

## Chapter 1 : Preface to Simply Classical | Memoria Press

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For by your gracious gift each year your faithful await the sacred paschal feasts with the joy of minds made pure, so that, more eagerly intent on prayer and on the works of charity, and participating in the mysteries by which they have been reborn, they may be led to the fullness of grace that you bestow on your sons and daughters. And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory as without end we acclaim: Domine, sancte Pater, omnipotens aeternae Deus: Qui filiis tuis ad reparandam mentium puritatem, tempus praecipuum salubriter statuisti, quo, mente ab inordinatis affectibus expedita, sic incumberent transitoris ut rebus potius perpetuis inhaerent. Et ideo, cum Sanctis et Angelis universis, te collaudamus, sine fine dicentes: It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, For you have given your children a sacred time for the renewing and purifying of their hearts, that, freed from disordered affections, they may so deal with the things of this passing world as to hold rather to the things that eternally endure. And so, with all the Angels and Saints, we praise you, as without end we acclaim: Qui nos per abstinentiam tibi gratias referre voluisti, ut ipsa et nos peccatores ab insolentia mitigaret, et, egentium proficiens alimento, imitatores tuae benignitatis efficeret. Et ideo, cum innumeris Angelis, una te magnificamus laudis voce dicentes: It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, For you will that our self-denial should give you thanks, humble our sinful pride, contribute to the feeding of the poor, and so help us imitate you in your kindness. And so we glorify you with countless Angels, as with one voice of praise we acclaim: Qui corporali ieiunio vitia comprimis, mentem elevas, virtutem largiris et praemia: Per quem maiestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Caeli caelorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces ut admitti iubeas, deprecamur, supplici confessione dicentes: It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, For through bodily fasting you restrain our faults, raise up our minds, and bestow both virtue and its rewards, through Christ our lord. Through him the Angels praise your majesty, Dominions adore and Powers tremble before you. Heaven and the Virtues of heaven and the blessed Seraphim worship together with exultation. May our voices, we pray, join with theirs in humble praise, as we acclaim: Quia per Filii tui salutiferam passionem sensum confitendae tuae maiestatis totus mundus accepit, dum ineffabili crucis potentia iudicium mundi et potestas emicat Crucifixi. Unde et nos, Domine, cum Angelis et Sanctis universis, tibi confitemur, in exultatione dicentes: It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, For through the saving Passion of your Son the whole world has received a heart to confess the infinite power of your majesty, since by the wondrous power of the Cross your judgment on the world is now revealed and the authority of Christ crucified. And so, Lord, with all the Angels and Saints, we, too, give you thanks, as in exultation we acclaim: Cuius salutiferae passionis et gloriosae resurrectionis dies appropinquare noscuntur, quibus et de antiqui hostis superbia triumphatur, et nostrae redemptionis recolitur sacramentum. Per quem maiestatem tuam adorat exercitus Angelorum, ante conspectum tuum in aeternitate laetantium. Cum quibus et nostras voces ut admitti iubeas, deprecamur, socia exultatione dicentes: It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For the days of his saving Passion and glorious Resurrection are approaching, by which the pride of the ancient foe is vanquished and the mystery of our redemption in Christ is celebrated. Through him the host of Angels adores your majesty and rejoices in your presence for ever. May our voices, we pray, join with theirs in one chorus of exultant praise, as we acclaim: Holy, Holy, Holy Lord God of hosts. Te quidem, Domine, omni tempore confiteri, sed in hac potissimum nocte die gloriosius praedicare, sed in hoc potissimum gloriosus praedicare, cum Pascha nostrum immolatus

est Christus. Ipse enim verus est Agnus qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Quapropter, profusis paschalibus gaudiis, totus in orbe terrarum mundus exultat. Sed et supernae virtutes atque angelicae potestates hymnum gloriae tuae concinunt, sine fine dicentes: At the Easter Vigil, is said on this night; on Easter Sunday and throughout the Octave of Easter, is said on this day; on other days of Easter Time, is said in this time. For he is the true Lamb who has taken away the sins of the world; by dying he has destroyed our death, and by rising, restored our life. Therefore, overcome with paschal joy, every land, every people exults in your praise and even the heavenly Powers, with the angelic hosts, sing together the unending hymn of your glory, as they acclaim: When the Roman Canon is used, there is a proper Communicantes and a proper Hanc igitur, as below. In the Communicantes at the Easter Vigil, Celebrating the most sacred night, etc. Te quidem, Domine, omni tempore confiteri, sed in hoc potissimum gloriosius praedicare, cum Pascha nostrum immolatus est Christus. Per quem in aeternam vitam filii lucis oriuntur, et regni caelestis atria fidelibus reserantur. Quia mors nostra est eius morte redempta, et in eius resurrectione vita omnium resurrexit. The following Preface is said during Easter Time. It is truly right and just, our duty and our salvation, at all times to acclaim you, O Lord, but in this time above all to laud you yet more gloriously, when Christ our Passover has been sacrificed. Through him the children of light rise to eternal life and the halls of the heavenly Kingdom are thrown open to the faithful; for his Death is our ransom from death, and in his rising the life of all has risen. Qui se pro nobis offerre non desinit, nosque apud te perenni advocacione defendit; qui immolatus iam non moritur, sed semper vivit occisus. He never ceases to offer himself for us but defends us and ever pleads our cause before you: Quia, vetustate destructa, renovantur universa deiecta, et vitae nobis in Christo reparatur integritas. For, with the old order destroyed, a universe cast down is renewed, and integrity of life is restored to us in Christ. Qui, oblatione corporis sui, antiqua sacrificia in crucis veritate perfecit, et, seipsum tibi pro nostra salute commendans, idem sacerdos, altare et agnus exhibuit. By the oblation of his Body he brought the sacrifices of old to fulfilment in the reality of the Cross and, by commending himself to you for our salvation, showed himself the Priest, the Altar and the Lamb of sacrifice. Quia Dominus Iesus, Rex gloriae, peccati triumphator et mortis, mirantibus Angelis, ascendit hodie summa caelorum, Mediator Dei et hominum, Iudex mundi Dominusque virtutum; non ut a nostra humilitate discederet, sed ut illuc confideremus, sua membra, nos subsequi quo ipse, caput nostrum principiumque, praecessit. The following Preface is said on the day of the Ascension of the Lord. It may be said on the days between the Ascension and Pentecost in all Masses that have no proper Preface. It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For the Lord Jesus, the King of glory, conqueror of sin and death, ascended today to the highest heavens, as the Angels gazed in wonder. Mediator between God and man, judge of the world and Lord of hosts, he ascended not to distance himself from our lowly state but that we, his members, might be confident of following where he, our Head and Founder, has gone before. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in caelum, ut nos divinitatis suae tribueret esse participes. Cuius hoc mirificum fuit opus per paschale mysterium, ut de peccato et mortis iugo ad hanc gloriam vocaremur, qua nunc genus electum, regale sacerdotium, gens sancta et acquisitionis populus diceremur, et tuas annuntiaremur ubique virtutes, qui nos de tenebris ad tuum admirabile lumen vocasti. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes: For through his Paschal Mystery, he accomplished the marvellous deed, by which he has freed us from the yoke of sin and death, summoning us to the glory of being now called a chosen race, a royal priesthood, a holy nation, a people for your own possession, to proclaim everywhere your mighty works, for you have called us out of darkness into your own wonderful light. And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim: Qui, humanis miseratus erroribus, de Virgine nasci dignatus est. Qui, crucem passus, a perpetua morte nos liberavit et, a mortuis resurgens, vitam nobis donavit aeternam. For out of compassion for the waywardness that is ours, he humbled himself and was born of the Virgin; by the passion of the Cross he freed us from unending death, and by rising from the dead he gave us life eternal. Ad cuius immensam gloriam pertinere cognoscimus ut mortalibus tua deitate succurreres; sed et

nobis provideres de ipsa mortalitate nostra remedium, et perditos quosque unde perierant, inde salvares, per Christum Dominum nostrum. For we know it belongs to your boundless glory, that you came to the aid of mortal beings with your divinity and even fashioned for us a remedy out of mortality itself, that the cause of our downfall might become the means of our salvation, through Christ our Lord. Ipse enim nascendo vetustatem hominum renovavit, patiendo delevit nostra peccata, aeternae vitae aditum praestitit a mortuis resurgendo, ad te Patrem ascendendo caelestes ianuas reseravit. Et ideo, cum Angelorum atque Sanctorum turba, hymnum laudis tibi canimus, sine fine dicentes: And so, with the company of Angels and Saints, we sing the hymn of your praise, as without end we acclaim: Qui omnia mundi elementa fecisti, et vices disposuisti temporum variari; hominem vero formasti ad imaginem tuam, et rerum ei subiecisti universa miracula, ut vicario munere dominaretur omnibus quae creasti, et in operum tuorum magnalibus iugiter te laudaret, per Christum Dominum nostrum. Unde et nos cum omnibus Angelis te laudamus, iucunda celebratione clamantes: For you laid the foundations of the world and have arranged the changing of times and seasons; you formed man in your own image and set humanity over the whole world in all its wonder, to rule in your name over all you have made and for ever praise you in your mighty works, through Christ our Lord. And so, with all the Angels, we praise you, as in joyful celebration we acclaim: In quo vivimus, movemur et sumus, atque in hoc corpore constituti non solum pietatis tuae cotidianos experimur effectus, sed aeternitatis etiam pignora iam tenemus. Primitias enim Spiritus habentes, per quem suscitasti Iesum a mortuis, paschale mysterium speramus nobis esse perpetuum. For in you we live and move and have our being, and while in this body we not only experience the daily effects of your care, but even now possess the pledge of life eternal. For, having received the first fruits of the Spirit, through whom you raised up Jesus from the dead, we hope for an everlasting share in the Paschal Mystery. Quia sic mundum misericorditer dilexisti, ut ipsum nobis mitteres Redemptorem, quem absque peccato in nostra voluisti similitudine conversari, ut amares in nobis quod diligebas in Filio, cuius oboedientia sumus ad tua dona reparati, quae per inoboedientiam amiseramus peccando. Unde et nos, Domine, cum Angelis et Sanctis universis tibi confitemur, in exultatione dicentes: For you so loved the world that in your mercy you sent us the Redeemer, to live like us in all things but sin, so that you might love in us what you loved in your Son, by whose obedience we have been restored to those gifts of yours that, by sinning, we had lost in disobedience. Quia filios, quos longe peccati crimen abstulerat, per sanguinem Filii tui Spiritusque virtute, in unum ad te denuo congregare voluisti: Et ideo, choris angelicis sociati, te laudamus in gaudio confitentes: For when your children were scattered afar by sin, through the Blood of your Son and the power of the Spirit, you gathered them again to yourself, that a people, formed as one by the unity of the Trinity, made the body of Christ and the temple of the Holy Spirit, might, to the praise of your manifold wisdom, be manifest as the Church. And so, in company with the choirs of Angels, we praise you, and with joy we proclaim: Qui, verus aeternusque Sacerdos, formam sacrificii perennis instituens, hostiam tibi se primus obtulit salutarem, et nos, in sui memoriam, praecepit offerre. Cuius carnem pro nobis immolatam dum sumimus, roboramur, et fustum pro nobis sanguinem dum potamus, abluimur. For he is the true and eternal Priest, who instituted the pattern of an everlasting sacrifice and was the first to offer himself as the saving Victim, commanding us to make this offering as his memorial. As we eat his flesh that was sacrificed for us, we are made strong, and, as we drink his Blood that was poured out for us, we are washed clean. Qui cum Apostolis suis in novissima cena convescens, salutiferam crucis memoriam prosecuturus in saecula, Agnum sine macula se tibi obtulit, perfectae laudis munus acceptum. Quo venerabili mysterio fideles tuos alendo sanctificas, ut humanum genus, quod continet unus orbis, una fides illuminet, caritas una coniungat. Ad mensam igitur accedimus tam mirabilis sacramenti, ut, gratiae tuae suavitate perfusi, ad caelestis formae imaginem transeamus. Propter quod caelestia tibi atque terrestria canticum novum concinunt adorando, et nos cum omni exercitu Angelorum proclamamus, sine fine dicentes: For at the Last Supper with his Apostles, establishing for the ages to come the saving memorial of the Cross, he offered himself to you as the unblemished Lamb, the acceptable gift of perfect praise. Nourishing your faithful by this sacred mystery, you make them holy, so that the human race, bounded by one world, may be enlightened by one faith and united by one bond of charity. And so, we approach the table of this wondrous Sacrament, so that, bathed in the sweetness of your grace, we may pass over to the heavenly realities here foreshadowed. Therefore, all

creatures of heaven and earth sing a new song in adoration, and we, with all the host of Angels, cry out, and without end we acclaim:

**Chapter 2 : The Orthodox Faith - Preface - Orthodox Church in America**

*Foundational Concepts of Christian Education Preface. Starting with the belief that God is the source of all truth, education becomes the exciting adventure of seeking to appropriate knowledge in all its various facets under the guidance of the Holy Spirit.*

There, every earnest man has to listen to the voice within: At times blundering, at times negligent, Heaven knows: In a certain sense I do not defend myself against the charge; but I deny that any reproach is deserved. Our present business is with inward preparation, especially the [vi] preparation of those who have ceased to be content with the old, and find no satisfaction in half measures. Recent experience leads me to imagine that there may be a good many countrymen of my own, even at this time, to whom it may be profitable to read, mark and inwardly digest, the weighty words of the author of that "Leben Jesu," which, half a century ago, stirred the religious world so seriously that it has never settled down again quite on the old foundations; indeed, some think it never will. I have a personal interest in the carrying out of the recommendation I venture to make. It may enable many worthy persons, in whose estimation I should really be glad to stand higher than I do, to become aware of the possibility that my motives in writing the essays, contained in this and the preceding volume, were not exactly those that they ascribe to me. Nevertheless, I distinctly decline to admit some of the items charged; more particularly that of having "gone out of my way" to attack the Bible; and I as steadfastly deny that "hatred of Christianity" is a feeling with which I have any acquaintance. The simple fact is that, as I have already more than once hinted, my story is that of the wolf and the lamb over again. I have never "gone out of my way" to attack the Bible, or anything else: True there was no longer any cause to fear the spring guns and man-traps set by former lords of the manor; but one is apt to get very dirty going on all-fours. Now I was and am, by nature, a law-abiding person, ready and willing to submit to all legitimate authority. But I also had and have a rooted conviction, that reasonable assurance of the legitimacy should precede the submission; so I made it my business to look up the manorial title-deeds. The pretensions of the ecclesiastical "Moses" to exercise a control over the operations of the reasoning faculty in the search after truth, thirty centuries after his age, might be justifiable; but, assuredly, the credentials produced in justification of claims so large required careful scrutiny. Singular discoveries rewarded my industry. Only one point became perfectly clear to me, namely, that Moses is not responsible for nine-tenths of the Pentateuch; certainly not for the legends which had been made the bugbears of science. In fact, the fence turned out to be a mere heap of dry sticks and brushwood, and one might walk through it with impunity: And some fragment of the superfluous energy accumulated is apt to find vent in strong language. I further ventured to express the conviction that scientific criticism of the Old Testament, since , has justified every word of the estimate of the authority of the ecclesiastical "Moses" written at that time. And, carried away by the heat of self-justification, I even ventured to add, that the desperate attempt now set afoot to force biblical and post-biblical mythology into elementary instruction, renders it useful and necessary to go on making a considerable outlay in the same direction. Not yet, has "the cosmogony of the semi-barbarous Hebrew" ceased to be the "incubus of the philosopher, and the opprobrium of the orthodox;" not yet, has "the zeal of the Bibliolater" ceased from troubling; not yet, are the weaker sort, even of the instructed, at rest from their fruitless toil "to harmonise impossibilities," and "to force the generous new wine of science into the old bottles of Judaism. Thirty years ago, criticism of "Moses" was held by most respectable people to be deadly sin; now it has sunk to the rank of a mere peccadillo; at least, if it stops short of the history of Abraham. Destroy the foundation of most forms of dogmatic Christianity contained in the second chapter of Genesis, if you will; the new ecclesiasticism undertakes to underpin the superstructure and make it, at any rate to the eye, as firm as ever: Well, we will pass the item of , said "the voice. Do you pretend that these poor animals got in your way, years and years after the "Mosaic" fences were down, at any rate so far as you are concerned? Got in my way? Why, my good "voice," they were driven in my way. I had happened to make a statement, than which, so far as I have [xii] ever been able to see, nothing can be more modest or inoffensive; to wit, that I am convinced of my own utter ignorance about a great number of things, respecting which the great majority of my neighbours not only those

of adult years, but children repeating their catechisms affirm themselves to possess full information. I ask any candid and impartial judge, Is that attacking anybody or anything? Yet, if I had made the most wanton and arrogant onslaught on the honest convictions of other people, I could not have been more hardly dealt with. The pentecostal charism, I believe, exhausted itself amongst the earliest disciples. Yet any one who has had to attend, as I have done, to copious objurgations, strewn with such appellations as "infidel" and "coward," must be a hardened sceptic indeed if he doubts the existence of a "gift of tongues" in the Churches of our time; unless, indeed, it should occur to him that some of these outpourings may have taken place after "the third hour of the day. But as a rule, they are the sauce of dishes of misrepresentations and inaccuracies which it may be a duty, nay, even an innocent pleasure, [xiv] to expose. In the particular case of which I am thinking, I felt, as Strauss says, "able and called upon" to undertake the business: I was challenged to question the authority for the theory of "the spiritual world," and the practical consequences deducible from human relations to it, contained in these documents. It really is my strong conviction that a man has no more right to say he believes this world is haunted by swarms of evil spirits, without being able to produce satisfactory evidence of the fact, than he has a right to say, without adducing adequate proof, that the circumpolar antarctic ice swarms with sea-serpents. I should not like to assert positively that it does not. I imagine that no cautious biologist would say as much; but while quite open to conviction, he might properly decline to waste time upon the consideration of talk, no better accredited than forecastle "yarns," about such monsters of the deep. And if the interests of ordinary veracity dictate this course, in relation to a matter of so little consequence as this, what must be our obligations in respect of the treatment of a question which is fundamental alike for science and for ethics? For not only does our general theory of the universe and of the nature of the order which pervades it, hang upon the answer; but the rules of practical life must be deeply affected by it. The belief in a demonic world is inculcated throughout the Gospels and the rest of the books of the New Testament; it pervades the whole patristic literature; it colours the theory and the practice of every Christian church down to modern times. Indeed, I doubt, if even now, there is any church which, officially, departs from such a fundamental doctrine of primitive Christianity as the existence, in addition to the Cosmos with which natural knowledge is conversant, of a world of spirits; that is to say, of intelligent agents, not subject to the physical or mental limitations of humanity, but nevertheless competent to interfere, to an undefined extent, with the ordinary course of both physical and mental phenomena. More especially is this conception fundamental for the authors of the Gospels. Now that which I thought it, desirable to make perfectly clear, on my own account, and for the sake of those who find their capacity of belief in the Gospel theory of the universe failing them, is the fact, that, in my judgment, the demonology of primitive Christianity is totally devoid of foundation; and that no man, who is guided by the rules of investigation which are found to lead to the discovery of truth in other matters, not merely of science, but in the everyday affairs of life, will arrive at any other conclusion. To those who profess to be otherwise guided, I have nothing [xvi] to say; but to beg them to go their own way and leave me to mine. I think it may be as well to repeat what I have said, over and over again, elsewhere, that a priori notions, about the possibility, or the impossibility, of the existence of a world of spirits, such as that presupposed by genuine Christianity, have no influence on my mind. The question for me is purely one of evidence: In my judgment it is not only inadequate, but quite absurdly insufficient. And on that ground, I should feel compelled to reject the theory; even if there were no positive grounds for adopting a totally different conception of the Cosmos. For most people, the question of the evidence of the existence of a demonic world, in the long run, resolves itself into that of the trustworthiness of the Gospels; first, as to the objective truth of that which they narrate on this topic; second, as to the accuracy of the interpretation which their authors put upon these objective facts. For example, with respect to the Gadarene miracle, it is one question whether, at a certain time and place, a raving madman became sane, and a herd of swine rushed into the lake of Tiberias; and quite another, whether the cause of these occurrences was the transmigration of certain devils from the man into the pigs. And again, it is one question whether Jesus made a long oration on a [xvii] certain occasion, mentioned in the first Gospel; altogether another, whether more or fewer of the propositions contained in the "Sermon on the Mount" were uttered on that occasion. One may give an affirmative answer to one of each of these pairs of questions and a negative to the other: In considering the

historical value of any four documents, proof when they were written and who wrote them is, no doubt, highly important. I cannot discover that any competent authority now maintains that the apostle Matthew wrote the Gospel which passes under his name. And whether the apostle John had, or had not, anything to do with the fourth Gospel; and if he had, what his share amounted to; are, as everybody who has attended to these matters knows, questions still hotly disputed, and with regard to which the extant evidence can [xviii] hardly carry no impartial judge beyond the admission of a possibility this way or that. Thus, nothing but a balancing of very dubious probabilities is to be attained by approaching the question from this side. It is otherwise if we make the documents tell their own story: That really fruitful line of inquiry has led to the statement and the discussion of what is known as the Synoptic Problem. In the Essays VII. And, though it has been clearly stated and discussed, in works accessible to, and intelligible by, every English reader, 5 it may be well that I should here set forth a very brief exposition of the matters of fact out of which the problem has arisen; and of some consequences, which, as I conceive, must be admitted if the facts are accepted. These undisputed and, apparently, indisputable data may be thus stated: The three books of which an ancient, but [xix] very questionable, ecclesiastical tradition asserts Matthew, Mark, and Luke to be the authors, agree, not only in presenting the same general view, or Synopsis, of the nature and the order of the events narrated; but, to a remarkable extent, the very words which they employ coincide. Nevertheless, there are many equally marked, and some irreconcilable, differences between them. Narratives, verbally identical in some portions, diverge more or less in others. The order in which they occur in one, or in two, Gospels may be changed in another. In "Matthew" and in "Luke" events of great importance make their appearance, where the story of "Mark" seems to leave no place for them; and, at the beginning and the end of the two former Gospels, there is a great amount of matter of which there is no trace in "Mark. Obvious and highly important differences, in style and substance, separate the three "Synoptics," taken together, from the fourth Gospel, connected, by ecclesiastical tradition, with the name of the apostle John. If the mutual resemblances and differences of the Synoptic Gospels are closely considered, a curious result comes out; namely, that each may be analyzed into four components. The first of these consists of passages, to a greater or less extent verbally identical, which occur in all three Gospels. If this triple tradition is separated from the rest it will be found to comprise: A narrative, of a somewhat broken and anecdotic aspect, which covers the period from the appearance of John the Baptist to the discovery of the emptiness of the tomb, on the first day of the week, some six-and-thirty hours after the crucifixion. Parables and brief discourses, or rather centos of religious and ethical exhortations and injunctions. The second and the third set of components of each Gospel present equally close resemblances to passages, which are found in only one of the other Gospels; therefore it may be said that, for them, the tradition is double. The fourth component is peculiar to each Gospel; it is a single tradition and has no representative in the others. To put the facts in another way: If the Gospels were the work of totally independent writers, it would follow that there are three witnesses for the statements in the first tradition; two for each of those in the second, and only one for those in the third. Almost the whole of this Gospel consists of the first component; namely, the threefold tradition.

## Chapter 3 : Preface | Religious Studies Center

*PREFACE I OF ADVENT Vere dignum et iustum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: per Christum Dominum nostrum.*

Cornerstone of the Beatitudes Andrew C. Skinner Salt and Light: Richardson The Six Antitheses: Ludlow The Kingdom of God: Grey The Golden Rule: The Doctrine of Discernment Daniel L. Sperry Symposium seeks to honor and discuss the magisterial teachings contained in the Sermon on the Mount. Throughout history the Christian world has gravitated to the Matthean version, but all three versions provide valuable insights. This sermon, called the Sermon on the Plain, plays a pivotal role in Luke. It immediately follows the calling of the Twelve see Luke 6: While there are similarities between the Lucan and Matthean sermons, the Lucan sermon is significantly shorter. Even so, the Lucan sermon does contain material that is not found in the Matthean version, most notably the series of woes attached to the Beatitudes. In the Book of Mormon account, Jesus speaks as a resurrected, glorified being and addresses a different audience. The Supreme Test of Christian Discipleship. The final paper discusses how the sermon is later used in the Book of Mormon and the Bible. Wayment, and Daniel L. The editorial responsibilities were carried out by Professors Strathearn, Wayment, and Belnap. We express our appreciation to each of those who contributed to the Sperry Symposium and to this volume of papers. We are most grateful to our colleagues at Brigham Young University who reviewed the chapters and offered helpful suggestions. Fortress Press , 3. Jackson and Frank F. Deseret Book, , â€” Fortress Press, , Wayment Salt Lake City:

### Chapter 4 : Prefaces from the Roman Missal

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The elder mentioned a verse from Scripture, wishing to put them to the test. He began to ask, starting with the least of them, what this verse was about and each one began to speak according to his own ability. But the elder said to each one: Being himself deeply rooted in the rich scriptural, patristic, and historical soil of the Orthodox faith, Father Tom saw both texts as fundamental to the Christian life. He knew through his own experience what Saint Anthony was trying to convey to the elders that came to see him: It is difficult to overestimate the importance of the series *The Orthodox Faith*, one of the earliest publications written by Father Tom, the first volume of which came out in 1980. Yet the series has always been more than a simple set of reference manuals, precisely because it is the fruit of the living faith and understanding of tradition of its author, which give the work its sense of immediacy and zeal. Over forty-five years after their first appearance, these volumes continue to fulfill a dual purpose. First, they provide a rich base of introductory information on many aspects of Orthodoxy: Church doctrine and its development, Holy Scripture, liturgical practices, the spiritual life, etc. But, beyond this, through the rousing voice of Father Tom, they remind us that our life in the Church “in Christ” means more than a vain repetition of ritual by a group of individuals. Writing about the Liturgy, Father Tom writes: The Divine Liturgy is not an act of personal piety. It is not a prayer service. It is not merely one of the sacraments. The Divine Liturgy is the one common sacrament of the very being of the Church itself. It is the one sacramental manifestation of the essence of the Church as the Community of God in heaven and on earth. It is the one unique sacramental revelation of the Church as the mystical Body and Bride of Christ. And so, it is more than fitting that these books be given an update in design and content after so many years of faithful service. Father Tom had plans to revise and update all four volumes of this series. But alas, with his final illness and death in March, 2000, this was not to be. Significantly, however, Father Tom, working together with Dr. John McGuckian, revised and expanded Volume 3: *Church History*. This new edition of *Church History* also includes theological and historical developments occurring in the West during the same periods. These volumes will also be available for download in digital formats. To view and download these resources as they become available, please visit: [www.orthodoxbooks.com](#). My hope is that these volumes will continue to inspire those who have made use of them over the years and will serve as an introduction to the Orthodox Faith for a new generation of seekers and learners who are willing to enter into the experience of God by following the example provided by Protopresbyter Thomas Hopko and his words.

## Chapter 5 : Preface V: Science and Christian Tradition

*A ministry of Briarwood Presbyterian Church! II. EDUCATION In Luke , we read that as a young man, Jesus increased in wisdom and stature, and in favour with God and man.*

Formerly teacher and vice principal, Mount Evelyn Christian School. Has written many articles and presented workshops and addresses in Australia, Canada, and the United States. Has contributed chapters to several books, published numerous articles, and made presentations in the United States and Canada on Christian education. Co-author of *Man in Society* Formerly on the faculty of Dordt College. Author of *The Christian Middle School: An Ethos of Caring* Has written numerous articles concerning education and made presentations in the United States, Europe, and Canada. Author of *Walking with God in the Classroom* and numerous articles in books, journals, and brochures. Vryhof Doctoral candidate, University of Chicago. Former teacher at Illiana Christian High School. Coordinated the four "Chicago Conferences. Reformed Christian Schooling for the 21st Century Preface This book is the result of a year of research sponsored by the Calvin Center for Christian Scholarship. To ensure that our study would be informed from the outset by people in the field, we chose to begin our work in the summer of with a conference of teachers, principals, board members, and parents. We invited eighteen of these conferees to address the question, "What one issue or aspect of Christian schooling is causing serious concern in your community today? What is Christian education? What makes a Christian school distinctive? How can we define our identity in the context of the current discussions in education? Are we still able to provide Christian education when the cost is seemingly prohibitive? Other topics related to curriculum: How can we organize and articulate curriculum in ways that are in keeping with our vision? Who designs and implements curricula in the Christian school? How can curricular and extracurricular programs help students develop an understanding of the need for justice in our society? Some of the participants presented staff needs: Is the leadership we presently have adequate to the needs of a Christian school? What kind of leadership is needed? What keeps leadership from being as effective as it might be? What kinds of staff development will help us teach in ways appropriate to our vision of schooling? Others pointed out that Christian schools should be places of community and caring: How can we help students learn to celebrate diversity in the schools we presently serve? What kind of school structure is needed for a climate of discipleship? They brought to our attention the role of parents in Christian schooling: When family structures have changed so much, is it still possible to speak of the church, the home, and the school working together to provide the education our children need? After listening to the presentations and discussions that followed we felt ready to begin our work. There were four full-time scholars on the team: The two adjunct scholars, Harro VanBrummelen and Steve Vryhof, were actively involved in all aspects of the project through their frequent visits and the intricacies of electronic mail. Calvin College provided the team with offices that had a beautiful view of the campus, excellent computers, and a ready access to a superb library. The Calvin Center for Christian Scholarship granted funds that enabled us to visit more than fifty Christian schools in different parts of North America. It was not easy for us to separate our study of Christian schools from the fact that each of us has given our professional lives to the service of those schools. How does one objectively examine what one loves, supports, and grieves over? We were helped to work through our biases by our school visits and the frankness with which teachers, principals, parents, board members, and students spoke to us. Were the schools we visited communities of learning that reflected a unique vision? In some schools the air was alive with learning and support teachers and students were actively engaged together in learning and leading each other to further learning. Other schools, however, were places where the actions of the teachers clearly implied they perceived their task to be little more than to deposit information in the heads of the students. Students who accumulated the most facts were the winners of the academic competition. Success was a matter of striving to win at different kinds of competition, whether social, athletic, musical, or academic, at the expense of a caring climate. Most of the schools we visited fell somewhere between those two extremes. The people who spoke to us believe their own schools should continue to exist but wish they would be better, more distinctively Christian. Some expressed the concern that as a school grows older and

more mature, energies go into maintaining the status quo and providing safe, comfortable environments for those who teach there. We also were helped to get a clear picture of Christian schools by interviews with numerous teachers, students, principals, parents, and board members. There may be names we have omitted, but we trust that the ideas were remembered. Other people who provided insights, both in personal conversation and in writing, preferred to remain anonymous. All of these contributed significantly to our project. We solicited advice from people we thought could contribute uniquely to our work. Those who read and responded to our manuscript were Norma Boehm, Albert E. Their comments were valuable and helped us make our manuscript more accessible to readers. Few projects are so indebted to other people and we are enormously grateful. Kate Miller and Donna Romanowski greatly aided our work in the Center by recording interviews, organizing the bibliography, compiling the index, arranging meetings, and helping us with our computer problems, remaining cheerful all the while. The director and board allowed us the freedom to work at our project in the way that seemed best to us. We gave the task of editing the book to Doug Blomberg and we sincerely appreciate all of his work, both during and following our period of residence. Doug in turn would like to acknowledge the assistance of Linda Triemstra at Baker Book House in bringing the book to its final form. We tried to write a book that was informed by the realities facing Christian school communities in the s. We live in a time when some school reformers are saying students in elementary and secondary schools need longer hours and more days in schools so they can do more of what they presently are doing. People who restructure schools tell us that schools need to be different because what has been done in the past has not been effective. Because we believe Christian schools are places where teachers and students should live and. The vision that drives these schools must affect the structure of the school, the length of the school year, the planning of the program, designing of units, instruction, and all other aspects of the school. We have attempted to describe these aspects of schools in which students will learn responsive discipleship. This book was written primarily for teachers, but it discusses many matters that also concern parents and board members. While it specifically addresses Christian schools, we believe the ideas are important for Christians teaching in community schools. It is our hope that readers will discuss the book, challenge each other with the ideas, and come to a deeper understanding of how to make their own school the kind of school God wants it to be. Our experience with the collaboration of this study has taught us much about the personal learning that occurs when trying to clarify ideas and concepts for other team members. It took time and effort for us to understand that coming to consensus means discussing and reshaping our ideas rather than arguing and trying to force our beliefs, on each other. We began the study eagerly for the sake of Christian schools. We ended it with a new regard for the importance of collaborative endeavors in learning and the importance of being responsive disciples in our own academic work.

**Chapter 6 : Foundational Concepts - Geneva College, a Christian College in Pennsylvania (PA)**

*The Profession of Faith, the Sacraments, the moral life, and Christian prayer directly correspond to the four prominent facets of life in the Apostolic Church: the teaching of the Apostles, the communal life, the breaking of the bread, and the prayers.*

Mackay Early life and education[ edit ] John A. Mackay was born on May 17, in Inverness , Scotland , the eldest of five children. The family attended the Free Presbyterian Church, a very small denomination. At the age of 14 at a communion service at Rogart, Scotland, Mackay had a profound religious experience that influenced the remainder of his life. Mackay then studied philosophy and logic at the University of Aberdeen , leaving for a time to pursue theological studies for the Free Presbyterian Church ministry. He returned to Aberdeen to complete his honors degree which he received in . When he was graduated in , he won a fellowship in didactic and polemic theology, which he used toward studies in Spanish culture at Madrid , Spain , to prepare for missionary work in Latin America. Haya de la Torre, a political leader in Latin America, taught at the school. The mission also started a mission station at Cajamarca in the northern Peru. From his position as school master, Mackay entered intellectual circles and became a member of a literary group that included Victor Andres Belaunde , Professor of Philosophy at San Marcos University. Five members were corresponding members of the Spanish Academy. Mackay joined the Y. During the next seven and one-half years, he traveled widely through Chile, Brazil, and Argentina as an evangelistic speaker. He attended the Jerusalem Conference of and traveled extensively in Europe during his furlough in . From April to July Mackay and his family lived in Bonn, Germany where he attended the lectures of Karl Barth and began a friendship with him. Under the auspices of the Y. Mackay made many significant addresses in Mexico during the revolutionary period of religious persecution, including an address to over 2, men and women in the largest theatre in the town of Chihuahua. Over the years he was invited to speak at 35 Latin American universities. North American educator[ edit ] In , Mackay reluctantly left the foreign mission field to become the third President of Princeton Theological Seminary which had recently been weakened by the secession of several professors, including his own former teacher, J. By Theology Today was the most widely distributed religious quarterly in the world. Church leader[ edit ] An eloquent and charismatic platform speaker and preacher, Mackay was often called upon to present keynote addresses at conferences, assemblies, and gatherings. As the holder of leadership roles in church organizations, his constituency included tens of millions of Christians. Five leadership roles were particularly significant, the Presidency of the Presbyterian Board of Foreign Missions from 1907, after which he continued serving as a member of the Mission Board; membership on the Provisional Committee of the World Council of Churches in 1908 and from membership on the Central Committee of the World Council of Churches; the Chairmanship of the International Missionary Council from January 1, 1910, to 1912; membership on the Executive Committee of the World Alliance of Reformed Churches and from the Presidency of its Executive Committee; and Moderator of the 1912th General Assembly of the Presbyterian Church, USA, 1912. In addition to writing the influential "Letter to Presbyterians", which fortified resistance to McCarthyism in the United States, Mackay was also the primary draftsman of a number of other church statements and messages on behalf of various ecclesiastical councils and conferences. Thus, as a fellow Presbyterian leader correctly concluded, Mackay exerted influential leadership in three broad areas: Missions, the Ecumenical Movement, and social and political thought and action. Frequently asked to preach, his sermons called for response on the part of his hearers. Mackay wrote devotional literature in English and Spanish. He believed in a personal and incarnational approach to foreign missions by which the missionary would become a member of the community and earn the right to be heard through particular service that met specific needs within the receiving culture. These might include the demonstration of authentic Christianity in action through educational, medical, or agricultural service. This gift of service offered a platform through which the missionary could effectively proclaim the faith that he held. At the Oxford Conference on Church and State in 1937, Mackay coined the phrase that became the byword of the conference, "Let the Church be the Church. Mackay advocated visible unity of the Church. His high Christology also stressed a unity of spirit

with a diversity of treasures from the various Christian traditions. In this way Mackay helped to lay the foundation for spiritual ecumenism among fellow Christians across denominational lines. Travelling in Chile in Mackay agreed with Fr. In his final years Mackay moved to a Presbyterian retirement community in Hightstown, New Jersey , and died early on June 9, Coincidentally, the General Assembly of his denomination voted to join the Southern Presbyterian Church later that same morning. It would have pleased Mackay because he had worked for many years for the reunion of the Northern and Southern Presbyterian Churches.

**Chapter 7 : Preface – Religion Online**

*Preface. This document contains Houston Baptist University's vision for the next years. We have not limited our plans to incremental improvements, but have instead decided to reach for a space in American higher education that is almost unoccupied.*

Latin at age 8? With such standards, one might reason, surely classical education is only for born geniuses – the brightest and best of our children. Certainly for advanced performance at the highest levels of classical study, this theory has some merit. But what about those children who are not born geniuses? What about those who, far from being intellectually gifted, are living with cognitive challenges, language disorders, or physical disabilities? Does classical education have anything to offer them? Can classical education benefit any child? Helen Keller began her adapted classical education at the age of six with her private teacher Annie Sullivan. Although no one could predict the eventual outcome, the Keller family embarked on this ambitious, beautiful journey nonetheless. And the world received captivating evidence that classical education truly can benefit any child. In her later adult years, Helen Keller departed in some ways from the philosophies of classical Western civilization, but her story remains an important one as we explore how classical education can benefit any child. From ages 8 to 16, Helen studied Geography and History. She read of Greek heroes and the classical ancient civilizations. She enjoyed beautiful language through good literature. Helen treasured her books: By age 16, Helen read works in the original Latin and German, and at age 20 she enrolled at Radcliffe where she read literature in French, studied World History, read poetry critically, and learned advanced English composition. One of her teachers made some common errors with this special-needs child, mistakes which continue to be made in many educational settings today. First, the teacher determined that Helen must devote herself only to those areas in which she was weakest, namely physics, algebra, and geometry. Moreover, he taught these subjects in a large classroom without necessary modifications. For example, he wrote visual geometry proofs on the board with no means for Helen to follow along. As a result, Helen required additional instruction with a tutor before she could enter Radcliffe as previously planned. One could have traveled round the world many times while I trudged my weary way through the labyrinthine mazes of grammars and dictionaries. Although her disabilities remained with her all her life, so did her love for literature: My physical limitations are forgotten – my world lies upward, the length and the breadth and the sweep of the heavens are mine! Largely, the answer is simply historical timing. At the turn of the century, as special education grew in acceptance, classical education began to wane. About this same time, just as classical education had all but disappeared, the landmark special education legislation Public Law passed in the United States. This law mandated public education for all handicapped children. Public, yes, but often much less effective and far less beautiful. Grammar – including reading, Latin, spelling, penmanship, and composition; Logic – analysis, reasoning, and discernment; and Rhetoric – persuasive eloquence in both speaking and writing. A good liberal arts education also included the four arts of mathematics: Arithmetic number, Geometry number in space, Music number in time, and Astronomy number in space and time. These seven liberal arts developed the mind and provided the student with essential tools for learning. Intrinsic to his learning, the student also studied history, good literature, and art, all for the formation of a strong mind and noble character. Throughout the centuries, catechesis – teaching the faith – has also been urged alongside the liberal arts, for matters of the soul. Some suggest that as many as 1 in 5 children have special educational needs. Each of these children is a human being, created in the image of God. Shall we assign all of these students to a menial, servile education and deny them the riches of a beautiful, humane, liberating education? And, worse, shall we base our deterministic placements on early testing, with no regard to what the child might be able to overcome with the aid of an excellent teacher? On the contrary, you will find the greater number quick to reason and prompt to learn. This is natural to man. Dull and unteachable persons have been very few. The proof of this is that the promise of many accomplishments appears in children, and when it fades with age, this is plainly due to the failure not of nature but of care. He is a student with lessons to learn, teachers to respect, and parents to honor. He is a young man who holds the door for aging members of his congregation. She is a sister,

granddaughter, or niece, with the high calling of gracious and tender service, as God works through her for His loving purposes. We see uniquely converging opportunities at this time in history. Information abounds on special-needs and struggling learners. Classical education enjoys a re-emergence in numerous and growing pockets, for the youngest children through university levels. Abundant resources now offer instruction in Latin, the history of ancient civilizations, the mathematical arts, and more, at every level and with any amount of repetition and practice the child needs. Teachers, homeschooling parents, tutors – anyone who seeks to teach any child – can find helpful curricula for adapting reading, composition, Greek, music theory, literature, logic, and rhetoric. Modifications can help with behavioral and neurological difficulties, language and sensory challenges, specific learning disabilities, and even severe mental illnesses. Any child can receive the great benefits of classical education:

Chapter 8 : John A. Mackay - Wikipedia

*Ph.D. University of Chicago, Author of Shifts in Curriculum Theory for Christian Education (), The Wisdom of Practice: Studies of Teaching in Christian Elementary and Middle Schools (), and co-author of Annotated List of Chicago Tribune Editorials on Elementary and Secondary Education in the U.S., ().*

Preface This is in many ways an extraordinary time for Christian schools. Along with increasing dissatisfaction with public school education, there seems to be a renewed interest in an alternative choice for education. At the same time, parents of students in the Christian schools wonder whether their schools are as excellent and as Christian as they might be. And since there are different ways of defining "excellent" and "Christian," there is room for disagreement. The participants in these meetings have asked: How is a junior high school different from a middle school? What new information do we have concerning how students at this age learn? What should instruction be like for them? What kind of schooling will help them take responsibility for their own learning and take responsibility for the learning and care of those around them? This book grew out of those discussions and is an attempt to answer questions and provide direction for teachers, administrators, and parents who are planning Christian education for this age group. I expect that there will be disagreements. In fact, I have tried to open the door to some of those disagreements by providing discussion questions after each topic. I hope that out of those discussions will come a clear focus and framework for your school. And I hope that this framework will provide direction for curriculum, instruction, school organization, and discipline. Many people have helped me complete this work. The principals who wrote chapters six, seven, and eight are people one dares to ask to take on such work because they are so busy completing a great deal of other important work. My colleague Carl Mulder offered valuable comments and questions which helped provide direction. A great many teachers and administrators in Christian schools across North America read the manuscript and were most encouraging. My husband, William Stronks, has been solidly supportive of the project and of my work with the middle schools, in spite of the fact that it often takes me away from home. And Julia and Bill, our children, taught me more about middle school kids than anyone else possibly could. I am grateful to all of these people. I have never been so excited about Christian education within the Reformed tradition as I am at the present time. But it has never been so difficult to do it well. Society is extremely complicated, and people are asking harder questions and are expecting a greater variety of outcomes from the schools. My strongest hope for this book is that it will stimulate conversations which will lead to better schools for our middle level children.

**Chapter 9 : Preface “ Echoing the Mystery | Education in Virtue**

*The Committee on Christian Education has endeavored to publish the texts and proof texts of the Confession and Catechisms as accurately as possible, that is, in accordance with the intention of the.*

Athletics 50th Anniversary Documentary The philosophical basis on which Geneva College rests, referred to as the Foundational Concepts of Christian Education, was prepared by a joint committee of the Board of Corporators and Board of Trustees of Geneva College and adopted by the Board of Trustees at their meeting on October 26, Foundational Concepts of Christian Education Preface Starting with the belief that God is the source of all truth, education becomes the exciting adventure of seeking to appropriate knowledge in all its various facets under the guidance of the Holy Spirit. Education that is Christian takes for its perspective the biblical view of God, mankind and the universe in their mutual relations. While education in a Christian context does not guarantee truth, it does seek to establish the starting point apart from which ultimate truth can never be learned. It becomes essential, therefore, to establish the direction for education from this Christian perspective, and the following Statement has been drawn up in an attempt to make this clear as related to Geneva College. In no sense should it be considered as the last word, but it purports to be the foundational concept upon which scholarship under God may thrive and expand. This view of education rests upon the historic Christian faith contained in the Scriptures, symbolized by the open Bible on the seal of the College. Holding to the summary of this faith as contained in the Westminster Confession of Faith of the mid-seventeenth century, the Reformed Presbyterian Church of North America has endeavored for over years to offer through Geneva College an education that articulates the implications of the sovereignty of Jesus Christ over all of His creation. God is one being, existing in three persons: He is a personal being, possessing in Himself all that personality means yet without limitation. He is the self-existent Creator, Preserver and Controller of the universe in its totality. The Christian View of Mankind. Men and women are unique among all living creatures, being distinguished from the animals by being created in the image of God as rational, moral and spiritual beings. The purpose of human life is to glorify and to enjoy God, and only when life is so viewed can the highest happiness, welfare and honor be experienced. We are created as immortal beings. By our relationship to Adam, as representative of the human race, we are fallen creatures. The moral and intellectual effects of sin are such that we are incapable of removing them by our own effort. Jesus Christ, as the second Adam, died and rose again as our representative, in order that we who are chosen of God, regenerated by the Spirit, and by faith identified with Christ in His death and resurrection might be restored to fellowship with God in the Holy Spirit and enabled to glorify God actively in our lives. The Christian View of the Universe. The universe, as the creation of God, serves to reveal God; and its revelation is true, valid, and useful in itself. In seeking to understand the truth of the universe in all of its dimensions, we are responsible to use every faculty and effort, but the facts of the universe can be understood in the fullest sense only when viewed in relationship to God. Christian education emphasizes the Person and Work of the Lord Jesus Christ in order that students may be yielded to Him as their Savior from sin, and that they may see in Christ the ultimate purpose and meaning of the whole universe. It is the purpose of Christian education to seek the realization of the potential of the individual as the image of God through the development of God-given capacities. The goal of Christian education is the development of mature students who, as individuals, have well-integrated personalities; and who, as well-oriented members of society, are building the kingdom of God in the family, the church, the nation and the world. All persons responsible in any way for the functioning of an educational institution share in the pursuit of its goals. In Christian education this becomes particularly significant since no task, teaching or other, is unrelated to God; and also because all personnel should demonstrate in their lives an end-purpose of Christian education. Everyone shares in the transmission of knowledge, but only those consciously committed to Jesus Christ as revealed in the Scriptures can envision and reach the goals of Christian education. To realize the goals of Christian education all faculty members should seek to understand more completely and to teach more effectively their particular disciplines with academic excellence within a consistent biblical world and life view. Implications for the Student. While

students may attain a high degree of knowledge through the grace given to all, in order for them to attain the goals of Christian education, they must be in submission to the person of Jesus Christ, that sin and its effects in their own personalities may be overcome. Students, as creatures of God, are under His mandate both to learn and to apply all knowledge for the purpose of knowing and glorifying God. They should not be sheltered from non-Christian viewpoints, but must become able to evaluate all knowledge critically, to gain from that which is true and to discard error.

**Implication for the Curriculum.** In Christian education the curriculum is built upon the foundation that the historic Christian Faith is permanently true, and that it is the integrating factor of a truly Christian education program. Since Christian education leads toward an understanding of God, mankind and the universe in their inter-relatedness, the curriculum will have a strong emphasis on both the humanities and the sciences, theoretic and applied, as well as a basic core of biblical studies. The curriculum should lead students to grasp the foundations of learning so that they can live a life glorifying to God, confronting honestly and confidently the problems and challenges of new knowledge, and contributing to the welfare of society under God.

**Implications for Moral Discipline.** Standards of moral discipline must be maintained according to the moral law of God, which He has set forth in Scripture. Moral discipline must always be exercised in an attitude of helping the offender in the context of the doctrine of sin and its solution in Jesus Christ.