

Lex Orandi, lex credendi - refers to the relationship between worship and belief, and is an ancient Christian principle which provided a measure for developing the ancient Christian creeds, the canon of scripture and other doctrinal matters based on the prayer texts of the Church, that is, the Church's liturgy. In the Early Church there were about 69 years of liturgical tradition before there was a creed and about 350 years before there was a biblical canon. These liturgical traditions provided the theological framework for establishing the creeds and canon.

Anglicans have typically appealed to the Book of Common Prayer (BCP) as a guide to Anglican theology and practice. In this sense Thomas Cranmer, principal author of the prototypical 1549 BCP, could be said to be the first Anglican theologian. His theology is expressed in the selection, arrangement, and composition of prayers and exhortations, the selection and arrangement of daily scripture readings (the lectionary), and in the stipulation of the rubrics for permissible liturgical action and any variations in the prayers and exhortations - though, of course, his selections and arrangements were based on pre-existing continental theology.

Given its locus in the worship of the Church, Anglican theology tends to be pragmatic and strongly liturgical and ecclesiological, placing a high value on the traditions of the faith. It acknowledges the primacy of the worshipping community in articulating, amending, and passing down the Church's theology; and thus, by necessity, is inclined toward a comprehensive consensus concerning the principles of the tradition and the relationship between the Church and society. In this sense, Anglicans have traditionally viewed their theology as strongly incarnational.

Eastern Orthodoxy's Patriarch Bartholomew I of Constantinople quoted this phrase in Latin on the occasion of the visit of Pope Benedict XVI, drawing from the phrase the lesson that, "in liturgy, we are reminded of the need to reach unity in faith as well as in prayer."

What Do Anglicans believe about human nature?

1<sup>st</sup> three questions in baptism

1<sup>st</sup> petition in prayer at Baptism

## IX. Of Original or Birth Sin.

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

## X. Of Free Will.

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

What do Anglicans believe about how we are saved?

#### XI. Of the Justification of Man.

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

#### XII. Of Good Works.

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

#### XIII. Of Works before Justification.

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

#### XIV. Of Works of Supererogation.

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

#### XV. Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the

world; and sin (as Saint John saith) was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

## XVI. Of Sin after Baptism.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

How does that play out in worship?

Rite I particularly

- Begin with collect for purity
- Summary of the law
- Kyrie eleison response
- Gloria
- Word
- Confession of faith
- Confession of sin – absolution and scriptural assurances
- Eucharistic prayer
- Post Communion prayer
- Sending out