

## **Cadre Guidelines – Circle of Trust**

### **1. We give and receive welcome.**

People learn best in hospitable spaces. In this circle we support each other's learning by giving and receiving hospitality.

### **2. We are present as fully as possible.**

We are here with our doubts, fears, and failings, as well as our convictions, joys, and successes, our listening as well as our speaking. We are present for the duration of our meetings, not doing something else.

### **3. We speak our own truth.**

We speak from our own center to the center of the circle, not from our intellect or ego directly to the intellect or ego of someone on whom we hope to have an impact. We are not trying to achieve a result or pre-determined outcome. We are not trying to teach anyone to do anything. We will avoid making broad generalizations or asking others to represent or defend an entire group. We will make "I" statements rather than "we" or "you" statements.

**4. We listen receptively to the truth of others.** This means there is no fixing, no advising, and no setting each other straight. We take in whatever is said. We can allow brief, reflective silences to fall between speakers, rather than rushing to respond. In order Our goal is to create a safe, non-judgmental space "to hear each other into speech." We will listen with resilience, "hanging in" when we hear something that is hard to hear. We will take personal time if we find that we're no longer able to listen with a clear mind and an open heart.

### **5. We ask each other honest, open questions**

This helps the speaker hear more deeply what he or she is saying. It helps us listen for voices within ourselves. We don't have an agenda that we are trying to get another to accept. Honest, open questions are ones in which the questioner can't possibly know the answer, nor are they trying to guide the speaker toward an intended outcome.

### **6. When the going gets rough, turn to wonder.**

If we feel judgmental or defensive, we can ask ourselves, "I wonder what brought her to that belief?" "I wonder what he's feeling right now?" "I wonder what my reaction teaches me about myself?" Set aside judgment to listen to others—and yourself—more deeply.

### **7. We observe confidentiality.**

Nothing shared in a circle of trust will ever be repeated to other people. We may share with other the things our discussion leads us to ponder, the insights we have reached.

Adapted by David R. Bains from "Communication Guidelines—Circle of Trust"  
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Intro to reading on common prayer.

(In the below and throughout this cadre, I use “Anglican” as the general term that includes Episcopalians [and sometimes Methodists]. I’ll make clear when I am using it to refer to particular U.S. groups that are Anglican, but not part of the Episcopal Church.)

When compared to other British-origin Protestants, a distinctive of Anglicans is their use of a prayerbook containing written prayers. *The Book of Common Prayer* was first published in 1549, significantly revised in 1552, and minorly revised and reissued after interruptions in Anglican dominance in England in 1559 and 1662.

By the 1670s, traditions of Protestantism that objected to “forms,” “written prayers,” or what would later be called “canned prayers” were common in England. In the excerpt below, the dean of Durham (i.e., the senior pastor at main church in Durham, England) responds to 2 common objections.

Note, there are many different Anglican prayer books today, and Anglicans, particularly the more evangelical ones, are less likely to insist on following written forms. Like most liturgical Christians, Anglicans today are more likely to emphasize a pattern of prayer (sometimes called “The Shape of the Liturgy”) rather than set texts.

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(5) **Thomas Comber**

*Dean of Durham*

*A Companion to the Temple,  
or A Help to Devotion in the Use of the Common Prayer*

1672–76/1684

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There are two principal ends of the Worship of God, *The Glory of him that is Worshipped, and the Benefit of the Worshippers*. . . . But whether we look on them single or conjoined, no part of *Divine Worship* doth so much express and advance God’s glory, nor so directly tend to Man’s good as *Public Prayer*; in which we make the most universal solemn acknowledgments of our Obligations unto, and Dependence upon, the Supreme Lord of all the World; and by which all the Servants of God in all times, places and circumstances, do with heart and voice, by common consent reveal their wants, and obtain supplies for them. So that we may call this the *Life and Soul of Religion*, the *Anima Mundi*, that universal Soul which quickens, unites and moves the whole Christian World. Nor is the case of a private Man more desperate, when he breathes no more in secret Prayer, than the condition of a Church is, where public Devotions cease. . . .

*Objection 1.* [Common, written prayer] *is said to be a Form, and therefore a hindrance to zealous praying by the spirit.*

*Answer.* Whoever makes this Objection, and affirms we cannot pray by the Spirit in the words of a Form, must beware his ignorance betray him not into a dangerous uncharitableness, and perhaps blasphemy. For the *Saints* of the *Old Testament* prayed by *Forms*, and so did *Christ* himself in the *New*, and he taught his *Apostles* a *Form* to pray by, and dare any say they prayed not by the Spirit? Have not all Churches, since the *Apostles* times to our days had their *Forms* of Prayer? And did

not the devoutest Men of all Ages compose and use such? Was ever *Extempore* Prayer heard of in public (till of late) unless on special occasions; and do we think no Church nor no Persons prayed by the Spirit, till now? To come nearer still: Have not *France* and *Geneva* their *Forms*? And did not learned *Calvin* (and the best reformed Divines) use a *Form* before their Sermons? And is not an unstudied Prayer a *Form* to the People, who are confined to pray in the Speaker's words? And will you say these all pray without the Spirit of God? But sure we hug the Phrase of *Praying by the Spirit*, not attending the Sense. For the meaning doubtless is, to be so assisted by the Holy Ghost, that (our Thoughts being composed, our Souls calmed, and our Hearts deeply affected with our Wants, and the Divine All-sufficiency) we can pray with a strong Faith, and a fervent Love: When we are so intent upon our Requests that we duly weigh them, and pursue every Petition with pressing Importunity, ardent Desires, and vigorous Affections, this is the *Spirit of Prayer*. And thus we may better **pray by the Spirit** in the words of a *Form*, than we can do, when our Mind is employed in inventing new expressions. For having a *Form* (which custom hath made familiar) we have all things set down to our *Hands* which we or others want; and we are at leisure to improve the good Motions of the Spirit; having no more to do but to join our Souls and Affections to every Petition, and follow them up to Heaven in most passionate and zealous wishes that God would grant them: Whereas in *Extempore Prayer* the Petitions expire into Air in a moment, for neither Minister nor People knew them before, nor can remember them afterwards; the one being busy in inventing, the others in expecting a pleasing novelty. And, methinks, it argues more of the Spirit of God, when we can attend the old Prayers with Zeal and Love, than when we need Variety and novel Expressions, to screw us up into a Devotion too much like Artifice, and seeming rather to be moved by the pleasure of the Fancy, than the actings of Desire. We may judge of the effects of God's Spirit rather by disposing our Hearts to join in a well-composed *Form*, than by filling our Heads with

new Prayers, or opening our Mouths in fluent Expressions; both which may be done without the help of the Spirit, but to be devout without it is most impossible. To which we shall only add, that many truly good Men, and sound Members of our Church, do daily use these Prayers with as much Spirit and Life, with as serious and sincere Devotion, as any in the World can do. And this they account a demonstration that the Spirit doth assist them in this *Form*. And so it may assist these mistaken Persons, *if they will* lay down their groundless prejudice, and strive to serve God thus as well as they can. So would the good Spirit assist their Prayers, and make up our differences, giving us one Mind and one Spirit, that with one Heart and one Mouth we might glorify one God.

*Objection 2.* But it is farther urged, *That these Prayers, though good in themselves, will grow flat and nauseous by daily use, and consequently become an impediment to Devotion.*

*Answer.* We come not to the House of God for Recreation, but for a supply of our wants; and therefore this might be a better reason of an empty Theatre, than a thin Congregation. We come to God in Public, to petition for the relief of our own general Necessities, and those of the whole Church, *viz.* for Pardon of Sin, Peace of Conscience and succours of Divine Grace, and a Deliverance from Sin and Satan, Death and Hell: As also for Food and Raiment, Health and Strength, Protection and Success in all our concerns; and more generally for the Peace of the Kingdom, the Prosperity of the Church, the Propagation of the Gospel, and the success of its Ministers. Now these things are always needful, and always the same, to be prayed for every day alike. Wherefore (unless we be so *vain* as to fancy God is delighted with *Variety* and *Change* as well as we) what need is there to alter the Phrase every day, or what efficacy can a new model give to our old Requests? Particular wants and single Cases must be supplied by the Closet-devotions, for the Public (whether by *Form* or *Extempore*) can never reach all those which are so numerous and variable. Wherefore one *Form* may

fit all that ought to be asked in the Church; and why then should we desire a needless and infinite Variety and Alteration?

. . .

think it seasonable to help them  
*tion*. Besides, there are many (in-  
sons, who rather for want of C

From *The Book of Common Prayer*  
(Anglican Church in North America, 2019).

## DAILY EVENING PRAYER

*The Officiant may begin Evening Prayer by reading an opening sentence of Scripture. One of the following, or a sentence from among those provided at the end of the Office (pages 54-56), is customary.*

Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life." JOHN 8:12

*or this*

LORD, I have loved the habitation of your house and the place where your honor dwells. PSALM 26:8

*or this*

Let my prayer be set forth in your sight as incense, and let the lifting up of my hands be an evening sacrifice. PSALM 141:2

### CONFESSION OF SIN

*The Officiant says to the People*

Dearly beloved, the Scriptures teach us to acknowledge our many sins and offenses, not concealing them from our heavenly Father, but confessing them with humble and obedient hearts that we may obtain forgiveness by his infinite goodness and

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mercy. We ought at all times humbly to acknowledge our sins before Almighty God, but especially when we come together in his presence to give thanks for the great benefits we have received at his hands, to declare his most worthy praise, to hear his holy Word, and to ask, for ourselves and on behalf of others, those things which are necessary for our life and our salvation. Therefore, draw near with me to the throne of heavenly grace.

*or this*

Let us humbly confess our sins to Almighty God.

*Silence is kept. All kneeling, the Officiant and People say*

**Almighty and most merciful Father,  
we have erred and strayed from your ways like lost sheep.  
We have followed too much the devices and desires  
of our own hearts.  
We have offended against your holy laws.  
We have left undone those things which we ought to have done,  
and we have done those things which we ought not  
to have done;  
and apart from your grace, there is no health in us.  
O Lord, have mercy upon us.  
Spare all those who confess their faults.  
Restore all those who are penitent, according to your promises  
declared to all people in Christ Jesus our Lord.  
And grant, O most merciful Father, for his sake,  
that we may now live a godly, righteous, and sober life,  
to the glory of your holy Name. Amen.**

*The Priest alone stands and says*

Almighty God, the Father of our Lord Jesus Christ, desires not the death of sinners, but that they may turn from their

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wickedness and live. He has empowered and commanded his ministers to pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all who truly repent and genuinely believe his holy Gospel. For this reason, we beseech him to grant us true repentance and his Holy Spirit, that our present deeds may please him, the rest of our lives may be pure and holy, and that at the last we may come to his eternal joy; through Jesus Christ our Lord. **Amen.**

*or this*

The Almighty and merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. **Amen.**

*A Deacon or layperson remains kneeling and prays*

Grant to your faithful people, merciful Lord, pardon and peace; that we may be cleansed from all our sins, and serve you with a quiet mind; through Jesus Christ our Lord. **Amen.**

#### THE INVITATORY

*All stand.*

*Officiant* O Lord, open our lips;

*People* **And our mouth shall proclaim your praise.**

*Officiant* O God, make speed to save us;

*People* **O Lord, make haste to help us.**

*Officiant* Glory be to the Father, and to the Son, and to the Holy Spirit;

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

*Officiant* Praise the Lord.

*People* **The Lord's Name be praised.**

*The following or some other suitable hymn or Psalm may be sung or said.*

#### PHOS HILARON

*O Gladsome Light*

**O gladsome light,  
pure brightness of the everliving Father in heaven,\***

**O Jesus Christ, holy and blessed!**

**Now as we come to the setting of the sun,  
and our eyes behold the vesper light,\***

**we sing your praises, O God: Father, Son, and Holy Spirit.**

**You are worthy at all times to be praised by happy voices,\***

**O Son of God, O Giver of Life,**

**and to be glorified through all the worlds.**

*Then follows*

#### THE PSALM OR PSALMS APPOINTED

*At the end of the Psalms the Gloria Patri (Glory be...) is sung or said*

**Glory be to the Father, and to the Son, and to the Holy Spirit;\*  
as it was in the beginning, is now, and ever shall be,  
world without end. Amen.**

#### THE LESSONS

*One or more Lessons, as appointed, are read, the Reader first saying*

A Reading from \_\_\_\_\_.

*A citation giving chapter and verse may be added.*

*After each Lesson the Reader may say*

The Word of the Lord.

*People* **Thanks be to God.**

*Or the Reader may say*

Here ends the Reading.

*The following Canticles are normally sung or said after each of the lessons. The Officiant may also use a Canticle drawn from the Supplemental Canticles (pages 79-88) or an appropriate song of praise.*

MAGNIFICAT  
*The Song of Mary*

My soul magnifies the Lord, \*  
and my spirit rejoices in God my Savior;  
For he has regarded \*  
the lowliness of his handmaiden.  
For behold, from now on, \*  
all generations will call me blessed;  
For he that is mighty has magnified me, \*  
and holy is his Name.  
And his mercy is on those who fear him, \*  
throughout all generations.  
He has shown the strength of his arm; \*  
he has scattered the proud in the imagination of their hearts.  
He has brought down the mighty from their thrones, \*  
and has exalted the humble and meek.  
He has filled the hungry with good things, \*  
and the rich he has sent empty away.  
He, remembering his mercy, has helped his servant Israel, \*  
as he promised to our fathers, Abraham and his seed for ever.  
Glory be to the Father, and to the Son, and to the Holy Spirit; \*  
as it was in the beginning, is now, and ever shall be,  
world without end. Amen. LUKE 1:46-55

NUNC DIMITTIS  
*The Song of Simeon*

Lord, now let your servant depart in peace, \*  
according to your word.  
For my eyes have seen your salvation, \*  
which you have prepared before the face of all people;  
To be a light to lighten the Gentiles, \*  
and to be the glory of your people Israel.  
Glory be to the Father, and to the Son, and to the Holy Spirit; \*  
as it was in the beginning, is now, and ever shall be, world  
without end. Amen. LUKE 2:29-32

THE APOSTLES' CREED

*Officiant and People together, all standing*

I believe in God, the Father almighty,  
creator of heaven and earth.  
I believe in Jesus Christ, his only Son, our Lord.  
He was conceived by the Holy Spirit  
and born of the Virgin Mary.  
He suffered under Pontius Pilate,  
was crucified, died, and was buried.  
He descended to the dead.  
On the third day he rose again.  
He ascended into heaven,  
and is seated at the right hand of the Father.  
He will come again 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,  
and the life everlasting. Amen.

THE PRAYERS

*Officiant* The Lord be with you.  
*People* **And with your spirit.**  
*Officiant* Let us pray.

*The People kneel or stand.*

Lord, have mercy upon us.		Lord, have mercy.
<b>Christ, have mercy upon us.</b>	<i>or</i>	<b>Christ, have mercy.</b>
Lord, have mercy upon us.		Lord, have mercy.

*Officiant and People*

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.	<i>or</i>	Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as it is in heaven. Give us today our daily bread. And forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.
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*Then follows one of these sets of Suffrages*

*Officiant* O Lord, show your mercy upon us;  
*People* **And grant us your salvation.**  
*Officiant* O Lord, guide those who govern us;  
*People* **And lead us in the way of justice and truth.**

*Officiant* Clothe your ministers with righteousness;  
*People* **And let your people sing with joy.**  
*Officiant* O Lord, save your people;  
*People* **And bless your inheritance.**  
*Officiant* Give peace in our time, O Lord;  
*People* **And defend us by your mighty power.**  
*Officiant* Let not the needy, O Lord, be forgotten;  
*People* **Nor the hope of the poor be taken away.**  
*Officiant* Create in us clean hearts, O God;  
*People* **And take not your Holy Spirit from us.**

*or this*

That this evening may be holy, good, and peaceful,  
**We entreat you, O Lord.**

That your holy angels may lead us in paths of peace and goodwill,  
**We entreat you, O Lord.**

That we may be pardoned and forgiven for our sins and offenses,  
**We entreat you, O Lord.**

That there may be peace in your Church and in the whole world,  
**We entreat you, O Lord.**

That we may depart this life in your faith and fear, and not be  
 condemned before the great judgment seat of Christ,  
**We entreat you, O Lord.**

That we may be bound together by your Holy Spirit in the  
 communion of [ \_\_\_\_\_ and] all your saints, entrusting  
 one another and all our life to Christ,  
**We entreat you, O Lord.**

*The Officiant then prays one or more of the following Collects, always beginning with the Collect of the Day (usually the Collect of the Sunday or Principal Feast and of any of the weekdays following, or of the Holy Day being observed) found on pages 598-640. It is traditional to pray the Collects for Peace and Aid against Perils daily. Alternatively, one may pray the Collects on a weekly rotation, using the suggestions in italics.*

THE COLLECT OF THE DAY  
*From the Collects of the Christian Year*

A COLLECT FOR RESURRECTION HOPE *Sunday*

Lord God, whose Son our Savior Jesus Christ triumphed over the powers of death and prepared for us our place in the new Jerusalem: Grant that we, who have this day given thanks for his resurrection, may praise you in that City of which he is the light, and where he lives and reigns for ever and ever. **Amen.**

A COLLECT FOR PEACE *Monday*

O God, the source of all holy desires, all good counsels, and all just works: Give to your servants that peace which the world cannot give, that our hearts may be set to obey your commandments, and that we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Savior. **Amen.**

A COLLECT FOR AID AGAINST PERILS *Tuesday*

Lighten our darkness, we beseech you, O Lord; and by your great mercy defend us from all perils and dangers of this night; for the love of your only Son, our Savior Jesus Christ. **Amen.**

A COLLECT FOR PROTECTION *Wednesday*

O God, the life of all who live, the light of the faithful, the strength of those who labor, and the repose of the dead: We thank you for the blessings of the day that is past, and humbly ask for your protection through the coming night. Bring us in safety to the morning hours; through him who died and rose again for us, your Son our Savior Jesus Christ. **Amen.**

A COLLECT FOR THE PRESENCE OF CHRIST *Thursday*

Lord Jesus, stay with us, for evening is at hand and the day is past; be our companion in the way, kindle our hearts, and awaken hope, that we may know you as you are revealed in Scripture and the breaking of bread. Grant this for the sake of your love. **Amen.**

A COLLECT FOR FAITH *Friday*

Lord Jesus Christ, by your death you took away the sting of death: Grant to us your servants so to follow in faith where you have led the way, that we may at length fall asleep peacefully in you and wake up in your likeness; for your tender mercies' sake. **Amen.**

A COLLECT FOR THE EVE OF WORSHIP *Saturday*

O God, the source of eternal light: Shed forth your unending day upon us who watch for you, that our lips may praise you, our lives may bless you, and our worship on the morrow give you glory; through Jesus Christ our Lord. **Amen.**

*Unless the Great Litany or the Eucharist is to follow, one of the following prayers for mission is added. If the Great Litany is used, it follows here, or after a hymn or anthem, and concludes the Office.*

PRAYER FOR MISSION

O God and Father of all, whom the whole heavens adore:  
Let the whole earth also worship you, all nations obey you, all  
tongues confess and bless you, and men, women, and children  
everywhere love you and serve you in peace; through Jesus  
Christ our Lord. **Amen.**

*or this*

Keep watch, dear Lord, with those who work, or watch, or weep  
this night, and give your angels charge over those who sleep.  
Tend the sick, Lord Christ; give rest to the weary, bless the  
dying, soothe the suffering, pity the afflicted, shield the joyous;  
and all for your love's sake. **Amen.**

*or this*

O God, you manifest in your servants the signs of your  
presence: Send forth upon us the Spirit of love, that in  
companionship with one another your abounding grace may  
increase among us; through Jesus Christ our Lord. **Amen.**

*The Officiant may invite the People to offer intercessions and thanksgivings.*

*A hymn or anthem may be sung.*

*Before the close of the Office one or both of the following prayers may be used.*

THE GENERAL THANKSGIVING

*Officiant and People*

**Almighty God, Father of all mercies,  
we your unworthy servants give you humble thanks  
for all your goodness and loving-kindness  
to us and to all whom you have made.**

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**We bless you for our creation, preservation,  
and all the blessings of this life;  
but above all for your immeasurable love  
in the redemption of the world by our Lord Jesus Christ;  
for the means of grace, and for the hope of glory.  
And, we pray, give us such an awareness of your mercies,  
that with truly thankful hearts we may show forth your praise,  
not only with our lips, but in our lives,  
by giving up our selves to your service,  
and by walking before you  
in holiness and righteousness all our days;  
Through Jesus Christ our Lord,  
to whom, with you and the Holy Spirit,  
be honor and glory throughout all ages. **Amen.****

A PRAYER OF ST. JOHN CHRYSOSTOM

Almighty God, you have given us grace at this time, with one  
accord to make our common supplications to you; and you have  
promised through your well-beloved Son that when two or three  
are gathered together in his Name you will grant their requests:  
Fulfill now, O Lord, our desires and petitions as may be best for  
us; granting us in this world knowledge of your truth, and in the  
age to come life everlasting. **Amen.**

*Officiant* Let us bless the Lord.

*People* **Thanks be to God.**

*From Easter Day through the Day of Pentecost, "Alleluia, alleluia" may be added  
to the preceding versicle and response.*

*The Officiant says one of these concluding sentences (and the People may be  
invited to join)*

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The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore.

**Amen.**

2 CORINTHIANS 13:14<sup>T</sup>

May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit. **Amen.**

ROMANS 15:13<sup>T</sup>

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus for ever and ever. **Amen.**

EPHESIANS 3:20-21<sup>T</sup>

## Excerpts from the 39 Articles of Religion (1571) that relate to non-sacramental worship

### 19. Of the Church.

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

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

### 20. Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

### 21. Of the Authority of General Councils.

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

### 23. Of Ministering in the Congregation.

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

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

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

### 34. Of the Traditions of the Church.

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

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