles with structural changes of Church to Christian community and all were arising from special cultural, political, social conditions to establish changes. Religious structure of Anglicanism was based on its founders thought. Unique traditions in consistency with the thought system of religious elites and these changes are continued under the theorists as Anglican Church in four centuries till now. The Book of Common Prayer is a set of prayers, traditions and worship. They all are based on the views of priests and bishops. These practices are traditions in

England church and all instructions being approved in different statements are binding in all other churches. Anglican community welcomes the principles well and tries to develop this religion.

Based on 39 item principles and the Book of Common Prayer, there is a difference between Anglican Church and other churches and this church is unique.

REFERENCES

- 1- Zibayinejad, Mohammad Reza. 1996. An introduction to history, philosophy and Christianity. Eshragh publications. First edition. Summer.
- 2- Moland, Inar. 2002. Christianity world. First edition. 1989. Translated Mohamamd Bagher Ansari, Masih Mohajeri, Amirkabir publications. Tehran.
- 3- Bishop Dr. Michle Epigro, ethics in Christianity: Anglican church 2003/12/5. Philosophy and mysticism.
- 4- Kaksharoy, 1999. Christianity, Translator: Soleimani Ardestani, Abdorahim, Qom. Researches center of religions. Frist No.
- 5- Danesten, J. Lesi. 2007. Protestants. Second edition. Translator. Abdolrahim Ardestani, Qom. Educational and research institution of Imam Khomeini.
- 6- Rosten, Leo. 1997. Analytical culture of American religions. First edition. Translator: Mohamamd Baghayi, Hekmat publications.
- 7- Michel Thomas. 1998. Christianity. Translator: Tofighi, Hossein. Qom. Researches and studies of religions. No. 1.
- 8- Vanverst, Robert A. 2005. Christianity from the texts, translated by Javad Baghebani, Abas Rasulzade, Qolm. Emam Khomeini, First edition. Fall.
- 9- Mischel Thomas. 1998. Christianity, Translator: Tofighi Hossein. Qom. Religions research and studies. NO. 1.
- 10- Teni, Meryl, Si. 1983. Introduction of new testament. Translator T. Mikalian. Hayat Abadi publications.
- 11- Tisen Henri, 2005. Christian theologies. Translator: T Mikaleian, Hayat Abadi publications.
- 12- Ram, Bernard. 1749. Scripture interpretation in Protestant religion. Translator: Arman Roshdi, Bija.
- 13- Mckras, Alister, 2008. An introduction to religious reform movement. Second edition. Translator: Behrooz Hadadi, Qom. Religions University publications. Qom.
- 14- New catholic encyclopedia -2ed the catholic university of America v14 p.19
- 15- E.C.S. Gibson, The Thirty-Nine Articles (2 vols. 1896-7
- 16- Ridley, Jasper (1962). Thomas Cranmer. Oxford: Clarendon Press. p:450.OCLC 39836
- 17- The Oxford Dictionary of the Christian Church by F. L. Cross (Editor), E. A. Livingstone (Editor) Oxford University Press, USA; 3 edition p.65 (13 March 1997)
- 18- Newman, John Henry ([1883] 1841). No. 90 of the Tracts for the Times—VII.Remarks on certain Passages of the Thirty-nine Articles.
- 19- Sydnor, William (1980). Looking at the Episcopal Church. USA: Morehouse PublishinNockles, P. B. (1994)
- 20- Abmacculloch, ridley- 1962, p. 1807
- 21- The Oxford Dictionary, ibid, p. 150
- 22- Van der Watt, 2005, p.181
- 23- "Upholding Communion of the Baptized". ECUSA. 22 June 2006, new catholic encyclopedia -2ed the catholic university of America v14 p.41
- 24- K. Flinn, The Oxford dictionary, 2007, p.101