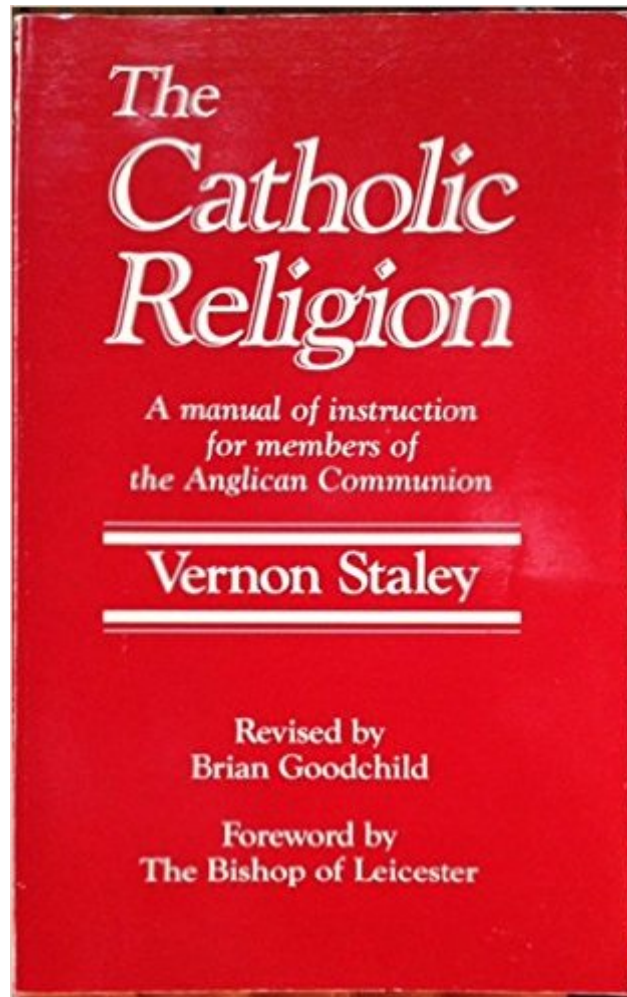


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The Catholic Religion: A Manual Of Instruction For Members Of The Anglican Communion



Synopsis

Book may have numerous typos, missing text, images, or index. Purchasers can download a free scanned copy of the original book (without typos) from the publisher. 1894. Not illustrated. Excerpt: ... God. We may understand this image of God to be in the threefold structure of the soul, the memory, the understanding and the will. The image of God, which includes these three great powers of the soul, is the natural preparation for His likeness which is supernatural, or above nature. This image can never be effaced however marred; it remained stimped upon the soul after the fall. We are all born in the image of God. The likeness of God is man's correspondence with His will, and depends upon the right use of the gift of grace. A soul in grace bears the likeness of God; the higher the state of grace, the closer the likeness. The likeness was well nigh, if not altogether, lost at the fall. In creating man, God formed a being capable of knowing, serving, and loving Him. To do these things is the end of man. That this purpose might be intelligently fulfilled, He gave man, like the angels, moral freedom. 5. The Fall of Man. Man was put on his trial in the garden of Eden. To test him, God forbade his eating of the fruit of the tree of knowledge of good and evil. The devil came and tempted man to disobey. He yielded and so fell away from God.¹ The act implies much more than at first sight appears, for it was the deliberate sin of a being created in a state of grace, and possessed with full knowledge and clear light. By his sin, man lost that likeness of God in which he had been created, and his whole moral being fell into disorder. The nature thus disordered he passed on to all his successors. It 1 Gen. ii. and iii. is true of every child born after the fall,-- "Behold, I was shapen in wickedness; and in sin hath my mother conceived me." ¹ All people to be born in the future were "in Adam" when he fell, and they too fell in him. Adam lost the guiding light of God's likenes...

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Customer Reviews

Staley gives us a fine guide to being both Anglican and Catholic, that is a part of the worldwide, historic and universal Church (not necessarily in the Roman Church). The book is essentially a concise catechism for the Anglican faithful. In his book he discusses many topics of value. For instance the first 70 pages are an introduction to the history of the faith. In these pages Staley demonstrates the importance of the church's orders: Bishop, Deacon, and Priest. He also stresses the essentiality of Apostolic Succession (through the Episcopate), as a guarantee against heresy and false teaching. He attempts to emphasize the genuine character of Anglican orders, by giving the English Church's history before being under Rome, while under Rome, and after breaking from Rome under Henry VIII. In these pages he explains the causes of Reformation, and the goals of Reformation in England, which overall were not meant to replace the Catholic faith, but simply bring it to a better state. In these chapters an Anglican slant is given to the faith, which I find refreshing. At times Staley seems a bit anti-Roman Catholic, but he was also living before Vatican II. The last 120 pages deal with the faith of the Church in doctrine and practice. He has sections on the three creeds, the Trinity, the Incarnation (which Staley describes as, "the greatest honor and blessing our race has ever received"), and other important topics. Most of his ideas are firmly rooted in the Church Councils and Church Tradition. He discusses the Catholic view of the seven sacraments, including the Eucharist. Regarding the Eucharist, he takes a decidedly Anglican position when he reiterates the firm Anglican belief in the Real Presence, "without presuming to define the manner of [how the body and blood are present]".

"Catholic Religion" makes many excellent points, the foremost being that "the opposite of Catholic is not Protestant, but *heretic*." Accordingly Staley provides a vision of Anglicanism and Episcopalianism in good Anglo-Catholic fashion with due reference to the historic Christian faith. Staley was reacting to what he and others in the "Oxford Movement" considered the hyper-protestant vision of the Church of England then ascendant in England with its "low church" banalities and disdain of history in favor of evangelical and puritan innovations. His work has remained in print all these years because because it meets a legitimate need within Anglicanism to remember that our faith must strive to be truly "catholic" (i.e. the faith of the historic church Jesus

Christ established) and not something "new". His work effectively reminds us that every heretic begins their recruiting message by saying "I'm just trying to teach you something NEW that GOD HAS REVEALED TO ME." Modern Episcopalians reading ONLY works from this school of thought will quickly lose the biblical and evangelical heritage that is also theirs in the classical Anglican statement, the 39 Articles. The Articles, you see, were written to maintain the "Catholic" religion and not simply express "new" and "Protestant" ideas. Both the Lutheran and Anglican reformations purposely sought not to "reinvent the wheel" doctrinally and ecclesiastically if at all possible in light of the truth of the Holy Scriptures. That is why both traditions, for example, affirm justification by faith alone through Christ alone and why the Articles and the Augsburg confession have such deep similarities.

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