

CHRISTOLOGICAL

PRAYERS

AND

INVOCATIONS

Compiled by

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Introduction

The following material contains general and less known material regarding Christian prayers, petitions, and secret practices. Much of the following can be adapted to a variety of esoteric purposes.

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Chapter 1

Prayers and Petitions

For those of a 'Christian' vibration, these Invocations, Prayers, and Petitions etc. can be incorporated into Rituals.

Generalised Informal Prayer Format

As with all esoteric practises, the individual's own words are more powerful than set words. The following format for Prayer is given so that the individual can Pray, Thank, Invoke, and Petition with his own words.

Start:

- 1) Open the prayer etc. by saying the following or something equivalent:

'Oh God, our Heavenly Father.' (Remember that you are talking to God)

- 2) Give praise for God's mercies and influence in your life.

'I (We) give thee praise...' (Praise God for what He has done for you)

- 3) Give thanks for God's blessings and gifts in your life.

'I (We) thank thee for...' (Thank God for all the things He has given you)

- 4) Petition God for that which you need.

'I (We) ask thee...' (Ask God for the things you need)

- 5) Once again thank God for what He has done for you.

'Once again I(we) thank thee for...

- 6) Close in the associated names of God.

'This I (we) do (ask, petition, invoke etc.) in the name of the Father (God), through the (His) Son (Jesus Christ), by the power of the Holy Spirit. Amen.'

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The Lord's Prayer (Pater Noster)

The most commonly used Christian Prayer is "The Lord's Prayer", which is also known as the "Pater Noster" or "Our Father". Over the years several versions of this prayer have come into use. Following, is a selection of "Lord's Prayers" that can be used by the individual in their esoteric activities.

The Lord's Prayer

Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation,
But deliver us from evil:
For thine is the kingdom,
And the power,
And the glory, for ever.
Amen.
(Mat 6:9-13 KJV)

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The Lord's Prayer

Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done, as is in heaven, so in earth.
Give us day by day our daily bread.
And forgive us our sins;
For we also forgive everyone that is indebted to us.
And lead us not into temptation;
But deliver us from evil.
Amen.
(Luk 11:2-4 KJV)

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The Lord's Prayer

Our Father, which art in heaven, Hallowed be thy Name.
Thy kingdom come.
Thy will be done in earth, As it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
As we forgive them that trespass against us.
And lead us not into temptation;
But deliver us from evil;
For thine is the kingdom,
The power,
And the glory,
For ever and ever.
Amen.
(The Book of Common Prayer (Morning Prayer) - 1571)

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The Lord's Prayer

Our Father, which art in heaven, Hallowed be thy Name.
Thy kingdom come.
Thy will be done in earth, As it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
As we forgive them that trespass against us.
And lead us not into temptation;
But deliver us from evil.
Amen.
(The Book of Common Prayer (Litany) - 1571)

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Pater Noster

Pater noster,
qui es in caelis,
sanctificetur nomen tuum.
Adveniat regnum tuum.
Fiat voluntas tua, sicut in caelo et in terra.
Panem nostrum quotidianum da nobis hodie,
et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris.
Et ne nos inducas in tentationem,
sed libera nos a malo.
Amen.

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The Lord's Prayer (14 Century)

Fader oure that art in heuene,
halewed be thi name:
come thi kyngdom:
fulfild be thi wil in heuene as in erthe:
oure ech day bred 3ef vs to day,
and for3eue vs oure dettes as we for3eueth to oure detoures:
and ne led vs nou3 in temptacion,
bote deliuere vs of euel.
So be it.
(From a 14th century MS, No. 142 in St. John's college library, Cambridge)

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The Lord's Prayer (15th Century)

Fader oure that art in heuene,
halewed be thy name:
thy kyngedom come to thee:
thy wille be do in erthe as in heuen:
oure eche dayes brede 3eue us to daye:
and for3eue us oure dettes as we for3eue to oure dettoures:
and lede us no3te into temptacion:
bot delyver us from yvel.
Amen.
(From a 15th century MS, Douce 246, Bodleian library)

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The Lord's Prayer (16th Century)

Our father whiche art in heuen,
halowed be thy name
Let thy kingdome cum unto us.
Thy wyll be fulfilled as well in erthe, as it is in heuen.
Gyue vs this daye our daylye breade.
And forgyue us our trespasses,
as we forgyue them that trespas agaynst vs.
And lede vs nat in to temtacyon.
But delyuer vs from euyll.
So be it.
(From a English and Latin prymer, Paris 1538)

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Specific Petitions to God

A popular petition for strength, protection, and deliverance is the 23rd Psalm.

23rd Psalm

The Lord is my shepherd;
I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil:
For thou art with me; thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou anointest my head with oil;
My cup runneth over.
Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the lord forever.
Amen.
(Ps 23:1-6 KJV)

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Various Petitions

Following are examples of various petitions. Use the formats as a guide in the creation of your own specific Petitions.

Invocation for the Granting of a Petition

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions;
and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate.
Amen.
(The Book of Common Prayer (Prayers) - 1571)

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Invocation For The Granting of a Petition - A Prayer of St. Chrysostom

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting.
Amen.
(The Book of Common Prayer (THE LITANY) - 1571)

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Invocation for Protection In War

O Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy only Son, Jesus Christ our Lord.

Amen.
(The Book of Common Prayer (PRAYERS) - 1571)

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Invocation For Peace and Deliverance from an Enemy

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord.

Amen.
(The Book of Common Prayer (Thanksgivings) - 1571)

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Invocation for Deliverance from The Plague, or Other Common Sickness

O Lord God, who has wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now, in the midst of judgement remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church; through Jesus Christ our Lord.

Amen
(The Book of Common Prayer (Thanksgivings) - 1571)

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Invocation for Deliverance From The Wrath of God

We humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us; through Jesus Christ our Lord.

Amen.
(The Book of Common Prayer (Thanksgivings) - 1571)

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The Granting of Absolution

Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost.

Amen.
(The Book of Common Prayer (THE VISITATION OF THE SICK) - 1571)

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A Petition for a Sick Child

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death;

Look down from heaven, we humbly beseech thee, with the eye of mercy upon this child now lying upon the bed of sickness: visit him, O Lord, with thy salvation; deliver him in thy good appointed time from his bodily pain, and save his soul for thy mercies' sake: That, if it shall be thy pleasure to prolong his days here on the earth, he may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in his generation; or else receive him into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. grant this, O Lord, for thy mercies' sake in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end.

Amen.

(The Book of Common Prayer (THE VISITATION OF THE SICK) - 1571)

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Chapter 2

The Christian's Contract

This appendix deals with the Contract a Christian makes with God the Father, through the Son - Jesus Christ, by the power of the Holy Ghost. If a person is utilising Christian 'Energy' in their practice, they must make sure that they are not in violation of any contractual clause within the 'Christian Contract'.

The Contract is entered into via the sacrament of Baptism, and is confirmed through the gift of the Holy Spirit. The contract is renewed on a regular basis through the Sacrament of The Lords Supper (Holy Communion, etc).

WARNING

DO NOT USE CHRISTIAN PRINCIPLES UNLESS YOU HAVE ENTERED INTO A VALID AND RATIFIED CONTRACT WITH THE CHRISTIAN GOD.

THE CHRISTIAN GOD WILL NOT TOLERATE ANY USURPATION OF HIS POWER OR NAME.

REMEMBER, ORTHODOX CHRISTIANITY WILL NOT, AND CANNOT, TOLERATE ESOTERIC PROSTITUTION OF ITS SACRED PRINCIPLES.

YOU HAVE BEEN WARNED - ON YOUR OWN HEAD BE IT.

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The Law

And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in earth beneath, or that is in water under the earth.

Thou shalt not bow down thyself to them, nor serve to them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And showing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the Sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's wife, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

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Consequences

The Contract is binding and has serious consequences if it is broken:

Question: How much of the law has to be kept to obtain salvation?

Answer: All of God's law must be kept - The Apostle James makes this point very clear:

'For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.'
(James 2:10)

Question: Is it possible to fall outside of the pale of salvation?

Answer: Yes... The Apostle Paul gives clarification on this point:.

'For if we sin wilfully after that we have received the knowledge of the truth (gospel), there remaineth no more sacrifice for sins...' (Heb 10:26)

Also, Jesus illuminates the 'unforgivable sin':

'Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.' (Matt 12:31-32)

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A Time To... Act

To every thing there is a season, and a time to every purpose under heaven:

A time to be born, and a time to die,
A time plant, and a time to pluck up that which has been planted;
A time to kill, and a time to heal;
A time to break down, and a time to build up;
A time to weep, and a time to laugh;
A time to mourn, and a time to dance;
A time to cast away stones, and a time to gather stones together;
A time to embrace, and a time refrain from embracing;
A time to get, and a time to lose;
A time to keep, and a time to cast away;
A time to rend and a time to sew;
A time to keep silence, and a time to speak;
A time to love, and a time to hate;
A time of war, and a time of peace.
(Ecclesiastics 3:1-9 KJV)

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The Beatitudes - Blessings

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying,
Blessed are the poor in spirit: for their's is the kingdom of heaven.
Blessed are they who mourn: for they shall be comforted.
Blessed are the meek: for they shall inherit the earth.
Blessed are they who hunger and thirst after righteousness: for they shall be filled.
Blessed are the merciful: for they shall obtain mercy.
Blessed are the pure at heart: for they shall see God.
Blessed are the peacemakers: for they shall be called the children of God.
Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.
Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

(Matthew 5:1-12 KJV)

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The Sacrament of The Lord's Supper

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said,

Take, eat; this is my body.

And he took the cup, and gave thanks, and gave it to them, saying,

Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my father's kingdom.

(Matthew 26:26-29 KJV)

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Summary

The Christian contract encompasses four aspects:

- 1) The Contract - The laws and benefits as contained in the holy scriptures
- 2) The Entry - baptism by water for the forgiveness of sins
- 3) The Confirmation - the laying on of hand for the gift of the Holy Ghost
- 4) The Renewal - The sacrament of the Lord's supper (holy Communion)

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Conclusion

Entering into the Christian contract is a very serious undertaking, and must not be taken lightly.

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Chapter 3

The Trinity

Faith: not wanting to know what is true.
Friedrich Nietzsche

The Christian Trinity

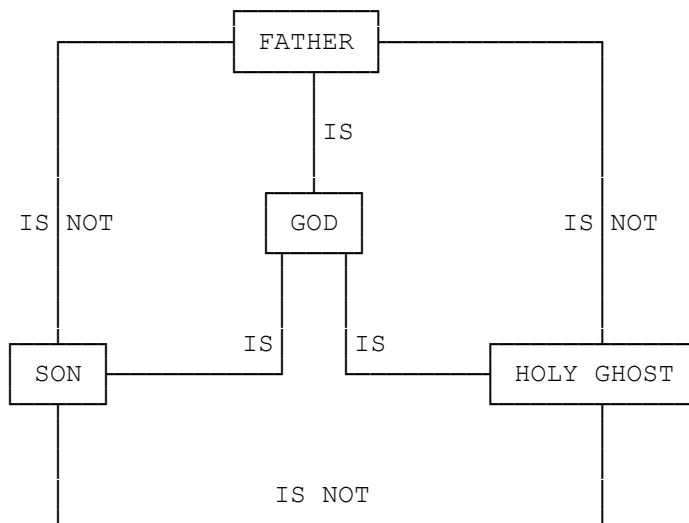
The following explanation of the Christian Trinity was given to the Author when he was baptized into the Anglican Church, in Pretoria, South Africa.

This is provided to assist the Seeker of Illumination with understanding "God Personification".

What God is, and what God isn't:

- 1) God is: The Father, The Son, and The Holy Ghost.
- 2) The Father is not The Son, or The Holy Ghost.
- 3) The Son is not The Father, or The Holy Ghost.
- 4) The Holy Ghost is not The Father, or The Son.

The Holy Ghost is often called 'The Holy Spirit'.

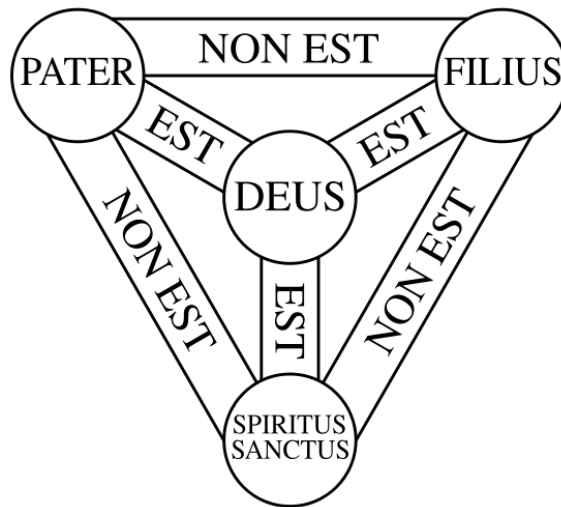


God Roles:

- | | |
|-----------------------|----------------------------|
| 1) God The Father | - The Creator. |
| 2) God The Son | - Redeemer. |
| 3) God The Holy Ghost | - The Revelator/Comforter. |

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The Shield of the Trinity



(Picture above - The Shield of the Trinity)

The Shield of the Trinity is a visual representation of the doctrine of the Trinity, which has been derived from the Athanasian Creed.

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Grace

The following table is an explanation of the relationship between the Christian's receipt of Grace, and the Christian's response to Grace.

CHRISTIANITY	
Grace	Response
Love Of God	Love
Love Of Christ	Repentance
Love Of The Holy Ghost	Obedience
New Family	Participation
Eternal Life	Hope

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Chapter 4

Christian Creeds

To assist with the concept of the 'Christian God', the following 'Christian Creeds' should be pondered upon by the seeker of illumination.

Quicumque Vult - The Creed of Saint Athanasius

Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith. Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in unity; Neither confounding the persons: nor dividing the substance.

For there is one Person of the father, another of the Son: and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the holy Ghost Almighty.

And yet they are not Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the father is Lord, the Son is Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in unity is to be worshipped.

He therefore that would be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born into the world;

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his manhood.

Who although he be God and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from

whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

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Textus Receptus - The Apostles Creed (c. 700 AD)

I believe in God the Father almighty, creator of heaven and earth;

And in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended to hell, on the third day rose again from the dead, ascended to heaven, sits at the right hand of God the Father almighty, thence He will come to judge the living and the dead;

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body [carnis], and the life everlasting. Amen.

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The Creed of Nicaea - Creed of 318 Fathers (325 AD)

We believe in one God, the Father All Governing [pantokratora], creator [poieta] of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, begotten of the Father as only begotten, that is, from the essence [reality] of the Father, [ek tes ousias tou patros], God from God, Light from Light, true God from true God, begotten not created [poiethenta], of the same essence [reality] as the Father [homoousion to patri], through whom all things came into being, both in heaven and in earth; Who for us men and for our salvation came down and was incarnate, becoming human [enanthropesanta]. He suffered and the third day he rose, and ascended into the heavens. And he will come to judge both the living and the dead.

And [we believe] in the Holy Spirit.

But, those who say, Once he was not, or he was not before his generation, or he came to be out of nothing, or who assert that he, the Son of God, is of a different hypostasis or ousia, or that he is a creature, or changeable, or mutable, the Catholic and Apostolic Church anathematizes them.

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The Constantinopolitan Creed - The Creed of Nicaea - Creed of 150 Fathers (381 AD)

We believe in one God, the Father All Governing [pantokratora], creator [poieta] of heaven and earth, of all things visible and invisible;

And in one Lord Jesus Christ, the only-begotten Son of God, begotten from the Father before all time [pro panton ton aionon], Light from Light, true God from true God, begotten not created [poiethenta], of the same essence [reality] as the Father [homoousion to patri], through Whom all things came into being, Who for us men and because of our salvation came down from heaven, and was incarnate by the Holy Spirit and the Virgin Mary and became human [enanthropesanta]. He was crucified for us under Pontius Pilate, and suffered and was buried, and rose on the third day, according to the Scriptures, and ascended to heaven, and sits on the right hand of the Father, and will come again with glory to judge the living and the dead. his Kingdom shall have no end [telos].

And the Holy Spirit, the Lord and life-giver, Who proceeds from the Father. Who is worshipped and glorified together with the Father and Son, Who spoke through the prophets; and in one, holy, catholic, and apostolic Church. We confess one baptism for the remission of

sins. We look forward to the resurrection of the dead and the life of the world to come. Amen.

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Chapter 5

The 39 Articles of Religion of the Church of England

Convictions are more dangerous foes of truth than lies.
(Friedrich Nietzsche)

The Thirty-nine Articles of Religion of the Church of England are printed at the back of the *Book of Common Prayer*, and have formed the basis of the Church of England's doctrine from its earliest days. Canon Law still gives the Articles pride of place in the legal framework of the denomination, stating that "*The Thirty-nine Articles are agreeable to the Word of God and may be assented unto with a good conscience by all members of the Church of England*" (Canon A2). The doctrine of the Church, grounded in Holy Scripture, is crystallised in these Articles and their liturgical outworking in *The Book of Common Prayer* and *The Ordinal* (Canon A5).

The text of the 39 Articles follows that of the 1571/1662 version of The Book of Common Prayer:

The Thirty-Nine Articles (1572)

I. Of fayth in the holy Trinitie.

There is but one luyng and true God, euerlastyng, 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 substaunce, power, and eternitie, the father, the sonne, and the holy ghost.

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

The Sonne, which is the worde of the Father, begotten from euerlastyng of the Father, the very and etemall GOD, of one substaunce with the father, toke mans nature in the wombe of the blessed Virgin, of her substaunce: so that two whole and perfect natures, that is to say the Godhead and manhood, were ioyned together in one person, neuer to be diuided, whereof is one Christe, very GOD and very man, who truely 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 all actuall sinnes of men.

III. Of the goyng downe of Christe into hell.

As Christe dyed for vs, and was buryed: so also it is to be beleued that he went downe into hell.

IV. Of the Resurrection of Christe.

Christe dyd truely aryse agayne from death, and toke agayne his body, with flesh, bones, and all thinges apparteyning to the perfection of mans nature, wherewith he ascended into heauen, and there sitteth, vntyll he returne to iudge all men at the last day.

V. Of the holy ghost.

The holy ghost, procedyng from the father and the sonne, is of one substaunce, maiestie, and glorie, with the father and the sonne, very and eternall God.

VI. Of the sufficiencie of the holy Scriptures for saluation.

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

In the name of holy Scripture, we do vnderstande those Canonically bookes of the olde and newe Testament, of whose auctoritie was neuer any doubt in the Church.

Of the names and number of the Canonick Bookes.

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

And the other bookes, (as Hierome sayth) the Church doth reade for example of lyfe and instruction of maners: but yet doth it not applie them to establishe any doctnne. Such are these following.

The third booke of Esdras. The fourth booke 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 stone of Susanna. Of Bel and the Dragon. The prayer of Manasses. The .1. booke of Machab. The .2. booke of Macha.

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

VII. Of the Olde Testament.

The olde Testament is not contrary to the newe, for both in the olde and newe Testament euerlastyng lyfe is offered to mankynde by Christe, who is the onely mediatour betweene God and man, being both God and man. Wherefore they are riot to be hearde whiche faigne that the olde fathers dyd looke only for transitorie promises. Although the lawe geuen from God by Moyses, as touchyng ceremonies and rites, do not bynde Christian men, nor the ciuile preceptes therof, ought of necessitie to be receaued in any common wealth: yet notwithstanding, no Christian man whatsoever, is free from the obedience of the commaundementes, whiche are called morall.

VIII. Of the three Credes.

The three Credes, Nicene Crede, Athanasius Crede, and that whiche is commonly called the Apostles' Crede, ought throughlye to be receaued and beleued: for they may be proued by moste certayne warrauntes of holy scripture.

IX. Of originall or birth sinne.

Originall sinne standeth not in the folowing of Adam (as the Pelagians do vaynely talke) but it is the fault and corruption of the nature of euery man, that naturally is engendred of the ofspring of Adam, whereby man is very farre gone from originall ryghteousnes, and is of his owne nature enclined to

euyll, so that the fleshe lusteth alwayes contrary to the spirite, and therefore in euery person borne into this worlde, it deserueth Gods wrath and damnation. And this infection of nature doth remayne, yea in them that are re-generated, whereby the luste of the fleshe called in Greke fronema sarkos (whiche some do expoune, the wisdom, some sensualitie, some the desyre 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 doth confesse that concupiscence and luste 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 workes, to fayth and calling vpon God: Wherefore we haue no power to do good workes 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, when we haue that good wyll.

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 deseruings. Wherefore, that we are justified by fayth onely, is a most wholesome doctrine, and very full 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 hvely fayth, in so muche that by them, a hvely fayth may be as euidently knowen, as a tree discerned by the fruit.

XIII. Of workes before justification.

Workes done before the grace of Christe, and the inspiration of his spirite, are not pleasaunt to God, forasmuch as they spring not of fayth in Jesu Christ, neither do they make men meete to receaue grace, or (as the schole auctours saye) deserue grace of congruities: yea rather for that they are not done as GOD hath willed and commaunded them to be done, we doubt not but they haue the nature of synne.

XIV. Of workes of supererogation.

Voluntarie workes besydes, ouer and aboue Gods commaundementes, which they call workes 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: Wheras Christe sayth playnly, When ye haue done al that are commaunded to you, say, We be vnprofitable seruantes.

XV. Of Christe alone without sinne.

Christe in the trueth of our 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 selfe once made, 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) yet offende 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, is sinne agaynst the holy ghost, and unpardonable. Wherefore, the graunt of repentaunce is not to be denyed 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) aryse 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.

XVII. Of predestination and election.

Predestination to lyfe, is the euer-lastyng purpose of God, whereby {before the foundations of the world were layd) he hath constantly decreed by his counsell secrete to vs, to dehuer from curse and damnation, those whom he hath chosen in Christe out of mankynde, and to bryng them by Christe to euerlastyng saluation, as vessels made to honour. Wherefore they which be indued with so excellent a benefite of God, be called accordyng to Gods purpose 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 mercy, they attaine to euerlastyng felicitie.

As the Godlie consideration of As the godly consyderation of predestination, and our election in Christe, is full of sweete, pleasaunt, and vnspeakeable comfort to godly persQns, 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 enioyed through Christ, as because it doth feruently kindle their bue towards God: So, 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 downfall, whereby the deuyll doth thrust them either into desperation, or into recheles-nesse of most vnclene huing, no lesse perilous then desperation.

Furthermore, we must receaue Gods promises in such wyse, as they be generally set fourth 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.

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

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 ministred, accordyng to Christes ordinaunce 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 hath erred, not only in their huing and maner of ceremonies, but also in matters of fayth

XX. Of the auctoritie of the Church.

The Church hath power to decree Rites or Ceremonies, and auctoritie in controuersies of fayth: And yet it is not lawfull for the Church to ordayne any thyng that is contrarie to Gods worde written, neyther may it so expounde one place of scripture, that it be repugnaunt to another. Wherefore, although the Church be a witnessse and a keper 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 Counselles.

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. Wherefore, thin ges ordayned by them as neces-sary to saluation, haue neyther strength nor auctoritie, vnlesse it may be declared that they be taken out of holy Scripture.

XXII. Of Purgatorie.

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, and grounded vpon no warrantie of Scripture, but rather repugnaunt to the worde of God.

XXIII. Of ministering in the congregation.

It is not lawful for any man to take vpon hym the office of publique preachyng, or ministering 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 publique auctoritie geuen vnto 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 vnder-standeth.

It is a thing playnely repugnaunt to the worde of God, and the custome 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 effec-tuall signes of grace and Gods good wyll towardes vs, by the which he doth worke inuisible in vs, and doth not only quicken, but also strengthen and confirme our fayth in hym.

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

Those fyue, commonly called Sacra-mentes, that is to say, Confirmation, Penance, Orders, Matrimonie, and extreme Vnction, are not to be compted 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 or-dayned of Christ to be gased vpon, or to be caryed about: but that we should duely use them. And in such only, as worthyly receaue the same, they haue a wholesome effect or 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.

Although in the visible Church the euyl be euer myngled with the good, and sometime the euyl haue cheefe aucthon.tie in the ministration of the worde and Sacramentes: yet foras-much as they do not the same in their owne name but in Christes, and do minister by his commission and auctoritie, we may vse their ministrie, both in hearing the word of God, and in the receauing of the Sacramentes. Neither is ye effecte of Christes ordinaunce taken away by their wickednesse, nor the grace of Gods gyftes diminished from such as by fayth and ryghtly do receaue the Sacramentes ministered vnto them, which be effectuall, because of Christes insitution and promise, although they be ministred by euyl men.

Neuerthelesse, it apparteyneth to the discipline of the Church, that enquirie be made of euyl ministers, and that they be accused by those that haue knowledge of their offences: and finally beyng founde gyltie by iust iudgement, be deposed.

XXVII. Of Baptisme.

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

XXVIII. Of the Lordes Supper.

The Supper of the Lord, is not only a signe of the bue that Christians ought to haue among them selues one to another: but rather it is a Sacrament of our redemption by Christes death. Insomuch that to suche as ryghtly, worthyly, and with fayth receaue the same the bread whiche we breake is a parttakyng of the body of Christe, and likewyse 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, can not be proued by holye writ, but is repugnaunt to the playne wordes of scripture, ouerthroweth 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 heauenly and spirituall maner: And 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 up, or worshipped.

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

The wicked, and suche as be voyde of a liuelye 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.

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 com-maundement, ought to be ministred to all Christian men alike.

XXXI. Of the one oblation of Christe finished vpon the Crosse.

The offering of Christ once made, is the perfect redemption, propiciation, 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 blasphemous fables, and daungerous deceites.

XXXII. Of the manage of Priestes.

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

XXXIII. Of excommunicate persons, howe they are to be auoyded.

That person whiche by open denuntiation of the Church, is ryghtly 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 openly reconciled by penance, and receaued into the Church by a iudge that hath auctoritie thereto.

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 changed accordyng to the diuersitie of Countreys, times, and mens maners, so that nothing be ordeyned against.

Gods worde. Whosoeuer through his priuate iudgement, wyllingly and purposely doth openly breake the traditions and ceremonies of the Church, which be not repugnaunt to the worde of God, and be ordayne and approued by common aucthor-itie, ought to be rebuked openly, (that other may feare to do the lyke) as he that offendeth agaynst the Common order of the Churche, and hurteth the aucthoritie of the Magistrate, and woundeth the consciences of the weake brethren.

Euery particuler or nationall Churche, hath aucthoritie to ordaine, chaunge, and abolishe ceremonies or rites of the Churche ordyened onlye by mans aucthoritie, so that all thinges be done to edifiyng.

XXXV. Of Homilies.

The seconde booke of Homilies, the seuerall titles wherof we haue ioyned vnder this article, doth conteyne a godly and wholesome doctrine, and necessarie for these tymes, as doth the former booke of Homilies, whiche were set foorth in the time of Edwarde the sixt: and therefore we iudge them to be read in Churches by the Ministers diligently, and distinctly, that they may be vnder-standed of the people.

Of the names of the Homilies.

- 1 Of the right vse of the Churche.
- 2 Agaynst perill of Idolatrie.
- 3 Of repaying and keping deane of Churches.
- 4 Of good workes, first of fastyng.
- 5 Agaynst gluttony and drunken-nesse.
- 6 Against excesse of apparell.
- 7 Of prayer.
- 8 Of the place and time of prayer.
- 9 That common prayers and Sacra-mentes ought to be ministred in a knowen tongue.
- 10 of the reuerente estimation of Gods worde,
- 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.
- 16 of the gyftes of the holy ghost.
- 17 For the Rogation dayes.
- 18 of the state of Matrimonie.
- 19 of repentaunce.
- 20 Agaynst Idlennesse.
- 21 Agaynst rebellion.

XXXVI. Of consecration of Bishops and ministers.

The booke of Consecration of Archbishops, and Bishops, and orderyng of Priestes and Deacons, lately set foorth in the time of Edwarde the sixt, and confyrmmed at the same tyme by aucthoritie of Parliament, doth conteyne all thinges necessarie to suche consecration and orderyng: neyther hath 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 aforementioned 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.

XXXVII. Of the Ciuill Magistrates.

The Queenes Maiestie hath the cheefe power in this Realme of Englande, and other her dominions, vnto whom the cheefe gouernment of all estates of this Realme, whether they be Ecclesiasticall or Ciuile, 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 gouernment, by whiche titles we vnderstande the mindes of some slaunderous 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 Scriptures 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 restraine with the ciuill sworde the stubberne and euyll doers.

The bishop of Rome hath iurisdiction in this Realme of Englande.

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

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

XXXVIII. Of Christian mens goodes, which are not common.

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, accordyng to his habilitie.

XXXIX. Of a Christian mans othe.

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 swear 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.

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Chapter 6

God and Angel Names

Introduction

In Christian Theology an Angel is a "Celestial Being"; and in post-canonical and apocalyptic literature, Angels are grouped into varying orders.

The hierarchy, thus constructed, was adapted for church use by the early Christian Fathers, and has been in use ever since.

The Nine Orders of Christian Angels

Pseudo-Dionysius the Areopagite (c.650 - c.725 AD) produced a list of nine distinct orders of Angels, which, in turn, fall under three major groups known as "Choirs".

Pseudo-Dionysius represented himself as St. Dionysius the Areopagite, an Athenian member of the judicial council, the Areopagus, who was converted by St. Paul (see Acts 17:34). Thus providing himself with impeccable Christian credentials, Dionysius acquired almost apostolic authority, giving his writings enormous influence in the Middle Ages and the Renaissance.

Ps Dionysius was the author of three long treatises (*The Divine Names*, *The Celestial Hierarchy*, and *The Ecclesiastical Hierarchy*) one short treatise (*The Mystical Theology*), and ten letters expounding various aspects of Christian Philosophy from a mystical and Neoplatonic perspective.

The nine orders

1st Choir of Angels	2nd Choir of Angels	3rd Choir of Angels
1) Seraphim	4) Dominions	7) Principalities
2) Cherubim	5) Virtues	8) Archangels
3) Thrones	6) Powers	9) Angels

The First Circle, or Choir, of the Heavenly Hierarchy

- 1) **Seraphim** - these are the angels that come first and reside closest to the throne of God. They exist in the uppermost part of the hierarchy and their name means "ardour". The Seraphim encircle God's throne, and exist from the love emanated by God - they unceasingly chant the Trisagion, "Holy, holy, holy..."

Seraphim are also known as fiery serpents, and it is said that the light they give off is so intense, "that not even the other divine beings may look upon them". It is also said that there are four of these angelic beings, which are listed as the four holy beasts in the book of Revelation, and which are also described as angels with four faces and six wings.

"The name Seraphim clearly indicates their ceaseless and eternal revolution about Divine Principles, their heat and keenness, the exuberance of their intense, perpetual, tireless activity, and their elevative and energetic assimilation of those below, kindling them and firing them to their own heat, and wholly purifying them by a burning and all-consuming flame; and by the unhidden, unquenchable, changeless, radiant and enlightening power, dispelling and destroying the shadows of darkness." (Ps Dionysius the Areopagite, *The Celestial Hierarchy*)

- 2) **Cherubim** - their name means the "fullness of knowledge", and the Cherubim have full insight into God's secrets and the fullness of the divine science of heaven. "It is also they who are often sent to earth with the greatest of tasks; the expulsion of Man from the Garden of Eden and the Annunciation of Christ were both performed by cherubim". The Cherubim also enlighten the lesser choirs of angels, and are the Voice of Divine Wisdom to them.

Contrary to popular depiction, the cherubim are not fat, winged babies. Instead, they are described as "sphinx like creatures" in Assyrian lore; or the angels mounted upon the Ark of the Covenant and Solomon's temple as described in the Bible.

The Cherubim are also known as the charioteers of God, who drive and steer the Ophanim.

"The name Cherubim denotes their power of knowing and beholding God, their receptivity to the highest Gift of Light, their contemplation of the Beauty of the Godhead in Its First Manifestation, and that they are filled by participation in Divine Wisdom, and bounteously outpour to those below them from their own fount of wisdom." (Ps Dionysius the Areopagite, The Celestial Hierarchy)

- 3) **Thrones** - they are also known as the Ophanim, and their primary function is to be God's "chariot". Their secondary function is to dispense God's judgement - they act with impartialness and humility to bring about the desires of God. Also, God's spirit is conveyed in a certain manner to these angels, who in turn pass on the message to men and the inferior angels.

The Thrones are described as great wheels, covered with a host eyes, and glowing with a bright and radiant light.

"The name of the most glorious and exalted Thrones denotes that which is exempt from and untainted by any base and earthly thing, and the supermundane ascent up the steep. For these have no part in that which is lowest, but dwell in fullest power, immovably and perfectly established in the Most High, and receive the Divine Immanence above all passion and matter, and manifest God, being attentively open to divine participations." (Ps Dionysius the Areopagite, The Celestial Hierarchy)

The Second Circle, or Choir, of the Heavenly Hierarchy

- 4) **Dominions** - "rule over all the angelic orders charged with the execution of the commands of the Great Monarch." They are also known as the Hashmallim, and their purpose is to oversee and regulate the duties of the lower angels. Dominions receive their orders from the seraphim and cherubim, and then make known the commands of God to man - the Dominions also ensure that the cosmos remains in order.

"The name given to the holy Dominions signifies, I think, a certain unbounded elevation to that which is above, freedom from all that is of the earth, and from all inward inclination to the bondage of discord, a liberal superiority to harsh tyranny, an exemptness from degrading servility and from all that is low: for they are untouched by any inconsistency. They are true Lords, perpetually aspiring to true lordship, and to the Source of lordship, and they providentially fashion themselves and those below them, as far as possible, into the likeness of true lordship. They do not turn towards vain shadows, but wholly give themselves to that true Authority, forever one with the Godlike Source of lordship." (Ps Dionysius the Areopagite, The Celestial Hierarchy)

- 5) **Virtues** - these are also known as the Malakim and the Tarshishim, and they carry out the orders issued by the Dominations. Further, Dominions have two tasks; to maintain the aspects of the natural world, and to bestow blessings upon the material world.

"The name of the holy Virtues signifies a certain powerful and unshakable virility welling forth into all their Godlike energies; not being weak and feeble for any reception of the divine Illuminations granted to it; mounting upwards in fullness of power to an assimilation with God; never falling away from the Divine Life through its own weakness, but ascending unwaveringly to the superessential Virtue which is the Source of virtue: fashioning itself, as far as it may, in virtue; perfectly turned towards the Source of virtue, and flowing forth providentially to those below it, abundantly filling them with virtue." (Ps Dionysius the Areopagite, The Celestial Hierarchy)

Abbe Boudon says: *"It is through them also that God governs the seasons, the visible*

heavens and the elements in general, although angels of the lower hierarchy have charge of them."

- 6) **Powers** - These hold one of the most dangerous tasks, maintaining the border between Heaven and Earth. The powers are on guard for demonic attacks, and they act like a heavenly defence force. They are appointed and set apart to fight against the evil spirits and to defeat any wicked plans.

During heavenly warfare the Powers are a major line of defence. They are responsible for the guarding of the "celestial byways between the two realms", and for ensuring that souls which leave the mortal world will safely reach the heavenly realms.

It is interesting to note that there are more angels from the ranks of the powers listed as fallen than from any of the other hierarchies.

"The name of the holy Powers, co-equal with the Divine Dominions and Virtues, signifies an orderly and unconfined order in the divine receptions, and the regulation of intellectual and super-mundane power which never debases its authority by tyrannical force, but is irresistibly urged onward in due order to the Divine. It beneficently leads those below it, as far as possible, to the Supreme Power which is the Source of Power, which it manifests after the manner of Angels in the well-ordered ranks of its own authoritative power." (Ps Dionysius the Areopagite, The Celestial Hierarchy)

Abbe Boudon says of Powers: *"When we see storms gathering either in the Church or in the State, machinations to resist those who are working for the glory of God, extraordinary conspiracies to defeat some great good which is being planned for some diocese, city or country, then it is that we ought to perform frequent devotions in honour of these Powers of heaven, that they may overturn and destroy all the might and miserable plotting of hell."*

The Third Circle, or Choir, of the Heavenly Hierarchy

- 7) **Principalities** - These guide and protect the world's nations and cities, and, directly watch over the mortal world and are "executive" regarding the "visible world" of men. Religion and of politics are also protected by them and, consequently they are given more freedom and authority to act than the lesser angels below them. Additionally, the Principalities have the task of managing the duties of the angels.

"The name of the Celestial Principalities signifies their Godlike princeliness and authoritativeness in an Order which is holy and most fitting to the princely Powers, and that they are wholly turned towards the Prince of Princes, and lead others in princely fashion, and that they are formed, as far as possible, in the likeness of the Source of Principality, and reveal its superessential order by the good Order of the princely Powers." (Ps Dionysius the Areopagite, The Celestial Hierarchy)

St. Thomas says of Principalities: *"The execution of the angelic ministrations consists in announcing divine things. Now, in the execution of any action there are beginners and leaders; this-the leadership-belongs to the Principalities."*

- 8) **Archangels** - These are commissioned with the more important missions to men. Archangels act as leaders in the divine army during battle and in the protecting of the Church (such leadership has been by St. Michael). Archangels serve as guardians (or appoint other guardians) over great personages, such as the Pope, Cardinals, Bishops, Rulers of States, and others with special work to do for the "glory of God upon earth". Additionally, Archangels have the responsibility of overseeing the duties of the lesser angels.

"The choir of the holy Archangels is placed in the same threefold Order as the Celestial Principalities; for, as has been said, there is one Hierarchy and Order which includes these and the Angels. But since each Hierarchy has first, middle and last ranks, the holy Order of Archangels, through its middle position, participates in the two extremes, being joined with the most .holy Principalities and with the holy Angels." (Ps Dionysius the Areopagite, The Celestial Hierarchy)

- 9) **Angels** - These have two functions: 1) they are the ordinary messengers sent to men to watch over mortals in a more direct manner than the principalities. Angels reflect the "goodness of God" and direct it toward mortals. They also help to protect, and keep safe, households and individual souls from demonic attack. 2) Angels carry God's word to mankind, and act as messengers and couriers to both God and the upper ranks of the heavenly hierarchy.

"For the Angels, as we have said, fill up and complete the lowest choir of all the Hierarchies of the Celestial Intelligences since they are the last of the Celestial Beings possessing the angelic nature. And they, indeed, are more properly named Angels by us than are those of a higher rank because their choir is more directly in contact With manifested and mundane things.

The highest Order, as we have said, being in the foremost place near the Hidden One, must be regarded as hierarchically ordering in a bidden manner the second Order; and the second Order of Dominions, Virtues and Powers, leads the Principalities, Archangels and Angels more manifestly, indeed, than the first Hierarchy, but in a more hidden manner than the Order below it; and the revealing Order of the Principalities, Archangels and Angels presides one through the other over the human hierarchies so that their elevation and turning to God and their communion and union with Him may be in order; and moreover, that the procession from God, beneficently granted to all the Hierarchies, and visiting them all in common, may be with the most holy order.

Accordingly the Word of God has given our hierarchy into the care of Angels, for Michael is called Lord of the people of Judah, and other Angels are assigned to other peoples. For the Most High established the boundaries of the nations according to the number of the Angels of God." (Ps Dionysius the Areopagite, The Celestial Hierarchy)

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The Seven Holy Angels

The Seven holy angels are:

- 1) **Michael** - "The Warrior" - The great prince of all the angels, and leader of the celestial armies. Presiding spirit of the planet Mercury. Brings, to man, the gift of prudence.
- 2) **Gabriel** - "The Herald" - The angel of death; the prince of fire and thunder; God's chief messenger; the angel of the annunciation.

Muslims refer to Gabriel as the chief of the four favoured angels and the spirit of truth. Gabriel was the angel who, according to the Koran, revealed the sacred laws to the Phrophet Muhammad.

- 3) **Raphael** - "The Healer"
- 4) **Uriel** - "The Bringer of Light"
- 5) **Chamuel** - Chamuel's name means "He who sees God", or "He who seeks God", and he is a powerful healer and leader in the Angelic hierarchy
- 6) **Jophiel** - Jophiel's name means "Beauty of God".
- 7) **Zadkiel** - Zadkiel's name means "Righteousness of God".

Some authorities include or substitute one or more of the following Angels in "The Seven":

- **Ariel** - Airel's name means "Lion or lioness of God", and he is involved with healing and protecting nature.
- **Azrael** - Azrael's name means "Whom God helps", and his primary role is to help people to cross over to heaven when they die.

- **Jeremiel** - Jeremiel's name means "Mercy of God", and he helps the new arrivals in the spirit world to review their lives in preparation for judgement.
- **Metatron** - an Angel who is linked to children. Metatron is the twin brother of the Archangel Sandalphon.
- **Raguel** - Raguel's name means "Friend of God"; and he oversees all of the other Archangels and Angels and ensures that they work working together in harmony and according to divine decree and will.
- **Raziel** - Raziel's name means "Secret of God", and he is the keeper of all of the secrets of the universe and how the universe operates.
- **Sandalphon** - Sandalphon's name means "brother" in Greek, and he is the twin brother, the Archangel Metatron.

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The Fallen Host

The fallen Host are the Angels that have fallen from God's grace - although this group is rarely alluded to in holy writ, they do serve as a warning to the faithful of what the "wrath of God" can bring.

Fallen Angels can be divided into two main groups:

- 1) **The Angels who followed with Satan** during the "war in Heaven".

John speaks of this war in the Book Of Revelation:

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. (Rev 12:7-9)

- 2) **The Fallen Grigori.**

These were the Angels who were sent to look after, guide, and assist man during the beginning of civilisation. Unfortunately, instead of fulfilling their positive role, these Angels began to teach man "sciences" that God had categorically forbidden. These sciences included astrology, divination, herb craft, and magic.

To make matters worse, these Angels also started to lust after the "daughters of Man". In order to satisfy their lust, these Angels took on physical form and had a physical relationship with the women. This was described in Genesis as follows:

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. (Gen 6:4)

These mighty men were called the "Nephilim".

This was also mentioned in the Book of Enoch:

The Book of Enoch

VI-XI. The Fall of the Angels: the Demoralisation of Mankind: the Intercession of the Angels on behalf of Mankind. The Dooms pronounced by God on the Angels: the

Messianic Kingdom (a Noah fragment).

Chapter VI.

1. *And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters.*
2. *And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children.'*
3. *And Semjâzâ, who was their leader, said unto them: 'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.'*
4. *And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.'*
5. *Then sware they all together and bound themselves by mutual imprecations upon it.*
6. *And they were in all two hundred; who descended _in the days_ of **Jared** on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it.*
7. *And these are the names of their leaders: Sêmîazâz, their leader, Arâkîba, Râmêêl, Kôkabîêl, Tâmîêl, Râmîêl, Dânêl, Êzêqêêl, Barâqîjâl, Asâêl, Armârôs, Batârêl, Anânêl, Zaqîêl, Samsâpêêl, Satarêl, Tûrêl, Jômjâêl, Sariêl.*
8. *These are their chiefs of tens.*

Chapter VII.

1. *And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants.*
2. *And they became pregnant, and they bare great giants, whose height was three thousand ells:*
3. *Who consumed all the acquisitions of men. And when men could no longer sustain them,*
4. *the giants turned against them and devoured mankind.*
5. *And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood.*
6. *Then the earth laid accusation against the lawless ones.*

Consequence

Consequently, the Grigori were imprisoned in a layer of heaven; and although they appealed to Enoch to speak to God on their behalf, they remained imprisoned for "70 generations" (it is still not clear if they were ever released).

Concerning the Nephilim, it appears that one of the reasons for the great flood, was not only to punish disobedient man, but to cleanse the earth of the Nephilim - the union of Angels with humankind. It appears that God was very threatened by this union, and applied a very vigorous and complete cleansing program.

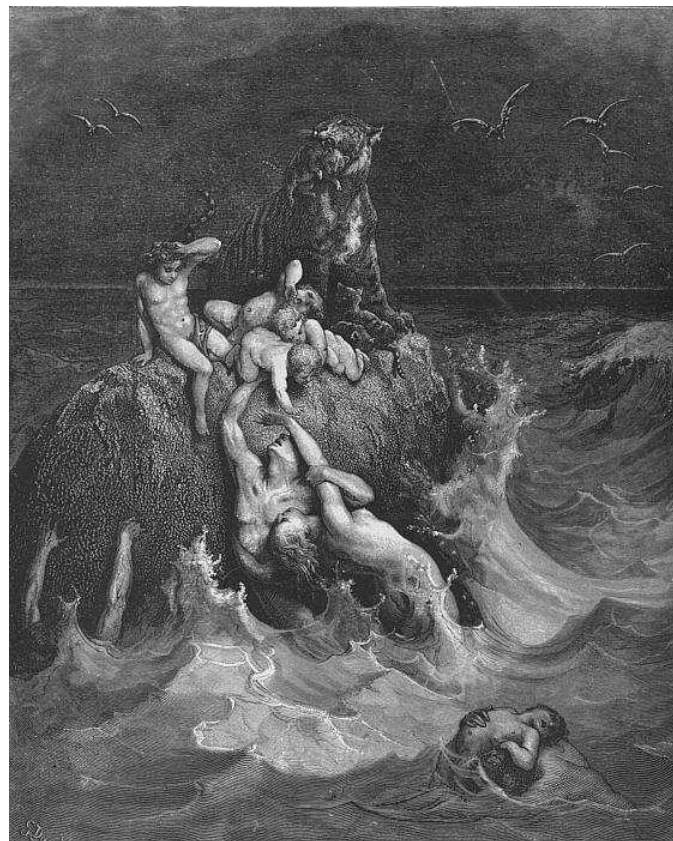
In both cases the Angels turned from God, by misusing the "free will" that had been granted to them by God himself.



(Picture above - Michael casts out Lucifer and the Angels (1/3 of the host of Heaven) who followed him - The War in Heaven)



(Picture above - The Grigori - The Joining of Angels with Humankind)



(Picture above - Global Ethnic Cleansing - "God Style" - The Great Flood)

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Islamic Angel Names

Muslims say that Angels were created from pure, bright gems, the genii from fire, and man from clay.

The four Islamic Archangels are:

- 1) **Gabriel** (or Jibraaiyl or Jibril or Jibrail in Arabic) - The Angel of revelations. Gabriel was the angel who, according to the Koran, revealed the sacred laws to Muhammad.
- 2) **Michael** (Mikhail or Mik'aaeel in Arabic) - The Angel who is the champion of the faith.
- 3) **Raphael** (Israfil or Israafiyl) - The Angel who sounds the trumpet at the resurrection.
- 4) **Azrael** - The Angel of death.

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Chapter 7

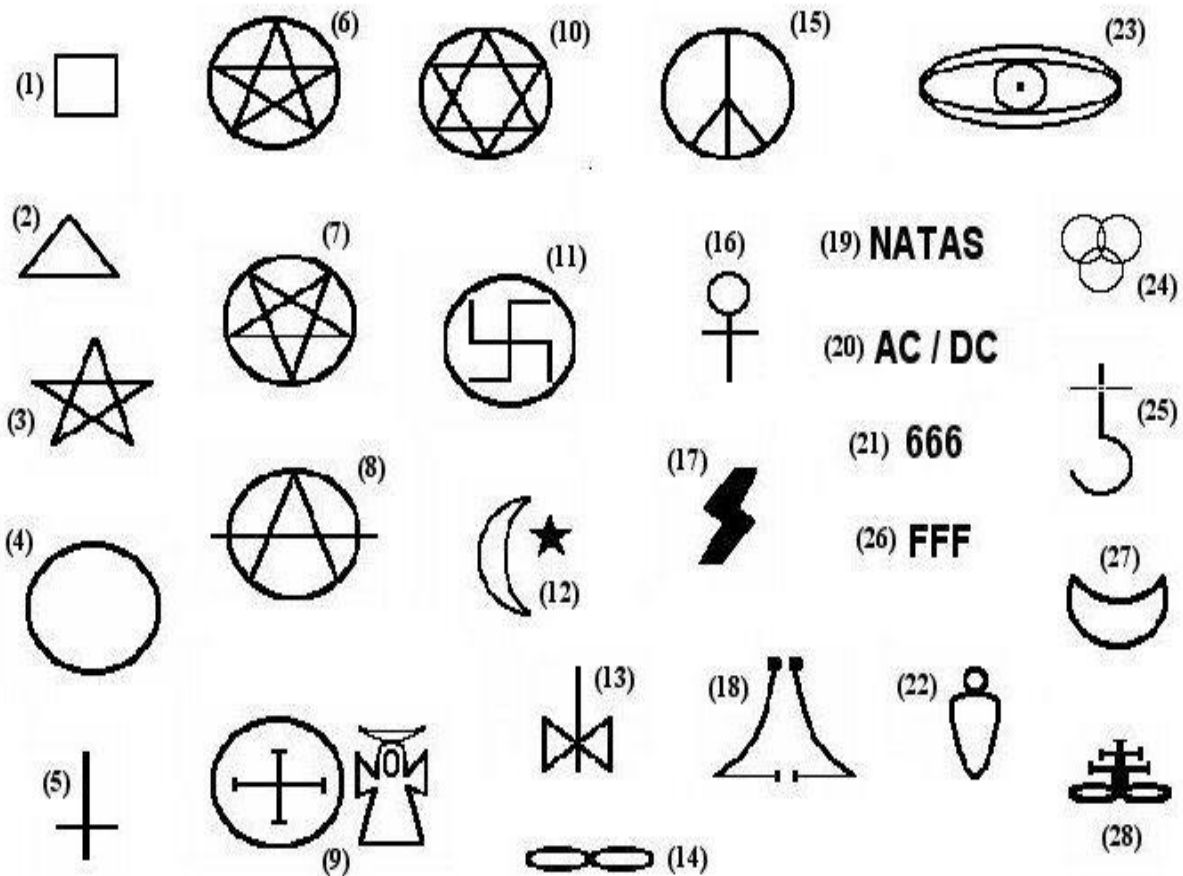
Symbols That Should Not Be Used In Christian Rituals

The Trademarks of Satan

Christian practitioners are concerned about the increase of Anti-Christian activity. Recent articles appearing in the media have described the growing menace of Satanism and Coven activity within our society. The shocking facts revealed in these articles have caused Christian Practitioners to ask the question: 'How can I recognise the signs of Satan?'.

In answer to this question, the following description of common Satanic symbols is given. The concerned individual can familiarise himself with these symbols, and thus be able to detect and avoid Satanic influences.

These Symbols should be studied careful so that the Practitioner can recognise and avoid their use in his rituals etc.



(1) The Square - The square symbol represents the occult element of Earth.

(2) The Triangle - Sometimes called the Thaumaturgic-Triangle. This is an important figure, as many of Satan's symbols contain triangular elements (See 3, 6, 7, 8, 10, 13 and 15). In coven meetings a triangle is depicted on the floor, usually in the place where the spirit or daemon that is being invoked will materialise. The triangle represents the occult element of fire. The triangle is often used in magical processes such as spell casting, and demon summoning.

(3) The Pentacle - The five points of this symbol represent the occult elements of Earth, Water, Fire, Air and Spirit. The pentacle often contains signs representing occult gods. This

symbol is also depicted in the Tarot suit of pentacles.

(4) The Circle - Many of the Satanic symbols are enclosed by a circle (See 6, 7, 8, 9, 10, 11, and 15). The circle represents eternity as it has no beginning nor end. The circle is also a symbol of protection. During certain rituals, the Satanic Priest will stand in the centre of a pentacle that is protected by two enclosing circles. The circle represents the occult element of air.

(5) The Inverted Cross - Often referred to as the 'Southern Cross'. This symbol represents the rejection of Christianity. The inverted cross is displayed in Satanists' homes, and is always present at coven meetings. This symbol is often present in Satanic art, record album covers, jewellery (especially necklaces, pendants, rings, and earrings, etc). Satanists often tattoo or cut this symbol into their body. The position of the symbol on the body is not important.

(6) The Pentagram - This symbol's meaning is similar to that of the pentacle (See 3). However, with the addition of the enclosing circle, the user is protected, and spirit power is concentrated. The five points of this symbol represent the occult elements of Earth, Water, Fire, Air and Spirit. This symbol is used by Witches in their 'White Magic' rituals.

(7) The Inverted Pentagram - This symbol is the goat head representation of Satan. The two upper triangles represent the goat's horns, the two side triangles represent the goat's ears and the lower triangle represents the goat's beard. The three triangles facing downward also represent the denial of the Christian Trinity of Father, Son, and Holy Spirit (See 'The Symbol of Baphomet'). This is a powerful symbol which is associated with 'Black Magic', and Satanism - this is one of the representations of Satan himself.

(8) Anarchy - This symbol represents the overthrow of all law and natural order - Particularly Christian law and order.

(9) Black Mass Indicators - These symbols are used to show where a black mass is to be held, or has taken place. A Black Mass is a Satanic ritual that copies the Catholic Mass in essence, however it represents the exact opposite of what the Catholic Mass is portraying. During the Black Mass, 'holy items' are defiled, and 'forbidden' activities are performed. During a Black Mass, sacrifices are made. These include animals, adults, virgins, and unbaptized infants. One of the key elements in a black mass is the recitation of the 'Pater Noster' (The Lord's Prayer) backwards.

(10) The Hexagram - This symbol is also known as the Star of David and the Seal of Solomon. The hexagram represents the universal life force or God. Hexagram amulets are worn by Satanists for protection, and to concentrate spirit power.

(11) The Swastika - This symbol is also known as the broken cross, and represents life and harmony. It is also known as the Sun Wheel - An ancient religious symbol. In Sun God worship, it is supposed to represent the sun's course in the heavens. In Satanic use (it is a modern symbol of evil), the swastika's arm direction has no significance. This symbol has also been used by many organisations, including the Nazi party. The Nazi party used the counter-clockwise symbol to depict movement away from the 'God-Head'.

(12) The Crescent Moon And Star - This symbol represents the goddess Diana and the star of Lucifer (Satan).

(13) The Inverted Axe - The symbol of the double bladed axe represents justice. Satanists display an inverted axe to represent anti-justice or injustice.

(14) The Symbol of Eternity - The eternal eight symbolizes the belief that Lucifer (Satan) is the true Son of God and will reign forever. This symbol is also depicted on many of the Tarot trump cards.

(15) The Cross of Nero - This symbol represents an inverted cross with the cross-arms

broken. In Satanism this symbol represents the denial of Christianity and a breaking away from the Christian faith. In the 1960s this symbol was known as the 'peace symbol', today, this symbol is used by Satanists and occultists to represent a broken cross - the defeat of Christianity.

During a Satanist's initiation he will take a ceramic cross and will hold it inverted by the cross-arms. The cross is then brought down sharply onto the top of an altar breaking the cross-arms in a downward motion. This ritual symbolizes the initiate's break from Christianity, and his acceptance of Satan.

(16) The Ankh - This symbol was used by the ancient Egyptians in the worship of the sun god Ra. It represents life, and is believed to have magical power. When inverted, the ankh symbolises the breaking of the Christian cross (see 15). In Satanic initiation, some covens require a Christian initiate to break a ceramic cross upon the high altar. The Christian grasps the cross by the cross arms and brings it down inverted upon the altar. This action breaks the cross arms in a downward motion and describes the Ankh. The Ankh is often associated with fertility. Often Satanists have jewellery made in the representation of the Ankh.

(17) The Satanic 'S' - This symbol is used by many heavy metal rock groups and it represents Lucifer falling like a lightening bolt from heaven. It also symbolises power and represents the link between heaven and hell. This symbol was used by Hitler's Nazi 'SS' troops.

(18) Trail Markers - These symbols are used to point the way to a coven meeting. Today, these symbols are not very common, as participation in coven meetings is usually by invitation only. Satanists do not hold public meetings.

(19) Natas - This symbol is the word 'SATAN' spelt backwards. In Satanic writing, backward spelling is often utilised to create obscurity. NATAS is an example of this practice.

(20) Ac/Dc - This abbreviation means 'Antichrist/Devil's Child'. This slogan is frequently found on the clothing of Satan's followers. This symbol is also the name of a 'heavy metal' rock group.

(21) The Number Of The Beast - This represents Satan's number as revealed in the Bible's book of Revelation (See 24 and 26). Rev 13:18 says: 'Let Him that has understanding count the number of the beast; for it is the number of a man; and his number is six hundred, three-score and six.'

(22) The Scarab - This symbol represents the Egyptian Scarab beetle. The scarab is an ancient Egyptian symbol of life and reincarnation. It also represents Beelzebub, the Lord of the Flies.

(23) The All-Seeing Eye - Also known as the Udiat. This symbol represents spiritual vision. Tradition speaks of masters developing enough spiritual power to open the third eye and see with spiritual sight. The third eye is situated in the forehead between the two natural eyes. There are many variations of this symbol, however, they all have one thing in common - the eye itself.

Many Satanists apply unguents or oils to the forehead area to activate this third eye. Often, the all-seeing eye is portrayed at the apex of a pyramid. Such is the case of the Illuminati pyramid depicted on the United States one dollar bill.

(24) Three Circles - This symbol represents the number of the beast or Satan's number '666' as noted in Rev 13:18 (See 21 and 26).

(25) Cross Of Confusion - This symbol represents the Antichrist. It questions the validity of Christianity and the authority of Jesus Christ. The origin of this symbol can be traced to the Romans who questioned the truth and validity of Christianity.

(26) Satan's Number - The letter 'F' is the sixth letter of the Roman Alphabet. Therefore, 'FFF' equals 'Six-Six-Six' which corresponds to Satan's number as noted in Rev 13:18 (See 21 and 24).

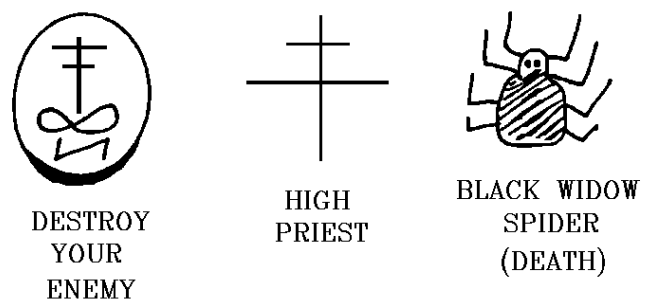
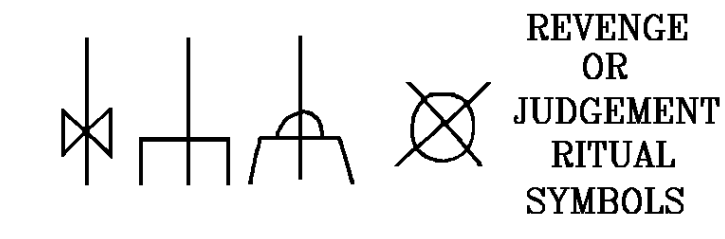
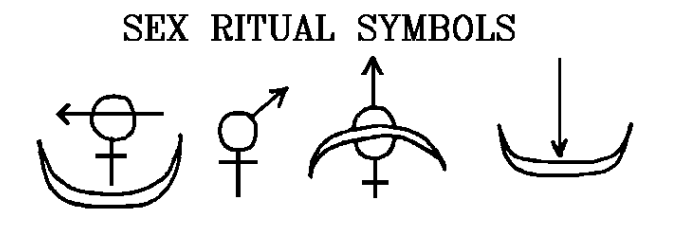
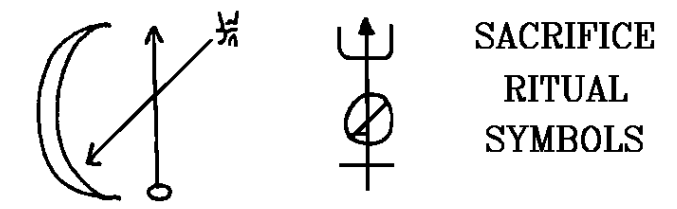
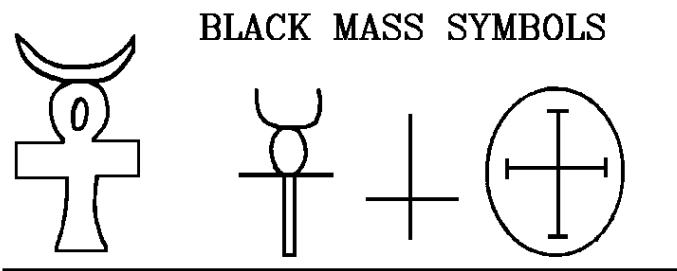
(27) Collapsed Circle - The collapsed circle represents the occult element of water.

(28) Church Of Satan - This is the symbol of Anton La Vey's First Church of Satan in San Francisco. This symbol is depicted in the Satanic Bible above the 'Nine Satanic Statements'. Satanists use this symbol on their documentation, in graffiti. Sometimes Satanists tattoo, or cut this symbol into their body.

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Symbols Indicating Occult Rituals

The following Symbols are used to indicate that various rituals are to take place.



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Dates of Important Pagan Rituals/Festivals

Following is a list of important festivals outside of the Christian calendar:

- 2nd February - Maria Ligmis

- 30th April - Walpurgis Night
- 2nd August - St. Juttemis
- 31st October - All Hallows Eve (Halloween)

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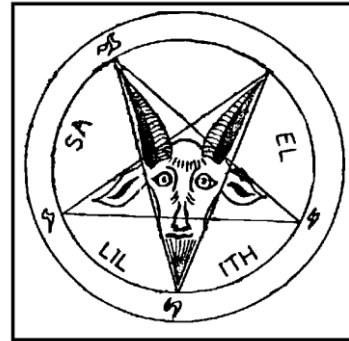
The Symbol of Baphomet

This is one of the most important and powerful symbols of Satanism. Note the Pentagram is inverted, and represents the head of a goat (Satan). Note also the drawing of the goat's head within the Pentagram. The symbols around the periphery of the head vary from coven to coven. This symbol is found in Satanist's books, writings, clothing, jewellery, etc. This symbol is very powerful, and is considered a demonic deity symbol of the Devil himself.

This symbol is usually present at Satanic meetings and rituals.

From the foregoing, the question asked by Christian Practitioners is: 'What can we do?'

The key to Satan's defeat is education. Satan must have followers to carry out his plan for world domination. If individuals know Satan's signs, they will be able to detect the evil one's approach and refuse to join with his followers. This in turn will cause Satan's recruitment campaign to fail, and Satanism will wither and fade from within our midst because of a lack of new blood. Therefore, with this intelligence, be educated, be warned, be armed, and above all... be careful. Don't ever use a non-Christian symbol or procedure in your Christian rituals.



EMBLEM OF
BAPHOMET

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Appendix

The Articles of Faith - The Church of Jesus Christ of Latter-day Saints (Mormon Church)

- 1) We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
- 2) We believe that men will be punished for their own sins, and not for Adam's transgression.
- 3) We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
- 4) We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.
- 5) We believe that a man must be called of God, by prophecy, and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
- 6) We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, and so forth.
- 7) We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, and so forth.
- 8) We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
- 9) We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
- 10) We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.
- 11) We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.
- 12) We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.
- 13) We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

Joseph Smith

End

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