

CHURCH POLICY

Policy on the Sacrament of Holy Baptism

As “Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church”; and as “the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed”; and as “faith is confirmed, and Grace increased by virtue of prayer unto God”; and as solemn vows and promises are given and taken before God and the assembly of believers in the ministration of Holy Baptism, it is the policy of the Priests of the parish of St. George the Martyr to Baptize only those who are members of this parish (in the case of a child, at least one parent must be a member) or those who are otherwise well known to the Clergy.

Any further questions should be directed to the Rector.

Cf. Article XXVII, Of Baptism and the Order for the Ministration of Holy Baptism of Infants and Adults in the Book of Common Prayer.

Policy on the Sacrament of the Holy Eucharist

As “the Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is the Sacrament of our Redemption by Christ’s death”; and as “insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ”; and as those who “be void of lively faith...(are) in no wise...partakers of Christ: but rather, to their condemnation, do eat and drink the...Sacrament...”; and as the promises of God are for both believing parents and their children (cf. Acts 2:38-39), it is the policy of the Priests of the parish of St. George the Martyr to commune all fellow baptized Christians, who believe in the Real Presence of Christ in the Eucharist, who love our Divine Lord and Savior Jesus Christ in sincerity (in other words have no known unconfessed sin in their lives) and who are in love and charity with their neighbors (inasmuch as it depends on them -cf. Romans 12:18) regardless of denominational affiliation.

Cf. Article XXVIII, XXIX and XXX.

THE ANGLICAN CHURCH OF ST. GEORGE THE MARTYR

The Rev. Fr. Johann W. Vanderbijl III, Rector

Policy on the Sacrament of Holy Matrimony

Although Marriage is “not to be counted for a Sacrament of the Gospel”, it is to be regarded as a Sacrament of the Church over which God Himself presides and joins the Man to his Wife so that the two become one flesh. As Holy Matrimony is “an honorable estate, instituted by God in the time of man’s innocence, signifying unto us the mystical union that is betwixt Christ and His Church”; and as Holy Matrimony “therefore is not to be entered into, nor taken in hand, unadvisedly, lightly, or wantonly...but reverently, discreetly, advisedly, soberly, and in the fear of God”; and as Marriage is entered into “as long as ye both shall live”; and as solemn charges, vows and promises are given and taken in the solemnization of Holy Matrimony, it is the policy of the Priests of the parish of St. George the Martyr to unite in marriage only such persons as are Baptized Christians in good standing with the Church (as the newly married persons should receive the Holy Communion at the time of their marriage, or at the first opportunity after their marriage), who are members of the parish for at least six months prior to the wedding, or who are well known to the Clergy, who have undergone marriage counseling with a member of the Clergy and who are not married to any other person then living. This does not mean that those who have been previously married and whose marriage was dissolved for any reason other than death are automatically disqualified from being married in the church. Provision is made in Church law for a review of your circumstances. Please contact the Rector to discuss your particular situation so that he may guide you through the process to help ensure that the union you make with another is never put asunder. Please consult the Policy and Procedure Manual of this Parish for answers to questions regarding fees for the use of the facilities and the securing of the same well ahead of time.

Policy on the Sacrament of Confirmation

Although Confirmation is “not to be counted for a Sacrament of the Gospel”, it is to be regarded as a Sacrament of the Church over which God Himself presides to confirm the faith of those baptized and come to years of discretion. As parents at the baptism of their child or children are charged with a solemn charge to “take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed the Lord’s Prayer, and the Ten Commandments, and be further instructed in the Catechism set forth for that purpose”; and as the Scriptures indicate that it is the task of the whole Church to equip the saints for the work of the ministry and to edify the Body of Christ, “till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ, that we should no longer be children, tossed to and fro and carried about with every wind of doctrine” (cf. Ephesians 4:12-13), it is the policy of the Priests of the parish of St. George the Martyr to require that all children of members undergo such classes as are provided for the purpose of confirmation. If you and/or your children are not confirmed, please contact the Rector at your earliest convenience.

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THE ANGLICAN CHURCH OF ST. GEORGE THE MARTYR

The Rev. Fr. Johann W. Vanderbijl III, Rector

Policy on the Sacrament of Penance

Although Penance is “not to be counted for a Sacrament of the Gospel”, it is to be regarded as a Sacrament of the Church over which God Himself presides to “forgive us our sins and to cleanse us from all unrighteousness” (1 John 1:9). As God has “given power and commandment to His ministers to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins”, it is the policy of the Priests of the parish of St. George the Martyr to hear confession either privately or corporately, to offer absolution and to offer counsel if it be deemed necessary. Strict confidentiality will be maintained at all times other than those instances in which biblical commands will be violated.

Policy on the Sacrament of Holy Unction

Although Holy Unction, or Anointing of the Sick, is “not to be counted for a Sacrament of the Gospel”, it is to be regarded as a Sacrament of the Church over which God Himself presides to forgive sins and to heal, either in this life or the next. As Scripture commands us that if anyone among us are sick, they are to call for the Priests (Πρεσβυτεροι) of the Church to pray over them and to anoint them with holy oil in the Name of the Lord (cf. James 5:14-15), it is the policy of the Priests of the parish of St. George the Martyr to pray over, to anoint with oil, to commune and/or to administer what is commonly called “Last Rites” to all who are Baptized believers in Christ at such time as may be deemed appropriate or necessary. No Sacrament will ever be refused to a penitent person at the point of death.

Policy on the Burial of the Dead

It is the policy of the Priests of the parish of St. George the Martyr to preside over the burial of all members using the Order for the Burial of the Dead and all such fitting devotions as deemed appropriate by the Priest and the family of the beloved departed. Such services will be offered freely and without charge to all members. Donations or memorials are welcome, but should be discussed with the Priest to ensure that all is in keeping with the general character and ethos of the parish. Non-members may be required to pay certain fees as stipulated in the Policy and Procedure Manual of the parish. Although the Prayer Book Office is only appropriate to be used for the faithful departed in Christ, the Priest may, at his discretion, use such part of this Office, or such other devotions taken from the Prayer Book, as may be fitting for the burial of one whose spiritual state may be unknown.

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