

## 11. Explain the phrase "Communion of saints."

Saints are the members of Christ's Church. In New Testament applied to those who had believed and were baptized, and more properly applied to those who are sanctified in their lives and conversation. They have communion, or real, deep, invisible, mysterious, living intercourse with—

<i>God the Father.</i>	"Our fellowship is with the Father" (I. John ii.).
<i>God the Son.</i>	"And with His Son Jesus Christ" (I. John).
	"I in them and thou in me, that they may be made perfect in One" St. John xvi.
	"I am the vine and ye are the branches."
<i>God the Holy Ghost.</i>	"The fellowship of the Spirit."
<i>With the angels.</i>	Are they not ministering spirits sent forth to minister to them who shall be heirs of salvation? (Heb. i. 13.)
<i>With saints on earth.</i>	Because they have—
<i>One Head:</i>	"He is the Head of the Church."
	"Ye are members in particular." (Of that one body of which He is Head.)
<i>One Foundation.</i>	Of that one body of which He is Head.
<i>One Faith:</i>	"One faith" (Eph. iv. 5.)
	"The faith once delivered unto the saints" (Jude).
<i>One Hope:</i>	"One hope of your calling" (Eph. iv. 5.)
<i>One Charity:</i>	The bond of peace.
<i>Same Origin.</i>	
<i>Same Sacraments—</i>	
<i>Baptism:</i>	"By one spirit are ye all baptized into one body."
<i>Holy Communion:</i>	"One bread." "Ye are all partakers of one bread. Christ's prayer was that "they all may be made one."

*With saints in Heaven.* Because our communion with saints on earth cannot be broken by death, as that only affects the body. [36]

St. Paul tells us with whom the saints have communion beautifully when he writes to Christians living in the world, "Ye are come to Mount Zion, the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, and to the spirits of just men made perfect." Saints on earth are holy persons who lead holy lives. Saints in Paradise are those who are dead in the Lord. Saints on earth have communion with the Ever Blessed Trinity by means of prayer, praise and thanksgiving, but especially in the Holy Eucharist and the prayers of the Church. They have communion with angels, for they minister unto us, as it is written: "Are they not all ministering spirits sent forth to minister unto them who shall be heirs of salvation?" and we join with them in acts of worship, especially in the Holy Communion, when we say, "Therefore, with angels, and archangels, and with all

the company of heaven." Saints on earth have also communion with saints in Paradise, for we pray for their rest and the perfecting of their bliss, especially in the Burial Service. And they pray for us, for we read in the Scriptures that the saints under the Altar were calling for vengeance on the wicked, and if they do that how much more apt would they be to pray for the righteous? [39]

[There are many excellent answers to this question.]

12. How is "forgiveness of sins" first conveyed to a man, and how renewed?

Forgiveness of sins is first conveyed to a man by Baptism; at Baptism our sins are forgiven us. It may be renewed by *repentance*: "Repent and be converted, that your sins may be blotted out;" by *confession*: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." In answer to *prayer*—we pray in the Lord's Prayer, "Forgive us our sins," or trespasses,—and by *absolution*. [34]

13. Upon what is our belief in the Resurrection founded?

Our belief in the Resurrection is founded upon the Word of God—Job xix. 27 [it is 25]: "I know that my Redeemer liveth, and that at the latter day he shall stand upon the earth, and though after my skin-worms destroy this body, yet in my flesh shall I see God." Daniel xii. 2: "Many that sleep in the dust of the earth shall arise, some to everlasting life, and some to everlasting shame and contempt." It is confirmed by the teaching of the Apostles and the analogy of the natural world, and by sundry raisings from the dead: the raising of Jairus' daughter, the son of the widow of Nain, and Lazarus, and the Shunamite's son. It is assured to us by the Resurrection of Christ. [34]

14. What do you understand by St. Paul's expression, "a spiritual body," as bearing on the resurrection of the flesh?

He means that at the last day faithful Christians will rise with the same bodies, but under the influence wholly of the spirit. Where it is translated, "There is a natural body and there is a spiritual body," the Greek is, "there is a psychic body," that is, a body under the influence of the *soul*, the lower part of man's invisible nature; but at the resurrection it will be a spiritual body under the influence wholly of the higher part of man's nature, the *spirit*. As has been well said, "In our earthly life the spirit of man is manifested through the body; in the life of the Risen Christ the body is manifested through the spirit." Our risen bodies will be subject to similar conditions. [Altered from 39.]

15. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Explain this passage as clearly as you can.

The first resurrection is the resurrection of the soul in Baptism. The second resurrection is that of the body, when it is reunited to the soul at the last day. The first death is the death of the body: the second death the death of body and soul in hell. If we die unto sin in Baptism and rise again to the life in Christ we need not fear the second death, or death everlasting, that is, separation from God, which cannot take place if our life is hid with Christ in God. [Mainly 36.]

[It must be remembered that the above answers were written without books, under pressure of limited time.]