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THE UNREASONABLENESS OF UNBELIEF.

When John Locke wrote *the Reasonableness of Christianity*, and John Toland, his *Christianity not Mysterious*, they were both rationalists, though Toland went a step beyond Locke, altogether discarding revelation as an unnecessary crutch with which he had seen his predecessor hobbling before him. We know that Christianity is indeed mysterious, that the gospel of Christ is a hidden mystery unless it be revealed to the minds of men? We know that no amount of observation and speculation of human reason, no process of induction or deduction, from whatever analogies or premises, can establish one single article of the Christian faith. It was one of the fundamental errors in mediaeval scholasticism when the schoolmen endeavored to demonstrate the reasonableness of Christian dogmas before the tribunal of the human understanding. 'Anselm's "*Credo, ut intelligam*" was, in principle, as truly, though not in the same degree, unsound as Abaelard's "*Intelligo, ut credam.*" The "father of scholasticism" deceived himself and his friend Boso when he endeavored to *prove that God was made man by necessity*, and to prove it in such a way as to satisfy by reason alone both Jews and Gentiles.¹⁾

1) "*Cum enim sic probes Deum fieri hominem ex necessitate, ut . . . non solum Judaeis, sed etiam Paganis sola ratione satisfacias.*" Anselmi *Cur Deus homo*, Lib. II, cap. 22.

THE SMALL CATECHISM

as translated into English

BY

ARCHBISHOP CRANMER.¹⁾

THE TEN COMMANDMENTS.

The first commandment.

Thou shalt have none other gods but me.

How do you understand the first commandment?

In this precept we be commanded to fear and love God with all our heart, and to put our whole trust and confidence in him.

The second commandment.

Thou shalt not take the name of the Lord thy God in vain, for he shall not be guiltless in the sight of the Lord, that taketh his name in vain.

How understand you the second commandment?

We ought to love and fear God above all things, and not to abuse his name to idolatry, charms, perjury, oaths, curses, ribaldry, and scoffs: that under the pretence and color of his name we beguile no man by swearing, forswear-

1) In 1548, Archbishop Cranmer published a book bearing the following title: *CATECHISMUS, that is to say, a short instruction into Christian religion, for the singular commodity and profit of children and young people, set forth by the most Reverend Father in God, Thomas Archbishop of Canterbury, Primate of all England, and Metropolitan.* This *CATECHISMUS* was, in fact, nothing else than a translation of the sermons on the catechism first printed as an appendix to the *Brandenburg-Nürnberg Kirchengordnung* of 1533. As each of these sermons terminated in the respective passage from Luther's explanation in the Small Catechism, Cranmer's translation of these endpieces, together with his translation of the text in the sermons, constitute a fairly complete English version of the Small Catechism, which we have put together from a reprint of Cranmer's *CATECHISMUS* published in 1809.

ing, and lying, but in all our needs we should call upon him, magnify and praise him, and with our tongues confess, utter, and declare our faith in him and his doctrine.

The third commandment.

Remember, that thou sanctify the Sabbathday.

How understand you the third commandment?

We ought to fear and love our Lord God above all things, to hear diligently and reverently his holy word, and with all diligence to follow the same.

The fourth commandment.

Honor thy father and thy mother, that thou mayest lead a long life in the land, which the Lord God shall give unto thee.

How understand you the fourth commandment?

We ought to love and dread our Lord God, and for his sake honor our parents, teachers, masters, and governors, to obey them, and in no wise despise them.

The fifth commandment.

Thou shalt not kill.

How understand you the fifth commandment?

We ought to love and dread our Lord God above all things, so that for his sake we hurt not our neighbor, neither in his name, goods, cattle, life, or body: but that we aid, comfort, and succor him in all his necessities, troubles and afflictions.

The sixth commandment.

Thou shalt not commit adultery.

How understand you the sixth commandment?

We ought above all things to love and dread our God, and for his sake to live chastely in will, word, and deed, and every man is bound to love and cherish his wife.

The seventh commandment.

Thou shalt not steal.

How understand you the seventh commandment?

We ought to fear and love our Lord God above all things, and for his sake willingly to abstain from our neighbor's goods and cattle, to take nothing from him, but to help him in his need, and to defend and augment his riches and commodities.

The eighth commandment.

Thou shalt not bear false witness against thy neighbor.

How understand you the eighth commandment?

We ought to fear and love our Lord God above all things, and for his sake to abstain from all lying, backbiting, slandering, and ill reporting, by the which our neighbor's good name, fame, and credit may be impeached or decayed, and rather to excuse, hide, or gently interpret another man's fault, than maliciously to make the worst of the same, and with a loud trump of our tongue to blast it abroad, to the knowledge of all the town or place wherein we dwell.

The ninth commandment.

Thou shalt not desire thy neighbor's house.

How understand you the ninth commandment?

We ought to fear and love our Lord God above all things, and for his sake so to chastise our eyes and lusts, that we desire not our neighbor's house nor any thing belonging unto him, that we put him not from his possessions or goods, but help him (as much as shall lie in us) to retain and keep his lands, goods, and all that is his.

The tenth commandment.

Thou shalt not desire thy neighbor's wife, nor his manservant, nor woman-servant, nor his ox, nor his ass, nor any thing that is his.

How understand you the tenth commandment?

We ought to fear and love our Lord God above all things, and for his sake willingly to abstain from our neighbor's wife, family, goods, and cattle, and to help him (as much as lieth in us), that he may reap and possess the same.

THE APOSTLES' CREED.

Of the creation.

I believe in God, the Father Almighty, maker of heaven and earth.

How understand you the first article of your belief?

I believe that God the Father hath made me and all creatures in heaven and earth; that he hath given to me, and conserveth my body and soul, reason, senses, eyes, ears, and all my other members. Also I believe that the same Almighty Lord God doth daily give to me, and to us all, meat, drink, clothes, wife, children, house, land, riches, cattle, and all things necessary to the maintenance of our lives; and that he doth daily defend, keep, and preserve us from all peril, and deliver us from all evil. And all this he doth of his own mere mercy and goodness, without our worthiness or deservings. For the which benefits it is our duty to render him continual and everlasting thanks, to obey him in all things, and to take heed that we be not unkind to him that hath showed such great kindness toward us.

Of our redemption.

I believe in Jesus Christ, his only begotten Son, our Lord; which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell. The third day he rose from death. He ascended to heaven. He sitteth on the right hand of God, the Father Almighty. From thence he shall come to judge the quick and the dead.

How understand you the second part of the creed?

I believe that Jesus Christ, very God, begotten of God the Father, and very man, born of the Virgin Mary, is my Lord, which by his precious blood and holy passion hath redeemed me, a miserable and damned wretch, from all my sins, from death eternal, and from the tyranny of the devil, that I should be his own true subject, and live within his kingdom, and serve him in a new and everlasting life and justice, even as our Lord Christ, after he rose from death to life, liveth and reigneth everlastingly.

Of our sanctification.

I believe in the Holy Ghost, the holy catholic church, the communion of saints, the forgiveness of sins, the rising again of the body, and life everlasting. Amen.

How understand you the third part of the creed?

I believe that neither by man's strength, power, nor wisdom, neither by mine own endeavor, nor compass of mine own reason, I am able to believe in Jesus Christ, or to come unto him. But the Holy Ghost did call me by the word of the Gospel, and with the gifts of his grace he hath hitherto endowed me and hallowed me, and in the true faith he hath hitherto preserved and confirmed me: and this he hath not done only to me, but also he calleth and gathereth together, in the unity of one faith and one baptism, all the universal church that is here in earth, and he halloweth, keepeth, and preserveth the same in the true knowledge of Christ, and faith in his promises. And in this church he giveth free and general pardon to me, and to all that believe in him, of all our sins, offenses and trespasses; and at the last day he shall raise me and all others that be dead; and all that died in the true faith of Jesus Christ he shall glorify in the life everlasting.

THE LORD'S PRAYER.

Our Father which art in heaven, hallowed be thy name.

How understand you this first petition?

The name of God of itself is holy, but here we do ask, that it may be hallowed of us.

How is it hallowed of us?

When the word of God is purely and sincerely taught, when we walk and live according to the Gospel. This grant us, O heavenly Father. For he that teacheth other doctrine than the pure word of God, he dishonoreth and defileth the word of God. Wherefore from this sin, Good Lord, defend us.

Thy kingdom come.

How understand you the second petition?

The kingdom of God cometh of itself without our prayer, but here we pray that it may come to us.

Which cometh to pass when the heavenly Father giveth us his Spirit, to believe his holy word, to live well and godly, here in his church for a time, and after in heaven for ever.

Thy will be done on earth, as it is in heaven.

How understand you the third petition?

Although God's holy will be done without our prayer, yet we pray that it may be done in us, and fulfilled among us here in earth.

Which is done, when God doth overthrow and destroy the wicked counsels of the devil, of worldly people, and of our own flesh (which do all that lieth in them to let and hinder the kingdom of God and the hallowing of his name), and doth keep us in the true knowledge of his word, in the lively faith of Christ, in his love and obedience of his commandments. For this is the holy and perfect will of God, which God grant us to keep now and ever. Amen.

Give us this day our daily bread.

How understand you the fourth petition?

God doth sufficiently provide for us meat and drink without our desire; nevertheless we desire him to grant us that we may know that we have all things at his hands, and that we may give him due thanks for the same.

What is meant by this word "Our daily bread"?

By daily bread is understood all things necessary for our living, as meat, drink, clothes, house, land, cattle, money, household stuff, a good wife, obedient children, trusty servants, good governors, a well-ordered commonwealth, common peace and tranquillity, seasonable weather, wholesome air, health of body, constant friends, honest neighbors, and such-like things, whereby we may lead in this world a godly and quiet life.

And forgive us our trespasses, as we forgive them that trespass against us.

How understand you the fifth petition?

Herein we desire that our heavenly Father will not look upon our sins, and for them cast us away. For we have not deserved those great gifts and grace which we desire at God's hands, nor we be not worthy to have the same; but we desire God, that although we daily offend him, and deserve grievous punishments for our sins, yet he of his mere grace and mercy will hear our prayers, and freely forgive us our offenses. And we offer ourselves for his sake, from the bottom of our hearts, to forgive them that have offended us.

And suffer us not to be led into temptation.

How understand you the sixth petition?

God tempteth no man. But here we pray, that God will keep and defend us, that the devil, the world, and the flesh, deceive us not, and lead us not into ungodliness,

idolatry, blasphemy, desperation, or other horrible sins. And although we be tempted with these sins, yet we desire God, that at length we may overcome them and triumph over them by the help and assistance of the Holy Ghost.

But deliver us from evil.

How understand you the seventh petition?

Herein we generally desire our heavenly Father to deliver us from all evil and peril both of body, soul, land, cattle, and riches; and that when we shall be on our death-bed, he will then grant us a good hour, that we may depart out of this vale of misery in his favor, and from this transitory life enter into life everlasting. The which God grant us all. Amen.

OF BAPTISM.

What is baptism?

Baptism is not water alone, but it is water enclosed and joined to the word of God and to the covenant of God's promise.

And these be the words whereby our Lord Jesus Christ did ordain baptism, which be written in the last chapter of St. Matthew:

Go teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost.

What availeth baptism?

Baptism worketh forgiveness of sin, delivereth from death and power of the devil, it giveth salvation and everlasting life to all them that believe, as the words of Christ's promise do evidently witness; which words are written in the last chapter of St. Mark's Gospel:

He that will believe and be baptized shall be saved, but he that will not believe shall be damned.

How can water bring to pass so great things?

It is not the water that doth these things, but the almighty word of God (which is knit and joined to the water), and faith which receiveth God's word and promise. For without the word of God, water is water, and not baptism. But when the word of the living God is added and joined to the water, then it is the bath of regeneration, and baptism water, and the living spring of eternal salvation, and a bath that washeth our souls by the Holy Ghost, as St. Paul calleth it, saying:

God hath saved us through his mercy, by the bath of regeneration and renewing of the Holy Ghost, whom he hath poured upon us plenteously by Jesus Christ our Savior, that we being made righteous by his grace may be heirs of everlasting life. This is a sure and true word.

What does the baptizing in the water betoken?

It betokeneth, that old Adam, with all sins and evil desires, ought daily to be killed in us by true contrition and repentance; that he may rise again from death, and after he is risen with Christ may be a new man, a new creature, and may live everlastingly in God, and before God, in righteousness and holiness.

As St. Paul writeth, saying:

All we that are baptized are baptized with Christ into death, that as Christ rose again by the glory of his Father, so we also should walk in newness of life.

OF THE AUTHORITY OF THE KEYS.

Our Lord Jesus breathed on his apostles and said, Receive the Holy Ghost: whose sins ye forgive, they are forgiven unto them; and whose sins ye reserve, they are reserved.

How understand you these words?

I do believe that whatsoever the ministers of Christ do to us by God's commandment, either in excommunicating

open and unrepentant sinners, or in absolving repentant persons, all these their acts be of as great authority, and as surely confirmed in heaven, as if Christ should speak the words out of heaven.

OF THE LORD'S SUPPER.

What is the Lord's supper?

It is the true body and true blood of our Lord Jesus Christ, which was ordained by Christ himself to be eaten and drunken of us, Christian people, under the form of bread and wine.

Where is this written?

These be the words which the holy evangelists Matthew, Mark, Luke, and the apostle Paul do write: Our Lord Jesus Christ, the same night that he was betrayed, took bread, and giving thanks brake it, and gave it to his disciples, and said, Take, eat, this is my body which is given for you. Do this in remembrance of me. Likewise he took the cup, after he had supped, and giving thanks gave it to them, and said, Drink of this all ye. This is my blood of the New Testament, which is shed for you and for many, for the forgiveness of sins. Do this as often as ye drink, in remembrance of me.

What availeth it thus to eat and drink?

These words do declare what profit we receive thereby, "My body which is given for you" — "My blood which is shed for you, for the forgiveness of sins." By which words Christ declareth, that by this sacrament and words of promise are given to us remission of sins, life and salvation. For where forgiveness of sin is, there is also life and salvation.

How can bodily eating and drinking have so great strength and operation?

To eat and to drink doth not work so great things, but this word and promise of God, "My body which was given for you," — "My blood which was shed for you for the re-

mission of sins." This word of God is added to the outward signs, as the chief thing in this sacrament. He that believeth these words, he hath the thing, which the words do promise, that is to say, forgiveness of his sins.

Who be they that worthily receive this sacrament?

Fasting, abstinence, and such other like do pertain and are profitable for an outward discipline or chastisement of the body. But he receiveth the sacrament worthily that hath faith to believe these words, "My body which was given for you;"—"My blood which was shed for you, for the remission of sins." But he that believeth not these words, or doubteth of them, he receiveth the Lord's supper unworthily. For this word, "given for you," doth require a faithful and believing heart.
