

# Church of The Apostles

(Evangelical Anglican)

170 Fairview Avenue  
Coventry, Rhode Island

## **CONSTITUTION**

and

## **BYLAWS**

Bylaws Revision Committee:

Superintendent Mark R. Galloway  
First Diaconal Minister Tom Bourn

Ranking Elder Rick Bonin

Elder Chad Tvenstrup

Deacon Cathy Morgan

Deacon Rob Geoffrey

Mrs. Barbara Battey, Church Administrator

CONSTITUTION and BYLAWS: January 27, 2007  
First Revision: December 6, 2009

# Church of The Apostles (Evangelical Anglican)

170 Fairview Avenue  
Coventry, Rhode Island

## CONSTITUTION and BYLAWS

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### PREAMBLE

1. The Church of The Apostles (Evangelical Anglican), 170 Fairview Avenue, Coventry, Rhode Island, is an autonomous Christian Congregation rooted in the confessional and ordered liturgical Anglican tradition. The Church of The Apostles is, therefore, a Congregation upholding the orthodox Christian Faith of the One Holy Catholic and Apostolic Church, as revealed in the Holy Scriptures of the Old and New Testaments, as confessed in the Apostles' and Nicene Creeds, and as defined in the original (English/Latin) version of the *Thirty-nine Articles of Religion of 1571*.

2. The Church of The Apostles faithfully lives the Christian Faith through the bold proclamation of the Word of God and in the joyful celebrations of Baptism and the Supper of the Lord, "the two Sacraments ordained of Christ our Lord in the Gospel" and which are "effectual signs of grace" (Article XXV, *Thirty-nine Articles of Religion*).

3. The Church of The Apostles teaches that the Holy Scriptures of the Old and New Testaments are the rule and ultimate standard of the Christian Faith and "containeth all things necessary to salvation" (Article VI, *Thirty-nine Articles*).

4. The Church of The Apostles further teaches that the authority of the Church is not over that of the Scriptures: "Wherefore, although the Church be a witness and keeper of Holy Writ, yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation" (Article XX, *Thirty-nine Articles*). Likewise, "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" (Article XX, *Thirty-nine Articles*).

5. The Church of The Apostles also teaches that "the true Church is a Universal Congregation or fellowship of God's faithful and elect people, *'built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head cornerstone* (Ephesians 2:20)."[1] The Church of The Apostles, therefore, in particular, propagates the distinct evangelical belief that the Church Catholic "hath always three notes or marks whereby it is known. Pure doctrine, the Sacraments ministered according to Christ's holy institution, and the right use of Ecclesiastical Discipline." [2]

1. *Pure doctrine.* “We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings” (Article XI, Thirty-nine Articles; see Ephesians 2:8-9).
2. *The Sacraments ministered according to Christ’s holy institution.* “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” (Article XIX, Thirty-nine Articles).
3. *The right use of Ecclesiastical Discipline.* “It appertaineth to the discipline of the Church, that inquiry be made of evil Ministers [of the Word and Sacraments], and that they be accused by those that have knowledge of their offences; and, finally being found guilty by just judgment, be deposed” (Article XXVI, Thirty-nine Articles).

Likewise, “that [baptized] person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen [“Pagan”] and Publican [“Swindler”], until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereto” (Article XXXIII, Thirty-nine Articles).

The above description of the three marks of the Church Universal, the Church of The Apostles believes and teaches, “is agreeable both to the Scriptures of God, and also to the doctrine of the ancient fathers, so that none may justly find fault therewith.”[3]

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[1] Quoted from Sermon No. 16 (“Of the gifts of the Holy Ghost”) of *The Second Book of Homilies of 1562* of the Church of England. Article XXXV of the *Thirty-nine Articles of Religion of 1571* of the Church of England gives confessional authority to the Homilies: “The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times...; therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people” (Article XXXV).

[2] Sermon No. 16 (“Of the gifts of the Holy Ghost”) of *The Second Book of Homilies*.

[3] Ibid.

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## ARTICLE I

### Name and Incorporation

1. The name of this Congregation shall be Church of The Apostles. The Congregation has been incorporated under this name as a non-profit corporation in the State of Rhode Island and Providence Plantations. The Congregation is to be characterized as an “Evangelical Anglican” church.

2. The Church of The Apostles is organized exclusively for religious, charitable, and educational purposes within the meaning of section 501(c)(3) of the Internal Revenue Code, and it shall therefore refrain from engaging in any activity not permitted by that section of the Code.

## ARTICLE II

### **Mission**

1. The mission of the Church of The Apostles is to obey, follow and bear witness to Jesus Christ.

2. To achieve this mission the Church of The Apostles is committed to worship and prayer, evangelism, Christian education and discipleship, the Biblical principles of stewardship, and to providing a moral example and spiritual leadership to the lost.

## ARTICLE III

### **A Congregational Episcopacy**

1. The Church of The Apostles is organized as a *congregational episcopacy* (Acts 6:1-6; Declaration of Governmental Principles VII.2, 4, VIII.2, X). As such there is employed within the priesthood of believers (1 Peter 2:9) of the Congregation the Biblical and patristic threefold ministry of the Superintendent (Bishop), Elders (Presbyters) and Diaconal Ministers (Deacons), who collectively work in a function (Romans 12:4) of service known as the Church Council (see ARTICLE VII; ARTICLE XXII & THE HISTORIC RESOLUTIONS; Declaration of Governmental Principles VII, X).

2. The Elders of the Church of The Apostles are set apart to function (Declaration of Governmental Principles V.5; see ARTICLE IX.6) and are normally ordained within the Congregation through the laying on of hands and prayer by the Superintendent and the other incumbent Elders to a specific apostolic order called the *presbyterate* (1 Peter 5:1, Titus 1:5; see ARTICLE VIII.7, ARTICLE IX.1 & footnote [5] of these BYLAWS; Declaration of Governmental Principles V.1-5).

3. After being duly elected by the Church Council and ratified by the members of the Church of The Apostles, a member of the *presbyterate* is set apart, consecrated and then installed through the laying on of hands and prayer by his fellow Elders (1 Timothy 4:14) to the office of the *episcopacy*; and, thus, to the work and ministry of a Superintendent within the Congregation (1 Timothy 3:1, Acts 20:28; see ARTICLE VIII.1-3; Declaration of Governmental Principles II.4, IV, V).

4. Diaconal Ministers are servants of the Gospel who are consecrated and commissioned through the laying on of hands and prayer by the Superintendent to the ministry of general oversight of the temporal works of the Church of The Apostles (Acts 6:1-6; see ARTICLE X; Declaration of Governmental Principles VI).

## ARTICLE IV

### **Baptism and the Supper of the Lord**

1. The Church of The Apostles teaches that the Sacraments instituted by Christ are grace filled. They are not mere badges or tokens of the profession of Christians, but rather are “certain sure witnesses, and effectual signs of grace, and God’s good will” towards his children (Article XXV, Thirty-nine Articles). Through them God works “invisibly” within faithful Christians, both bringing to life and also strengthening and confirming a believer’s faith in the Lord (Article XXV, Thirty-nine Articles).

2. The Sacrament of Baptism is not only a sign of profession and a mark of difference by which Christians are distinguished from those who are not baptized: “but is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church” (Article XXVII, Thirty-nine Articles). In Baptism, Christians receive God’s promise of the forgiveness of their sins and the assurance of their adoption as children of God by the Holy Spirit. In Baptism, Christians “are visibly signed and sealed: faith is confirmed: and grace is increased by virtue of prayer unto God” (Article XXVII, Thirty-nine Articles). The Baptism of young children, the Church of The Apostles teaches, is undoubtedly to be retained in the Congregation as being “most agreeable with the institution of Christ” (Article XXVII, Thirty-nine Articles).

3. In the Sacrament of Baptism, by his grace, our heavenly Father liberates believers in Christ from sin and death by joining them to the death and resurrection of our Lord Jesus. Humans are physically born into this world as children of a fallen humanity (Article IX, Thirty-nine Articles); in the waters of Baptism Christians receive a sign of spiritual re-birth (regeneration) as the children of God and through faith in Christ become inheritors of eternal life. In Baptism, by water and the Holy Spirit, Christians are made members of both the local fellowship (Congregation) and the wider Universal (Catholic) Church, which together constitute the body of Christ on earth. The Baptism of an adult or a young child is, thus, the full initiation of that person into Christ’s body. The bond of grace which our heavenly Father, by his initiation, establishes in Baptism is, therefore, indissoluble and cannot be repeated for there is “*one Lord, one faith, one baptism, one God and Father of all*” (Ephesians 4:5-6). Thus, as adopted children of God, the baptized at the Church of The Apostles live in grace with Christ and with one another and collectively grow in faith, love and obedience to the will of God our Father.

4. The members of the Congregation are invited to partake of the Sacrament of the Supper of the Lord at the Church of The Apostles. Visiting baptized adults who belong to another Biblically orthodox Christian Congregation and who believe in the grace bestowed in the Sacrament are also welcome to come to, and partake of, the holy Table at the Church of The Apostles. Children who are baptized may receive Holy Communion with the informed consent of their parent(s) or guardian(s). Before coming to the Table, any person who would presume to “*eat of the bread and drink of the cup*” (1 Corinthians 11:28) must have acknowledged and repented of his sins and have been reconciled to his neighbors, lest he “*be guilty of profaning the body and blood of the Lord*” and bring “*judgment on himself*” (1 Corinthians 11:27, 29).

## ARTICLE V

### Membership

1. Members of the Church of The Apostles are defined as those baptized Christians who publicly affirm the doctrine, purpose and goals of this Congregation. Members are expected to affirm the belief that it is the duty of all Christians to follow Christ; to come together week by week for corporate worship; and to work, pray, and give for the spread of the kingdom of God. Members give sacrificially and gratefully of their time, talent and treasure to the “*work of ministry*” (Ephesians 4:12). Further, members are expected to affirm this Congregation’s belief in the tithe – the cheerful giving of ten percent of one’s income – as the generally received Biblical norm and the traditional standard of Christian giving (Genesis 14:18-20; Deuteronomy 16:16-17; Proverbs 3:9-10; Malachi 3:10; Matthew 6:19-20; 2 Corinthians 8:1-15, 9:6-7; 1 Timothy 6:17-19; Hebrews 7:1-3).

### The rites of Confirmation and Reception

2. At the Church of The Apostles, the rite of Confirmation is one manner in which the baptized of the Congregation become members in their expression of a mature commitment to Christ. Those confirmed receive strength from the Holy Spirit through prayer and the laying on of hands by the ordained apostolic leadership of the Congregation. It is required of those who desire to be confirmed that they have been rightly baptized, are about sixteen years of age or older, are sufficiently instructed in the Christian Faith, are penitent for their sins, and are ready to publicly affirm their confession of Jesus Christ as Savior and Lord. In receiving the rite of Confirmation, members proclaim their desire to “*no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes,*” and also their desire to “*grow up in every way into him who is the head, into Christ*” (Ephesians 4:14, 15).

3. At the Church of The Apostles, the laying on of hands in the rite of Confirmation marks the completion of the Congregation’s program of Confirmation ministry, an extended period of instruction in the Christian Faith as revealed in the Holy Scriptures of the Old and New Testaments, confessed in the Apostles’ and Nicene Creeds, and defined in the *Thirty-nine Articles of Religion of 1571* (see paragraph one of the PREAMBLE).

4. In the course of their Christian development, those baptized at an early age are expected in the Church of The Apostles, when they are truly spiritually ready and have been duly prepared, to make a mature public affirmation of their faith in Jesus Christ as Savior and Lord in order to “*attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ*” (Ephesians 4:13). They are thus committing themselves to the responsibilities of their Baptismal Vows, taken for them initially by their parent(s), guardian(s), sponsor(s), and/or godparent(s). This affirmation underscores God’s initial action of grace in the Sacrament of Baptism.

5. Those adult persons (here defined as a person about sixteen years of age or older) who as adults rightly received the Sacrament of Baptism at the Church of The Apostles are to be fully recognized as Christians that have truly made a mature public affirmation of their faith in Jesus

Christ as Savior and Lord. Such persons, however, may subsequently avail themselves to the laying on of apostolic hands in the rite of Confirmation or the rite of Reaffirmation of Baptismal Vows if they so desire. Regardless, in all cases these persons are members of the Church of The Apostles.

6. An adult baptized Christian who has made a mature public affirmation of faith in Jesus Christ as Savior and Lord (defined here either as a “Believer’s Baptism” or a form of the rite of “Confirmation”) in another Biblically orthodox Christian Congregation and who desires to become a member of the Church of The Apostles does so through the rite of Reception into the Congregation.

7. The rite of Reception for membership in the Church of The Apostles involves a process of introduction and orientation; an interview with the Superintendent and/or the Elders; an affirmation of faith in Jesus Christ as Savior and Lord; a profession of belief in the supreme authority of the holy Scriptures; and a professed agreement with the doctrine, purpose, and goals of the Church of The Apostles. New members are affirmed and welcomed by the Congregation during a Sabbath celebration of the Holy Eucharist and recognized as such by their making with the priesthood of believers (1 Peter 2:9) a public confession of the historic Christian Faith as is expressed in either the Nicene Creed or the Apostles’ Creed.

### **The Rights of the Membership**

8. Only members have the right to vote at the Annual Meeting, or any special meeting of the Church of The Apostles. A record of the names and addresses of the members entitled to vote will be maintained in the church office.

9. At the discretion of the Superintendent, only members of the Church of The Apostles are eligible, after proper instruction, to have their child receive the Sacrament of Baptism in this Congregation. Cases of the need to baptize an infant or an adult *in extremis* are always the pastoral prerogative of the Superintendent and/or the Elders.

10. At the discretion of the Superintendent, in consultation with the Elders, a man and a woman, one of whom must be a member of the Church of The Apostles and the other an active orthodox Christian, are eligible, after an extended period of pre-marital preparation and counseling, to be joined together in the rite of Holy Matrimony in this Congregation.

## **ARTICLE VI**

### **The use of Ecclesiastical Discipline**

1. Members of the Church of The Apostles are expected to speak, act, and live in a way that is compatible with the definition of membership (Ephesians 5:1-2). Members are those who “publicly affirm the doctrine, purpose, and goals of this Congregation...come together week by week for corporate worship...work, pray, and give for the spread of the kingdom of God...give sacrificially and gratefully of their time, talent and treasure...[and] affirm this Congregation’s belief in the tithe...” (ARTICLE V.1). It shall be the responsibility of the Elders to hold members of the Church of The Apostles accountable to their promises, such that members of, and visitors to, the Congregation understand the significance in the Christian journey of immersing oneself in

the body of Christ. In such cases that members are not demonstrating Christian character in these ways, Elders are responsible to counsel and discipline members accordingly (1 Peter 5:1-4; 2 Timothy 1:14, 2:25, 4:2; Titus 2:15; see ARTICLE IX.3).

2. Members or visitors of the Church of The Apostles who persistently err in their explanation and sharing of the essential Biblical doctrines of the Christian Faith (1 Timothy 1:3-4, 6:3-5; 2 Timothy 2:16-19, 4:3-4), or who engage in personal moral conduct unbecoming of a Christian disciple (1 Timothy 1:9-11, 2 Timothy 3:1-5), shall be called upon by the Superintendent and/or the Elders (1 Timothy 5:20-21; 2 Timothy 1:13-14, 4:2) “*with gentleness*” (2 Timothy 2:25) and with the goal of full restoration based upon the New Testament pattern (Galatians 6:1; 2 Timothy 2:24-26; Matthew 18:15-20). In accordance with the authority granted an *episkopos* (1 Timothy 3:1, Acts 20:28) in ancient Christian tradition (Declaration of Governmental Principles V.3), the Superintendent, if he deems it appropriate, shall possess the authority to not allow such persons to receive the Sacrament of the Lord’s Supper (the preeminent grace filled symbol of unity within the body of Christ) until such time as they have amended their lives according to God’s holy Writ. In all cases of excommunication, the Superintendent is required to have discussed the matter with the Elders before implementing his decision (Article XXXIII, Thirty-nine Articles; Declaration of Governmental Principles IV).

3. The potential dismissal from the Church of The Apostles of a member or visitor who does not respond to the steps outlined in paragraph two above must be addressed by the Superintendent and/or the Elders at a meeting of the Church Council. The accused may address the Council at a mutually and appropriately determined time if he or she so chooses. Dismissal of a person for disciplinary reasons from fellowship in the Church of The Apostles shall require a three-fourths (3/4) affirmative vote of the Church Council (Titus 3:10-11; Article XXXIII, Thirty-nine Articles). If a person is removed and barred from fellowship by an affirmative vote of the Church Council that person shall receive written notification of such decision from the Superintendent and/or the Elders within thirty (30) days of the verdict.

4. In an interim period (when there is no incumbent Superintendent) the *presbyterate* shall possess the authority granted to the Superintendent as stated in paragraphs two and three above (Declaration of Governmental Principles IV.2, 4).

5. Members or visitors of the Church of The Apostles who have been disciplined and/or who have ceased to be involved in the worship of the Triune God in Word and Sacrament and in living a life characteristic of a Christian disciple, may be restored to fellowship and once again participate actively and fully in the Christian life of the Congregation if they are truly penitent for their sins and have confessed them as such (James 5:13-16). As a sign of such repentance, these persons, in the context of a Sabbath celebration of the Holy Eucharist, shall, with the priesthood of believers (1 Peter 2:9), make a joy filled public renewal of their Baptismal Vows.

6. Members and visitors who appear to have become inactive (having not attended services of the Church of The Apostles at least once in the previous 90 days) shall be contacted by one or more of the Elders in a spirit of love to determine the cause of the absence. The Elders shall decide what action (if any) is necessary. Possible actions include (but are not limited to) prayer, assistance, and making efforts to restore the person back to full active participation in the body of Christ (1 Peter 5:2-4).

## ARTICLE VII

### The Church Council

1. The Church Council (Acts 6:1-6; ARTICLE III.1) is the legal governing body (Board of Directors) of the Church of The Apostles, overseeing both the temporal affairs and pastoral work of the Congregation. The Council has the responsibility for the evaluation of the Church of The Apostles' total ministry. This includes guarding the unity, doctrine, discipline and worship of the Congregation; setting administrative policies; establishing and approving the annual budget; giving appropriate pastoral and temporal care; providing stewardship and Christian education opportunities for all members and visitors; overseeing the outreach program; maintaining the Congregation's buildings and grounds; and developing and coordinating various ministries with the priesthood of believers (1 Peter 2:9) within the Church of The Apostles (Declaration of Governmental Principles VII).

2. The Church Council shall consist of no more than ten members, which number will regularly include the Superintendent, up to four, but not less than two, Elders (*presbuteros*)[4] (who shall constitute the "Board of Elders") (see Declaration of Governmental Principles I.1), and five Diaconal Ministers (who shall constitute the "Board of Servants"). The Superintendent shall be *ex-officio* President of the Church Council and will normally preside at all meetings of the Council (Declaration of Governmental Principles II.4). In the Superintendent's absence, the First Diaconal Minister shall preside (Philippians 1:1; ARTICLE X.9), or the Ranking Elder, if the First Diaconal Minister is also absent (ARTICLE IX.8). In an interim period, when there is no incumbent Superintendent, the First Diaconal Minister shall preside at all meetings of the Council, or in the latter's absence, the Ranking Elder shall preside (Declaration of Governmental Principles VI.3, VII.4).

3. The Church Council will normally meet no less than six times each calendar year, and may hold meetings, both regular and special, either within or outside of the State of Rhode Island. Regular meetings of the Church Council will be held at times and places determined by the Council. Special meetings of the Church Council may be called by the Superintendent on two days' notice to each Council member, either personally or by mail, e-mail, or telephone. Special meetings of the Church Council may also be called by the Superintendent, First Diaconal Minister, or Ranking Elder upon the written request of five members of the Council, with two days' notice to each Council member, as above. Meetings of the Church Council may be held by means of telephone conference call, and connection to such call will constitute presence at such meeting.

4. Any member of the Church Council who fails to attend at least one-half (1/2) of the scheduled meetings in a calendar year will be subject to removal from the Council (and by virtue thereof from their ministerial order and/or office within the Congregation) by a three-fourths (3/4) affirmative vote of said Church Council.

5. The presence of two-thirds (2/3) of the total number of incumbent Church Council members shall constitute a quorum for any meeting. For any motion to pass the Council it must receive a three-fourths (3/4) affirmative vote of the Council members present.

6. The Clerk of the Church Council, who is also designated as the Secretary of the Corporation, shall be a member of the Church of The Apostles appointed to that work of ministry by the Superintendent, with the consent of a three-fourths (3/4) affirmative vote of the Council. The Clerk is considered a member of the "Church Staff" and shall have voice but no vote on the Church Council. The Clerk shall act as recording secretary for all meetings of the Church Council, the Congregation's Annual Meeting and any special corporate meetings of the membership of the Church of The Apostles. The Clerk's duties shall include taking minutes of all the above mentioned meetings and being responsible for the proper distribution thereof. The Clerk shall in a timely fashion notify each member of the Church Council of their next scheduled meeting. The Clerk's appointment will be based on his or her spiritual gifts, aptitude and calling. The Clerk will serve with a commitment for a one-year term, renewable subject to an annual review of gifts, calling and effectiveness, as provided for by the Superintendent.

7. Meetings of the Church Council are open to all members and visitors of the Church of The Apostles. To have voice, such persons must make a request to the Clerk to be put on the meeting's agenda at least one week prior to the scheduled meeting, or receive permission to be heard during the meeting from a three-fourths (3/4) affirmative vote of the Council members present.

8. The Church of The Apostles affirms the belief that each local Congregation is in itself a complete church, and therefore autonomous, possessing all rights and responsibilities of the Church Universal (Article XIX, Thirty-nine Articles; Declaration of Governmental Principles III.1, X; see paragraph five of the PREAMBLE). However, it is also proper and beneficial for each local Congregation to seek active fellowship with, and the counsel of, other such local churches (Declaration of Governmental Principles III.1-3). In light of this understanding, at the Church of The Apostles, it is the responsibility of the Superintendent to research and propose choice(s) of Biblically orthodox fellowship(s) of Congregations within the Church Universal to which the Church of The Apostles as a Congregation may affiliate or disaffiliate (Declaration of Governmental Principles II.4). A three-fourths (3/4) affirmative vote of the Church Council is necessary in order to ratify the said proposed choice. Only after such ratification is the choice of the Superintendent brought, by the Church Council, to the Annual Meeting, or a special meeting of the Congregation, for the necessary two-thirds (2/3) affirmative vote of the members there present (see ARTICLE VIII.12 & ARTICLE XX.10).

9. The Church Council may accept and/or reject, on behalf of the Church of The Apostles, any contribution, gift, bequest, or devise for the general purposes or for any special purposes of the Congregation.

10. The Church Council shall maintain a conflict of interest policy for the Church of The Apostles consistent with the guidance furnished by the Internal Revenue Service.

11. The Church Council shall maintain a sexual misconduct policy for the Church of The Apostles, and said policy will be posted in a public place within the church building.

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[4] See footnote [5] at the end of ARTICLE VIII of these BYLAWS.

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## ARTICLE VIII

### The Superintendent

1. The Superintendent or Bishop (*episkopos* – “overseer”) of the Church of The Apostles shall be an ordained apostolic Presbyter (1 Peter 5:1, Titus 1:5) of the Congregation who has been elected by the Church Council and ratified by the members of the Corporation to the office of the *episcopacy* (ARTICLE III.3). The Superintendent must be a man who meets the specific New Testament requirements for the work and ministry of an *episkopos* (1 Timothy 3:1-7, 1 Peter 5:1-4, Acts 20:28; Declaration of Governmental Principles II).

2. The election of a Superintendent shall require a three-fourths (3/4) affirmative vote of the Church Council and ratification by a two-thirds (2/3) affirmative vote of the eligible voting members present (ARTICLE V.8) at the Annual Meeting or special meeting of the Church of The Apostles (ARTICLE XX.8; Declaration of Governmental Principles IV.4). The future Superintendent shall have been nominated by the *Committee on the Call to the Episcopacy*. The *Committee on the Call to the Episcopacy* will be representative of the Church of The Apostles, numbering up to ten members, including all of the incumbent Elders, three of the incumbent Diaconal Ministers, with two additional members appointed by the Church Council from among the membership of the Congregation. Qualifications for the selection of the latter two members will be based on their spiritual discernment and on their knowledge of the sacramental, pastoral and administrative oversight needs of the Church of The Apostles. The tenure of the Superintendent will be for an indefinite period of time.

3. Within sixty (60) days after having begun his tenure, the “lawfully called” (Article XXIII, Thirty-nine Articles), Superintendent-elect shall be “set apart” and “consecrated and installed” through the laying on of hands and prayer by the incumbent Presbyters to the work and ministry of being the Bishop of the Church of The Apostles (1 Timothy 4:14; ARTICLE III.3; Declaration of Governmental Principles IV.4).

4. The Superintendent shall be the President of the Corporation, primary sacramental and pastoral Minister, and principal Executive Officer of the Church of The Apostles. Subject to the direction and under the supervision of the Church Council, the Superintendent shall have general oversight of both the spiritual and temporal affairs of the Congregation (1 Timothy 3:5; Declaration of Governmental Principles II).

5. The Superintendent, as representative of the Congregation’s priesthood of believers (1 Peter 2:9) and Chief Pastor to the flock, shall have control of the worship and spiritual jurisdiction of the Church of The Apostles, and shall discharge his duties in concert with the Biblical model (1 Peter 5:1-4). For purposes of his episcopal office and for the discharge of all functions and duties thereof, the Superintendent shall at all times have access, use and control of the Congregation’s

buildings and grounds. The Superintendent shall have the right to voice and vote at any meeting of the Church Council and at any and all commissions and committees functioning within the Congregation (see paragraph eleven below; Declaration of Governmental Principles V.3).

6. The Superintendent shall have primary responsibility for spiritual leadership; maintaining unity in the body of Christ; overseeing the preaching of the New Covenant's Gospel of salvation and the teaching of the full counsel of the Word of God; overseeing the administration of the Sacraments of Baptism and the Lord's Supper (Articles XIX & XXIII, Thirty-nine Articles), the rites of Confirmation, Holy Matrimony, and the other rites of the Universal Church; the pastoral care of all members and visitors of the Church of The Apostles; as well as other oversight duties. These duties will usually include, but are not limited to, pastoral counseling and referral; communication of the vision and goals of the Church Council; empowering and training ministry coordinators; supervision of "Church Staff" members; and overseeing the maintenance of sound administrative practices within the life of the Congregation (Declaration of Governmental Principles II.4).

7. The Superintendent shall have the authority to appoint (Acts 14:23, Titus 1:5) Biblically qualified men (*presbuteros* – 1 Peter 5:1-3, Titus 1:5-9) and women (*prebuteras* – 1 Timothy 5:2, Titus 2:3-5) (see Declaration of Governmental Principles V.5) to the work and ministry of an "Elder" in the Church of The Apostles, subject to the endorsement of a three-fourths (3/4) affirmative vote of the Church Council.[5] Elders shall be "*set apart*" (Acts 13:2) to the work of their specific ministry of order (*presbuteros*) or office (*presbuteras*) with the laying on of hands and prayer by the Superintendent and the other incumbent Elders (Declaration of Governmental Principles V.1; see ARTICLE IX.3- 5).

8. In his service as *primus inter pares* ("first among equals"), the Superintendent shall be the *ex-officio* Chairman of the "Board of Elders" (*presbyterate*) of the Church of The Apostles (Declaration of Governmental Principles IV.1-2). As Bishop of the Congregation, he shall also regularly serve as representative of the Church Council in deliberations and consultations with all other Christian Congregations, churches, assemblies and denominations, as well as with all other religious and secular organizations (Declaration of Governmental Principles II.4).

9. The Superintendent shall be *ex-officio* Chairman of the "Board of Servants" (*diakonate*) of the Church of The Apostles (Philippians 1:1; Declaration of Governmental Principles VI.3). Upon proper election by the Church Council and ratification by the voting members of the Annual Meeting or special meeting of the Congregation, each member of the Board of Servants will be "consecrated and commissioned" to diaconal ministry by the Bishop with the laying on of hands and prayer (Acts 6:6; ARTICLE X.5, 7; ARTICLE XX.9; Declaration of Governmental Principles VI.1).

10. The Superintendent shall have the right, contingent upon a three-fourths (3/4) affirmative vote of the Church Council, to hire and/or appoint all members of the "Church Staff" of the Church of The Apostles (Declaration of Governmental Principles V.3). Members of the Church Staff (whose positions and duties are to be established and defined by the Superintendent and who serve at his pleasure) will be hired and/or appointed by the Bishop based on their spiritual gifts, aptitude and calling. Each member of the Church Staff shall be an orthodox Christian believer. Each member of the Church Staff will serve with a commitment for one year,

renewable subject to an annual review of gifts, calling and effectiveness, as provided for by the Superintendent.

11. The Superintendent shall have the authority to establish commissions and/or committees as he deems necessary within the life of the Congregation. These commissions and committees shall perform such duties as may be requested of them by the Bishop for a period of time to be determined by him (Declaration of Governmental Principles V.3).

12. The choice(s) of which Biblically orthodox fellowship(s) of Congregations within the Church Universal to which the Church of The Apostles may as a Congregation affiliate or disaffiliate shall be the prerogative of the incumbent Superintendent, contingent upon a three-fourths affirmative (3/4) vote of the Church Council and ratification by a two-thirds (2/3) affirmative vote of the members present at the Annual Meeting or a special meeting of the Congregation (see ARTICLE VII.8 & ARTICLE XX.10; Declaration of Governmental Principles II.4).

13. The Superintendent will meet at least annually with the Church Council to evaluate his preaching and teaching duties, his sacramental, pastoral and administrative oversight ministries, to set goals, and to humbly receive recommended areas for improvement (Declaration of Governmental Principles IV.3).

14. If and when the Superintendent decides to terminate his sacramental, pastoral and administrative oversight duties at the Church of The Apostles, he shall generally be required to provide a minimum of six (6) weeks notice to the Church Council. Whenever the office of the *episcopacy* is vacant in the Church of The Apostles, the First Diaconal Minister (Philippians 1:1; ARTICLE X.9), with the advice and counsel of the incumbent Elders and Diaconal Ministers (and making use of all the Elders' and the Deacons' ministerial functions and canonical prerogatives within the Congregation as need be) shall arrange for the maintenance of divine services and the appropriate sacramental, pastoral and administrative care of the members and visitors of the Congregation throughout the interim period.

15. The Scriptures demand that a "*bishop must be above reproach...and must be well thought of by outsiders*" (1 Timothy 3:2, 7; see Declaration of Governmental Principles II.4). Therefore, any charges against the Superintendent for moral conduct unbecoming of a Presbyterian serving in the office of the *episcopacy* and/or for doctrinal error (1 Peter 5:1-4, Titus 1:5-9, 1 Timothy 3:1-7; Declaration of Governmental Principles IV.3) will be submitted in writing to the First Diaconal Minister (Philippians 1:1). Upon receiving the charges against the Superintendent, the First Diaconal Minister shall bring the information in confidence to the Ranking Elder, who shall inform the other incumbent Elders of the charges. If in the judgment of the Elders there is substance to the charges (1 Timothy 5:19) and the charges are worthy of consideration for removal from the work and ministry of an *episkopos*, the case shall be referred to a full meeting of the Church Council. The Superintendent can be removed from his order and office for doctrinal error and/or moral conduct unbecoming of a Presbyterian (1 Peter 5:1) and Bishop (1 Timothy 3:1) with a three-fourths (3/4) affirmative vote of the Church Council (Article XXVI, Thirty-nine Articles; see paragraph five of the PREAMBLE). In all decisions made by the Church Council regarding any charges that may have been brought against the Superintendent, the First Diaconal Minister (in his or her capacity as Vice-President of the Corporation) shall serve as the spokesperson of the Church Council (ARTICLE X.9).

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[5] The doctrinal position of the Church of The Apostles regarding the roles of men and women who serve as “Elders” in the Congregation was thoroughly addressed and explained by Superintendent Mark R. Galloway in his book, *The Visible Church of Christ* (originally published in 2007). What follows is quoted from that work.

As is explained in our *Declaration of Governmental Principles* (V.5), in the early Church, in some (but certainly not in all) Congregations the office of “widow” (1 Timothy 5:9-10) came to be considered on a near par with the ordered ministry of Elders (Presbyters). These “elder women” (*presbuteras* in the Greek, the feminine equivalent of *presbuteros*), as the Apostle Paul defined these widows (1 Timothy 5:2), were highly respected intercessors for the whole body of Christ. In his Letter to Titus, Saint Paul said that these “*presbuteras should be reverent in their behavior, not slanderers, not addicted to drink, teaching what is good*” (Titus 2:3), qualifications which are virtually identical to those he had demanded of a Presbyter (Titus 1:7-9).

The women serving in the office of Widow, similar (but not identical) to the Biblical prerogative of Presbyters outlined in the Letter of James (5:13-16), were specifically charged by the *superintendens* [Bishop] to pray over the sick of the Congregation with the laying on of hands but did not generally anoint with oil. Origen (c. 185-c. 254), the most prolific and influential Christian writer prior to the Council of Nicaea [in 325], preaching near Jerusalem in the early part of the third century, identified a “Widow” as an “ecclesiastical dignitary,” the same status he gave an Elder and the Bishop (*Homily on Luke 17*). Tertullian, also writing in the early third century, initially of the renowned Congregation in Alexandria, Egypt, counted the office of Widow among “the clergy” (*On Monogamy* 11.1, 4; 12.1).

These “elder women” (*presbuteras*) did not, however, in accordance with the principles regarding male headship in the home and in the church as outlined in Saint Paul’s Letter to the Ephesians (5:21-33), at any time in the life of the early Church minister to the flock in the Pulpit or preside at the Font or the holy Table. Nor did any “elder women” or “widows” ever serve in the episcopacy. Indeed, the Presbyter (*presbuteros*) who served the local body of Christ in the office of episcopacy was clearly recognized as “the Reverend Father in God” of the congregational episcopacy.

Here at the Church of The Apostles, during “The Presentation” of the Candidates in the service we called *The Setting Apart of Elders* [held on Sunday, July 16, 2006], in my superintending role as the presiding Minister, I was told the following by the Board of Directors of The Canterbury Mission Society regarding the three men and one woman they presented before me:

We have examined these persons and certify that they meet the Biblical requirements outlined in Saint Paul’s Pastoral Epistles. Therefore, we believe these persons to be qualified for the work of congregational Elders.

The statement claiming that those presented “meet the Biblical requirements outlined in Saint Paul’s Pastoral Epistles” is of the utmost importance. For the three gentlemen being presented, the “requirements” were those appertaining to the *order of presbuteros* — a “male elder” or “male presbyter” (as outlined by Saint Paul in Titus 1:5-9). For the gentle woman being presented, the requirements were those appertaining to the *office of a presbuteras* — an “elder woman” (as outlined by Saint Paul in Titus 2:3 and which is quoted above).

During the “Examination” of the three men and one woman who were to be “set apart” for their respective roles within the Eldership of the Church of The Apostles, each Candidate was told the following:

My sister and my brothers, God by his Holy Spirit calls men and women to serve him according to the gifts of grace he has bestowed upon them. In the Church of the Apostles, Coventry, you have been chosen to serve as congregational Elders. There will...be specific tasks the Superintendent will, as individuals, ask you to do as you share in his ministry of general oversight (*episcopo*) to the people committed to his charge. To those chosen to serve in the Eldership, God grants the graces necessary for the work, and by your teaching and governing well you make known the riches of his glory.

According to the Bylaws (ARTICLE VIII.7) of Church of The Apostles:

The Superintendent shall have the authority to appoint (Acts 14:23, Titus 1:5) Biblically qualified men (*presbuteros* – 1 Peter 5:1-3, Titus 1:5-9) and women (*presbuteras* – 1 Timothy 5:2, Titus 2:3-5) (see *Declaration of Governmental Principles V.5*) to the work and ministry of an “Elder” in the Church of The Apostles.

The parenthetical reference to “see” section V.5 of the *Declaration of Governmental Principles* was purposely placed (by our Congregation’s [original] Bylaws Committee) within the context of the above quoted ARTICLE of our Bylaws to specifically point out that there is a defined distinction between a *presbuteros* who is to serve as an “Elder” and a *presbuteras* who is to serve as an “Elder” in the Church of The Apostles. The Superintendent is, therefore, obliged to keep this distinction intact when he exercises his “authority to appoint.”

Thus, at the Church of The Apostles, in accordance with our Bylaws (ARTICLE IX.5), it is the Superintendent’s discretion to assign specific *presbuteros* (“male elders”) to ministry in the Pulpit and to preside at the Font and the holy Table when he deems it appropriate. However, in the Church of The Apostles all members of the Board of Elders (male — *presbuteros* and female — *presbuteras*) are called upon by the Superintendent at his discretion to lead Bible study and prayer, make pastoral calls, provide pastoral counseling and take certain ministry leadership within the Congregation, depending upon their particular gifts and availability.

[The Elders of the Church of The Apostles] are living evidence that men and women serve in complementary fashion in the economy of God’s design for his Church. The two genders, while equal in dignity, have different roles to play in the context of God’s providential and perfect plan for the body of Christ.

(*The Visible Church of Christ*, fourth edition (2009), Chapter Six “Eldership is a ministry of collegiality,” sub-section “The office of Elder Women and Widow”, pp. 34-36)

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## ARTICLE IX

### **The Board of Elders**

1. The “Board of Elders” (*presbyterate*) is the body generally appointed (Acts 14:23, Titus 1:5) by the Superintendent to share with him in overseeing the doctrine, discipline and worship of the Congregation (Declaration of Governmental Principles IV.1-3). In the Church of The Apostles, the Superintendent (Bishop), the *episkopos* (“overseer”) of the Congregation (1 Timothy 3:1), is the ordained apostolic Presbyter (1 Peter 5:1) who normally has the “public authority given unto (him) in the Congregation, to call and send Ministers into the Lord’s vineyard” (Article XXIII, Thirty-nine Articles; see ARTICLE III.2 & Declaration of Government Principles II.2, 3, V.1, 2). Therefore, by virtue of their having been “*set apart*” (Acts 13:2) with the laying on of hands and prayer by the Superintendent and the other incumbent Presbyters (see ARTICLE VIII.7), each ordered Elder (*presbuteros*) shares in the Superintendent’s prerogatives of apostolic oversight within the Congregation (1 Peter 5:1-4; Declaration of Governmental Principles V).

2. In an extended interim period (when there is no incumbent Superintendent), the incumbent Presbyters of the Board of Elders, subject to the endorsement of a three-fourths (3/4) affirmative vote of the Church Council, shall (with unanimous consent from within the *presbyterate* regarding a candidate) have the right and authority to appoint and (as a presbytery) ordain a Biblically qualified person to the work and ministry of a Presbyter (*presbuteros*) in the Church of The Apostles (1 Timothy 4:14; Declaration of Governmental Principles IV.2, 4).

3. The “Board of Elders” shall consist of the Superintendent (*ex-officio* Chairman) and up to four, but not less than two (Declaration of Governmental Principles I.1), other Biblically

qualified Elders whom the Superintendent shall prayerfully determine are gifted and called by the Holy Spirit to the work and ministry of Word and Sacrament in the Congregation (see ARTICLE VIII.7). There may be only one *presbuteras* or “Elder Woman” (1 Timothy 5:2) serving at a given time on the Board of Elders of the Church of The Apostles (see ARTICLE VIII.7 & footnote [5] in these BYLAWS; Declaration of Governmental Principles V.5). Collectively, the Elders shall share in the Superintendent’s responsibility and authority to “*shepherd the flock of God*” (1 Peter 5:2). The Superintendent and the other Elders are, “*with gentleness*” (2 Timothy 2:25), to humbly “*guard the good treasure*” entrusted to the Church of The Apostles (2 Timothy 1:14); they are to “*convince, reprimand and encourage*” (2 Timothy 4:2), as well as “*exhort and correct with all authority*” (Titus 2:15), so that Christ may be followed, honored and glorified by all members and visitors of the Congregation. The Superintendent and the other Elders are to “*exercise oversight, not under compulsion, but willingly, as God would have (them); not for shameful gain, but eagerly, not domineering over those in (their) charge, but being examples to the flock*” (1 Peter 5:2-3). All members of the Church of The Apostles are called to lovingly support and respect the Bishop and the Elders, the Congregation’s spiritual leaders in their ministry (Hebrews 13:17, 1 Thessalonians 5:12-13).

4. The qualifications for serving as an Elder in the Church of The Apostles include appropriate spiritual gifts and calling, and are based on the inspired guidelines outlined in the New Testament. A qualified Elder, both a *presbuteros* (Titus 1:5-9) and a *presbuteras* (Titus 2:3), is one who is a Spirit filled (Acts 6:3) member of the Congregation; led by the example of Christ; devoted to the Word of God and to daily prayer; able to communicate God’s truth; devoted to one’s spouse (if married); disciplined, wise and respected; hospitable; free of addictions; gentle and peaceable; not greedy; having a healthy family life; continually growing in faith; honest; servant-minded; committed to God’s will; fair and just; stable and persevering (Declaration of Governmental Principles V.1).

5. The Presbyters (*presbuteros*) of the Church of The Apostles, at the Superintendent’s discretion (and contingent upon the individual Presbyter’s personal gifts, energy and available time) may be called on to preach the New Covenant’s Gospel of salvation and the full counsel of the Word of God and also to administer the Sacraments of Baptism and the Lord’s Supper. All Elders (whether a male – *presbuteros* or a female – *presbuteras*) at the Superintendent’s discretion, may be called on to lead prayer and liturgical worship, teach Bible studies and lead adult education classes, make pastoral calls, offer pastoral counseling and provide specific ministry leadership within the Congregation, depending upon their particular gifts, energy and available time (1 Timothy 5:17-18, James 5:13-15, 1 Timothy 5:2; Declaration of Governmental Principles V; see also footnote [5] of these BYLAWS).

6. Because Elders in the Church of The Apostles are set apart to function (Romans 12:4) within the Congregation (ARTICLE III.2; Declaration of Governmental Principles V.4), Elders shall serve with a commitment for a term of one year, renewable each subsequent year subject to review and re-affirmation by the Superintendent and recommitment by the Elder. Each year, the Elders will together evaluate their individual and collective gifts, calling, Biblical qualifications and other personal factors that might affect their ability to serve. An individual may decide not to continue or may be asked not to continue to serve in the *presbyterate* by the recommendation of the Bishop and a two-thirds (2/3) concurrence of the other members of the Board of Elders (Declaration of Governmental Principles IV.3, V.3).

7. Within sixty (60) days of an Elder's appointment to ministry by the Superintendent, following the required three-fourths (3/4) affirmative vote of the Church Council, the Elder-designate shall be "*set apart*" (Acts 13:2) by the laying on of hands and prayer of the Superintendent either to the order of a *presbuteros* (1 Peter 5:1) or to the office of a *presbuteras* (1 Timothy 5:2). The other incumbent Presbyters shall join with the Superintendent in the laying on of hands (ARTICLE VIII.7; Declaration of Governmental Principles V.1).

8. The "Ranking" Elder of the Church of The Apostles shall be the incumbent Presbyter (*presbuteros*) who has the most seniority within the Congregation's Eldership. In addition to other duties outlined in these BYLAWS, the Ranking Elder (in the absence of an incumbent Superintendent) shall serve as spokesman of the Board of Elders.

9. A Presbyter (*presbuteros*) who in good standing retires or resigns from the work of the ordained ministry within the Church of The Apostles and returns to serving in the body of Christ with the ranks of the priesthood of believers (1 Peter 2:9) may be appointed by the Superintendent, subject to the endorsement of a three-fourths (3/4) affirmative vote of the Church Council, to the status of Presbyter *Emeritus*. When an incumbent Presbyter is for any reason not available to the Congregation, a Presbyter *Emeritus*, shall (when the emergency need arises), at the discretion of the Bishop, temporarily be allowed to serve as the presiding Minister in liturgy and administer the Sacraments in the Congregation. A Presbyter *Emeritus*, at the Superintendent's discretion may serve in the Congregation as a licensed preacher and teacher for a period of time to be determined by the Superintendent. At his discretion, the Superintendent may also name a retired *presbuteras* ("Elder Woman"), with the same three-fourths (3/4) affirmative endorsement of the Church Council, to an honorary *Emerita* status.

10. In an extended interim period (when there is no incumbent Superintendent of the Church of The Apostles) the incumbent members of the *presbyterate* shall (in place of the Superintendent) have the authority to appoint and license a retired *presbuteros* as a Presbyter *Emeritus*.

11. All Elders (including the Superintendent) are expected to pursue a course of continuing Christian and ministerial education appropriate to the individual Elder's specific areas of needed improvement in the service of the Gospel. All pursuit of continuing education shall be guided by each Elder's desire "*to equip the saints for the work of ministry, for building up the body of Christ*" (Ephesians 4:12). Programs of continuing education shall be tailored and designed to the circumstances unique to each Elder, and shall be worked on in cooperation with the Superintendent who shall oversee and monitor the process and make recommendations as he deems necessary.

12. The Board of Elders shall normally meet at least once per month.

## ARTICLE X

### The Board of Servants

1. The "Board of Servants" (*diakonate*) is the body of Diaconal Ministers (Deacons) elected by the Church Council (with ratification by the voting members of the Annual Meeting

or a special meeting of the Church of The Apostles) that is primarily charged with the responsibility of caring for the Congregation's temporal affairs (Acts 6:1-4; ARTICLE III.4; Declaration of Governmental Principles VI.1).

2. At the Church of The Apostles, the Board of Servants shall normally number five members. The Board will consist of Deacons serving in the following diaconal assignments: a Diaconal Minister who shall direct the Congregation's Care Program (the ministering to the temporal needs of the members and visitors); a Diaconal Minister who shall direct the Congregation's Stewardship Program (the implementation of Biblical principles of stewardship in all areas of the Christian life); a Diaconal Minister who shall direct the Congregation's Outreach Program (the distribution of our church's time, talent and treasure within and beyond the fellowship); a Diaconal Minister who shall direct the care and maintenance of the Congregation's Buildings and Grounds; and a Diaconal Minister who shall direct the Congregation's Program of Servant Evangelism (see Acts 7 & 8, Matthew 5:16) (the implementation of the ministry of making disciples of Christ by sharing the Good News of salvation through education and good works).

3. The Superintendent shall be *ex-officio* Chairman of the Board of Servants (Philippians 1:1; ARTICLE VIII.9; Declaration of Governmental Principles VI).

4. Diaconal Ministers shall serve within the five ministries enumerated in paragraph two above. During the course of their service, diaconal assignments within the five areas may be changed upon a prayerful recommendation or request by the Superintendent and prayerful consideration and consent by the Deacon or Deacons involved. A member or members of the Board of Servants may (after consultation and consent among all members of the *diakonate* regarding the proposal) request that the Superintendent transfer a said Deacon or Deacons to a new assignment within the enumerated ministries. The reassignment of any Diaconal Minister can only take place with the Superintendent's consent (Philippians 1:1; Declaration of Governmental Principles VI.1-3).

5. Potential Diaconal Ministers shall be members of the Church of The Apostles nominated by the Nominating Committee based on their spiritual gifts and calling, and the qualifications outlined in the New Testament (1 Timothy 3:8-13, Acts 6:3). When there is knowledge of an impending opening (or openings) on the Board of Servants in the upcoming calendar year, the Nominating Committee shall announce that it will (from September 1st through October 1st) receive names of members of the Congregation who have agreed to be considered as potential nominees to the *diakonate*. After interviewing the potential nominees and arriving at a consensus through prayer and discernment, the Nominating Committee shall by December 1st present the name(s) of the nominee(s) to the Church Council for election. A three-fourths (3/4) affirmative vote of the Council is required for election to the Board of Servants. If elected, the Church Council shall place the name of each Diaconal Minister-designate before the voting members of the Annual Meeting for ratification. A two-thirds (2/3) affirmative vote of the voting members of the Annual Meeting will be required for ratification of a Diaconal Minister's election to the Board of Servants. If a two-thirds (2/3) affirmative vote is not forthcoming from the Annual Meeting, then the opening(s) on the Board of Servants shall be considered vacant for the following year (see ARTICLE XI.1-2).

6. Because Diaconal Ministers in the Church of The Apostles are consecrated and commissioned to function (Romans 12:4) within the Congregation (Declaration of Governmental Principles V.4), Deacons shall serve with a commitment for a term of one year, renewable each subsequent year subject to review and re-affirmation by the Superintendent and recommitment by the Diaconal Minister. Each year, the Deacons will together evaluate their individual and collective gifts, calling, Biblical qualifications and other personal factors that might affect their ability to serve. An individual may decide not to continue or may be asked not to continue by the recommendation of the Superintendent and a three-fourths (3/4) concurrence of the other Diaconal Ministers (Declaration of Governmental Principles VI.1, 3).

7. Within sixty (60) days of the ratification of a Diaconal Minister to his or her office by the voting members of the Annual Meeting or a special meeting of the Church of The Apostles, the Superintendent shall “consecrate and commission” the person to his or her ministry with the laying on of hands and prayer (ARTICLE III.4, ARTICLE VIII.9; Declaration of Governmental Principles VI.1).

8. The Board of Servants shall normally meet at least once per month.

### **The First Diaconal Minister**

9. The First Diaconal Minister (Archdeacon) of the Church of The Apostles, who shall serve as spokesperson and coordinator of the *diakonate* and as Vice-President of the Corporation (in addition to the other duties outlined in these BYLAWS), shall be the Superintendent’s primary advisor from within, and chief representative to, the priesthood of believers (1 Peter 2:9) within the Congregation. The First Diaconal Minister shall on a regular basis acquaint the Superintendent with such matters of spiritual and temporal needs within the Congregation as require the Superintendent’s attention (Declaration of Governmental Principles VI.3). The First Diaconal Minister shall on a regular basis gather pertinent information to this end from his or her conversations with members of both the Board of Servants and the Board of Elders and in his or her ministerial interactions as a servant with the members and visitors of the Congregation.

10. Contingent upon a three-fourths (3/4) affirmative vote of the Church Council, the First Diaconal Minister of the Church of The Apostles shall be appointed by the Superintendent from among the incumbent Diaconal Ministers of the Congregation. The First Diaconal Minister shall serve for a period of time to be determined by agreement between the Archdeacon and the Superintendent (Declaration of Governmental Principles VI.1, 3).

11. The First Diaconal Minister may take on other responsibilities and duties within the *diakonate* as is agreed upon by the members thereof.

## **ARTICLE XI**

### **Vacancies on the Church Council**

1. If for any reason, after being consecrated and commissioned to diaconal ministry, a member of the Board of Servants shall no longer be able to fulfill the functions of that ministry, that Diaconal Minister may resign before the end of his or her current one-year term and vacate the position as a member of the Board of Servants. This position may then be temporarily filled

by a Biblically qualified (1 Timothy 3:8-13, Acts 6:3), called and willing member of the Church of The Apostles, who shall be appointed by the Church Council with a three-fourths (3/4) affirmative vote. The appointment shall be for the remainder of the previous Deacon's one-year term. At the end of said term, the person appointed may be considered by the Church Council for election if he or she believes himself or herself to be called by the Holy Spirit to continue to serve in such capacity. The person shall be considered duly elected to the open position on the Board of Servants with a three-fourths (3/4) affirmative vote of the Church Council, and therefore eligible for ratification by the voting members of the Annual Meeting or a special meeting of the Congregation. Only those Diaconal Ministers-designate who have been duly ratified by the Annual Meeting or a special meeting of the Congregation are eligible to be consecrated and commissioned to the ministry of the *diakonate* with the laying on of hands and prayer by the Superintendent (ARTICLE III.4, ARTICLE VIII.9, ARTICLE XX.9).

2. The Church Council is not obligated to fill a vacant position on the Board of Servants, assuming that there are no other concurrent vacancies. As a consequence of not filling the open position, the Church Council shall then turn over the vacancy to the Nominating Committee's process for filling open positions on the *diakonate* (see ARTICLE X.5).

3. If the First Diaconal Minister's office of ministry for any reason becomes vacant, the Superintendent shall, within sixty (60) days of the opening, appoint, contingent upon a three-fourths (3/4) affirmative vote of the Church Council, one of the other incumbent Deacons to the work of the First Diaconal Minister (ARTICLE X.9-11).

4. Not counting the Superintendent, there shall always be at least two ("a plurality of") incumbent Elders (*presbuteros*) serving the Church of The Apostles (see ARTICLE VII.2, ARTICLE IX.3 & footnote [5] of these BYLAWS; Declaration of Governmental Principles I.1). When there are more than two (up to four) incumbent Elders, the Superintendent (or the *presbyterate* during an interim period when there is no incumbent Superintendent) is not obligated to fill a vacancy (see ARTICLE IX.1). If, however, there are only two incumbent Presbyters (*presbuteros*) and a vacancy arises, the Superintendent (or the Board of Elders in an interim period) shall within sixty (60) days bring before the Church Council the name of a Biblically qualified (Titus 1:5-9; Declaration of Governmental Principles IV.4; ARTICLE IX.2, 4) and willing member of the Congregation who the Superintendent (or the *presbyterate* in an interim period) believes to be called to the work and ministry of a *presbuteros* (see ARTICLE IX.1-2 & ARTICLE VIII.7).

## ARTICLE XII

### **The Nominating Committee**

1. The function of the Nominating Committee is to nominate candidates to fill positions on the Board of Servants which may be open in the upcoming calendar year (see ARTICLE X.5). The Nominating Committee will be representative of the Church of The Apostles, numbering seven members, two of whom shall be Elders and three of whom shall be Diaconal Ministers, with the remaining two members of the Committee appointed from among the members of the Congregation by the Church Council. Qualifications for the selection of the latter two persons will be based on their spiritual discernment and on their knowledge of the ministerial and temporal needs of the Congregation.

## ARTICLE XIII

### **The Treasurer and the Financial Secretary**

1. The Treasurer of the Church of The Apostles shall be a member of the Congregation appointed to that work of ministry by the Superintendent, with the consent of a three-fourths (3/4) affirmative vote of the Church Council. The Treasurer shall be considered a member of the "Church Staff" and shall also have *ex-officio* voice but no vote on the Church Council.

2. The Treasurer shall receive and shall be the custodian of all church funds, shall make disbursements as authorized or delegated by the Church Council, and shall oversee the creation and maintenance of the financial records of the Church of The Apostles.

3. The Treasurer shall have the authority to sign checks, drafts, and other banking documents in the name of the Church of The Apostles. The First Diaconal Minister and the Ranking Elder shall also have that authority. All checks or drafts issued in the amount of \$5,000.00 or over shall require two signatures.

4. The Treasurer shall at minimum present monthly reports of the Church of The Apostles account balances, receipts and expenditures to the Superintendent, the First Diaconal Minister, and the Ranking Elder, and bi-monthly reports to the Church Council. Quarterly financial reports shall be made to the Congregation, and an Annual Financial Report shall be presented to the Congregation's Annual Meeting. All financial books and records of the Church of The Apostles may be inspected by any member, or his or her agent or attorney, for any proper purpose at any reasonable time.

5. The Treasurer shall be responsible for selecting members of the Church of The Apostles to count the Congregation's monetary offerings and will supervise these "Counters" and ensure (for reasons of security and accountability) that there are at least two "Counters" present at all times during the counting process. All members of the Church Council and paid "Church Staff" are ineligible to serve as "Counters." All funds received by the Church of The Apostles shall in a timely basis be deposited directly into one of the Congregation's banking accounts.

6. In the event of the Treasurer's absence, the Financial Secretary may be expressly authorized by the Church Council to perform the duties of the Treasurer on behalf of the Church of The Apostles.

7. The Financial Secretary of the Church of The Apostles shall be a member of the Congregation who shall be appointed to that work of ministry by the Superintendent, upon the advice of the incumbent Treasurer and a three-fourths (3/4) affirmative vote of the Church Council. The Financial Secretary, who shall be considered a member of the "Church Staff," shall record all contributed funds and report to the Treasurer all contributions to the Congregation with timeliness, accuracy and confidentiality. After each year-end, the Financial Secretary shall prepare individual statements of giving for financial contribution made during the course of the previous calendar year by members and visitors to the Church of The Apostles.

8. The Treasurer and Financial Secretary shall be appointed by the Superintendent based on their spiritual gifts, aptitude and calling. They shall each serve with a commitment for a one-

year term, renewable subject to an annual review of gifts, calling and effectiveness, as provided for by the Superintendent.

## ARTICLE XIV

### **The Finance Committee**

1. The Finance Committee shall be responsible for preparing and presenting the proposed annual budget of the Church of The Apostles to the Church Council. The Finance Committee shall be representative of the Congregation, numbering eight members. The Finance Committee shall include the Superintendent, the First Diaconal Minister, an Elder, an additional Diaconal Minister, the Treasurer, the Financial Secretary, and two additional members to be appointed from among the membership of the Congregation by the Church Council. Qualifications for the selection of the latter two Committee members shall be based on their spiritual discernment and on their knowledge of the financial health and temporal needs of the Congregation. The Treasurer of the Church of The Apostles shall serve as *ex-officio* Chairman of the Finance Committee.

2. The Finance Committee shall present for consideration to the Church Council the proposed budget of the Church of The Apostles for the upcoming year by December 1st of each year. The Committee shall also serve as a body of advice to the Church Council regarding all financial matters. The Committee shall meet as requested by the Church Council, the Superintendent, the First Diaconal Minister, or the Treasurer.

## ARTICLE XV

### **Execution of Instruments**

1. The execution of any notes, deeds, deeds of trust, mortgages, leases, or security agreements in the name of the Church of The Apostles must be authorized by the Church Council, and the execution of such instruments shall require the signature of at least two Officers of the Corporation, as authorized by the Church Council.

2. Any and all other instruments executed in the name of the Church of The Apostles, including but not limited to contracts, agreements, purchase orders, certificates, applications, and reports shall be executed by one or more of the Officers of the Corporation, or by employees or other agents of the Corporation as authorized by the Church Council.

3. Only the Annual Meeting or a duly called special meeting of eligible voting members of the Church of The Apostles may (ARTICLE V.8), with a three-fourths (3/4) affirmative vote, make decisions regarding real property transactions.

## ARTICLE XVI

### **Fiscal Year and Annual Audit**

1. The fiscal year of the Church of The Apostles shall be the calendar year.

2. An independent auditor, appointed by a three-fourths (3/4) affirmative vote of the Church Council, shall review the accounts and financial records of the Church of The Apostles from the previous calendar year and report to the Church Council through the Treasurer as to their adequacy and accuracy. This report shall be completed by August 31st and made available to the members and visitors of the Congregation by October 1st of each year.

## ARTICLE XVII

### **Insurance and Indemnification**

1. The Church of The Apostles shall obtain proper and adequate insurance for all activities and properties of the Church of The Apostles and shall fully indemnify the Superintendent, Elders, Diaconal Ministers, Corporate Officers, and “Church Staff” members in the reasonable performance of their duties.

## ARTICLE XVIII

### **The Buildings and Grounds Committee**

1. The Buildings and Grounds Committee shall be responsible for maintaining the buildings and grounds of the Church of The Apostles. The Diaconal Minister assigned to oversee the stewardship of the Congregation’s property shall serve as the *ex-officio* Chairman of the Buildings and Grounds Committee. The Committee shall number at least six members, two of whom shall be appointed by the Church Council from among the membership of the Congregation, one appointed by the Superintendent, and two appointed by the Chairman of the Committee. The Chairman at his or her prerogative may add additional members to the Committee from among the members and visitors of the Congregation.

## ARTICLE XIX

### **The Leadership Team**

1. The “Leadership Team” of the Church of Apostles shall consist of the Superintendent, the Board of Elders, the Board of Servants, and the members of the “Church Staff” and those ministry coordinators from within the Congregation designated by the Superintendent. The Leadership Team shall meet annually in retreat for the purpose of seeking the guidance of the Holy Spirit, prayer, communication, evaluation, planning, and goal setting.

## ARTICLE XX

### **The Annual Meeting and Special Meetings**

1. The Annual Meeting of the Church of The Apostles shall be held by the second Sunday of February each year at a time and place determined by the Church Council. The time and place of any special meetings of the Congregation shall be determined by the Church Council. The Annual Meeting of the Church of The Apostles and all special meetings of the Congregation shall be held within the State of Rhode Island.

2. In the event of the failure to hold an Annual Meeting of the Church of The Apostles at any time or for any cause, any and all business which might have been transacted at the Annual Meeting may be transacted at the next succeeding meeting, whether special or Annual.

3. A special meeting of the members of the Church of The Apostles, for any purpose or purposes, may be called by the following: the Superintendent; the First Diaconal Minister (with a three-fourths affirmative vote of the Church Council); the Ranking Elder (with a three-fourths affirmative vote of the Church Council); or upon a written request addressed to the First Diaconal Minister by any twenty-five (25) eligible voting members of the Congregation (ARTICLE V.8). Any such call shall state the purpose or purposes of the proposed meeting. Business transacted at any special meeting of the members of the Congregation will be limited to the purpose or purposes stated in the notice of the meeting.

4. The Clerk of the Church Council (Secretary of the Corporation) shall be responsible for providing a written notice of each Annual Meeting or special meeting to each member of the Church of The Apostles entitled to vote at such meeting not less than ten (10) nor more than sixty (60) days before the meeting (ARTICLE VII.6). The notice must state the place, day and hour of the meeting (and the purpose or purposes of any special meeting).

5. Twenty-five (25) members (eligible voters) of the Church of The Apostles will constitute a quorum at the Annual Meeting and any special meetings of the Congregation (ARTICLE V.8). All motions brought before the Annual Meeting or any special meeting of the Congregation shall require a two-thirds (2/3) affirmative vote of all members present and voting, except that any amendments to the CONSTITUTION and BYLAWS (see paragraph seven below) and any decisions regarding real property transactions (see ARTICLE XV.3) shall require a three-fourths (3/4) affirmative vote of all members present and voting.

6. The Superintendent shall normally preside at the Annual Meeting and all special meetings of the Church of The Apostles (Declaration of Governmental Principles II.4). During an interim period when the office of the Superintendent is vacant, the First Diaconal Minister shall preside at the Annual Meeting and any special meetings of the Corporation (Philippians 1:1; ARTICLE X.9). The First Diaconal Minister shall also preside at any meeting of the Congregation (Annual or special) if the Superintendent is absent from the meeting for any reason. If neither the Superintendent nor the First Diaconal Minister is available to preside at a meeting (Annual or special) of the Church of The Apostles, then the Ranking Elder shall preside at that meeting (ARTICLE IX.8).

7. The ARTICLES OF INCORPORATION or the CONSTITUTION and BYLAWS of the Church of The Apostles may be amended at an Annual Meeting, or a special meeting, of the Congregation by an affirmative vote of three-fourths (3/4) of the members of the Congregation present and voting, providing a quorum is present (see paragraph five above). Any proposed amendments to the ARTICLES OF INCORPORATION or the CONSTITUTION and BYLAWS

must be presented in writing to the First Diaconal Minister at least sixty (60) days prior to the Annual Meeting or special meeting. The First Diaconal Minister shall bring the proposed amendments to the attention of the Church Council which shall make arrangements for such proposed amendments to be made available to the eligible voting members of the Congregation at least thirty (30) days prior to the Annual Meeting or special meeting.

8. It shall be the prerogative of the Annual Meeting of the Church of The Apostles or a special meeting of the Congregation to ratify, by a two-thirds (2/3) affirmative vote of the members present, the Church Council's election of a new Superintendent (see ARTICLE III.3 & ARTICLE VIII.1 & 2). A Superintendent cannot be set apart, consecrated or installed to the office of the *episcopacy* by the incumbent Elders of the Church of The Apostles (ARTICLE VIII.3) without the ratifying consent of the Congregation. If the Church Council's election and call of a Superintendent is not ratified by the eligible voting members of the Congregation then the process is returned to the *Committee on the Call to the Episcopacy* (see ARTICLE VIII.2).

9. At each Annual Meeting or special meeting of the Corporation, the members of the Church of The Apostles shall, if there be any openings, ratify or not ratify the Church Council's election of duly qualified men and women to the Board of Servants, and shall transact such other business as may properly come before the meeting (ARTICLE X.5).

10. A two-thirds (2/3) affirmative vote of the members of the Church of The Apostles present at the Annual or a special meeting, shall implement the incumbent Superintendent's proposed choice(s) (previously endorsed by a three-fourths affirmative vote of the Church Council) of Biblically orthodox fellowship(s) of Congregations within the Church Universal to which the Church of The Apostles as a Congregation may affiliate or disaffiliate (Declaration of Governmental Principles II.4). If a two-thirds (2/3) affirmative vote is not forthcoming, the Superintendent may start the process again with the Church Council (see ARTICLE VII.8 & ARTICLE VIII.8, 12).

11. Annual reports shall be made in writing to the Annual Meeting of the Church of The Apostles by at least the following: the Superintendent, the First Diaconal Minister (in his or her capacity as spokesperson of the *diakonate*), the Ranking Elder (on behalf of the Board of Elders), the Treasurer, each incumbent Elder, each incumbent Diaconal Minister, and each member of the "Church Staff" and those ministry coordinators within the Congregation designated by the Superintendent.

12. The Annual Meeting and any special meeting of the members of the Church of The Apostles shall be conducted in accordance with *Robert's Rules of Order*.

## ARTICLE XXI

### **Schism and Dissolution**

1. In the event of schism within the Church of The Apostles, from which we earnestly pray God to spare us, the title of all church property, real or personal, shall remain with the group that abides by the CONSTITUTION and BYLAWS of the Church of The Apostles, as determined by the Church Council.

2. In the event of the dissolution of the Corporation, all assets of the Church of The Apostles shall be distributed to one or more non-profit, tax-exempt Biblically orthodox Christian organization(s) to be determined by the Church Council, with the requirement that said organization(s) be organized and operated exclusively for religious, charitable, or educational purposes within the meaning of section 501(c)(3) of the Internal Revenue Code.

## ARTICLE XXII

### **History of Formation**

On December 15, 2005, in response to various heretical and revisionist actions taken by The Episcopal Church in the United States of America (ECUSA) over the course of several decades – actions which had moved that body outside the boundaries of historical Biblical Christianity – the individual members of the Vestry (the legal governing body) of The [Episcopal] Church of Saint Andrew and Saint Philip, 170 Fairview Avenue, Coventry, Rhode Island, voted unanimously their individual intentions as Biblically orthodox Christians to separate (as of June 30, 2006) from communion and fellowship with ECUSA and by association with the Episcopal Diocese of Rhode Island.

At the Parish's Annual Meeting on February 19, 2006, the voting membership of The Church of Saint Andrew and Saint Philip (in agreement with the Vestry's orthodox Biblical principles) collectively endorsed the action of the individual Vestry members by a vote of sixty-eight (68) to one (1).

On May 18, 2006, the Vestry voted unanimously to endorse the plan of The Canterbury Mission Society (the non-profit organization that purchased the property at 170 Fairview Avenue from the Episcopal Diocese of Rhode Island) to 1.) charge The Reverend Mark R. Galloway with forming a Biblically based "Church Council" as the governing body of the new successor body of Christ, the Church of The Apostles; to 2.) endorse the request of The Canterbury Mission Society that The Reverend Mark R. Galloway appoint four "Elders" who are to serve on the new "Church Council;" and to 3.) endorse the vote of The Canterbury Mission Society of April 6, 2006, to call The Reverend Mark R. Galloway as the ordained leader (Superintendent) of the Church of The Apostles.

At a Special Parish Meeting on May 21, 2006, the eligible voting membership of The Church of Saint Andrew and Saint Philip endorsed all of the Vestry's (May 18, 2006) actions by a unanimous vote. Subsequently, the Church of The Apostles was incorporated on June 5, 2006. On June 25, 2006, the acting Church Council of the Church of The Apostles, made up of the Board of Elders-designate and the Board of Directors of The Canterbury Mission Society, signed and presented to seventy-five (75) people present at a special meeting of the Corporation the "Declaration of Governmental Principles," the foundational document for the structure and formation of government for the Church of The Apostles. The Church of The Apostles, an Autonomous Independent Evangelical Anglican Congregation, began a new life in Christ as an organized *congregational episcopacy* on July 1, 2006.

## ATTACHMENTS

1. Historic Resolutions of May 21, 2006, unanimously endorsed by the Special Parish Meeting of The Church of Saint Andrew and Saint Philip.
2. Declaration of Governmental Principles, Church of The Apostles.
3. The Thirty-nine Articles of Religion of 1571.
4. Articles of Incorporation, Church of The Apostles.

## **THE HISTORIC RESOLUTIONS**

**The following Resolutions were passed unanimously by the Vestry of The Church of St. Andrew and St. Philip, 170 Fairview Avenue, Coventry, Rhode Island, on Thursday, May 18, 2006.**

RESOLVED, that the Vestry of The Church of St. Andrew & St. Philip endorses the plan of The Canterbury Mission Society to charge The Reverend Mark R. Galloway, Presbyter of the holy Catholic Church, with forming a Biblically based polity to be called the “Church Council”, which shall serve as the governing body of our successor church (which shall be named the “Church of The Apostles”).

RESOLVED, that the Vestry of The Church of St. Andrew & St. Philip endorses the request of The Canterbury Mission Society that The Reverend Mark R. Galloway, Presbyter of the holy Catholic Church, appoint four Biblically qualified persons from amongst the membership of The Church of St. Andrew and St. Philip who will serve as “Elders” on the soon to be formed “Church Council” of the Church of The Apostles.

RESOLVED, that it is the will of the Vestry of The Church of St. Andrew & St. Philip to endorse the affirmative vote (April 6, 2006) of The Canterbury Mission Society to call The Reverend Mark R. Galloway, as the ordained leader (Superintendent) of our successor body (Church of The Apostles).

*The above three Resolves were subsequently endorsed unanimously by the Special Parish Meeting (corporate gathering) of The Church of St. Andrew and St. Philip, on Sunday, May 21, 2006.*

# Declaration of Governmental Principles

## ***Church of The Apostles: Evangelical Anglican Coventry, Rhode Island***

*NOTE: In this "Declaration," when the term "early Church" is used it is referring to the period of time before the (First Ecumenical) Council of Nicaea, which gathered in the year 325 A.D.*

### **I. Introduction**

1. Beloved in Christ: It is evident unto all people who diligently read Holy Scripture, the apostolic fathers of the Church, and other ancient Christian writers, that from the time of the New Testament, on through the first three centuries of the Christian Church's life, there were ministering in every congregation a plurality of "elders," who in the Greek were called presbyters. Writing in the mid-60's of the first century A.D. to Titus, his apostolic delegate, Saint Paul states emphatically, *"I left you in Crete to set right matters which needed attention, and gave you instructions to appoint elders in every city"* (Titus 1:5 *Phillips New Testament*).

2. The apostolic father, Saint Clement, the Presiding Elder of the Christian congregation in Rome, writing in the last decade of the first century (c. 96) to the church in Corinth, said, "[walk] in the commandments of God, being obedient to those who (have) rule over you, and giving all fitting honor to the elders among you" (1 Clement to the Corinthians 1:3). Saint Polycarp (c. 69-c. 156), a disciple of the Apostle John, and the Presiding Elder and beloved martyr of the Christian congregation in Smyrna, in his letter to the church in Philippi in the first third of the second century, addressed his advice to the "elders" of the Philippian congregation (Polycarp to the Philippians 5:3, 6:1).

### **II. The Elders and the Superintendent**

1. In the early Church, Elders shared in the oversight of the local Christian church (which was almost always a single congregation in a given city) with their Presiding Elder, who was also called (in the Greek) episkopos, the latter being a term which has traditionally been translated into English as "bishop." The word episkopos, however, originates from the Greek words for "epi" meaning "over" and "skopos" meaning "seer." Therefore, an episkopos is literally and more accurately rendered as an "over-seer" or a "superintendent." In fact, the Latin *superintendens* is an exact rendering of the Greek.

2. Writing to his co-worker Timothy, the Apostle Paul said this, *"The saying is trustworthy: If anyone aspires to the office of episkopos, he desires a noble task"* (1 Timothy 3:1 *English Standard Version*). Saint Augustine (354-430), himself the episkopos of Hippo in North Africa, a prolific interpreter of Scripture and perhaps the most eminent theologian in all Church history, writing in the year 427, and commenting on Saint Paul's use of the word episkopos in his First Letter to Timothy (3:1), states, "It [episkopos] is the name of a task, not an honor. It is, in fact, a Greek word derived from the fact that a man who is put in authority over others 'superintends' them, that is, he has responsibility for them. For the Greek 'skopos' means 'intention' (in the sense of 'direction of the intention'); and so we may, if we wish, translate 'epi-skopein' as 'super-intend.' Hence a 'bishop' who has set his heart on a position of eminence rather than an opportunity for service should realize that he is no bishop" (*City of God* 19:19).

3. In the early Church, every Superintendent (episkopos) served as Pastor and Priest of a congregation, that is, a single eucharistic assembly (ekklesia in Greek) of all the Christians in a given area. A Superintendent would, therefore, in our contemporary understanding, be far more accurately described as what we know to be a parish priest than he would a bishop in the Episcopal Church (ECUSA). As is the current canonical case with a rector in the Episcopal Church, a Superintendent in the early Church had no jurisdiction outside of his own congregation. For instance, in 258, the year he died, Saint Cyprian, the episkopos of the congregation in Carthage, attended a council that included no less

than eighty-seven episkopoi (Superintendents) serving congregations in North Africa alone! And Cyprian did not have jurisdiction whatsoever over a single one of them.

4. In the early Church, it was the Superintendent who, as president of the eucharistic assembly, in the name of Christ, in addition to “superintending” the work of the congregation’s Elders, normally preached the Sermon on Sunday and administered the ordinances of Baptism and Holy Communion. In the early Church, sacramental responsibility was the articulation of a pastoral relationship to a specific body of people. Indeed, it was the Superintendent who, as the “first citizen” of the assembly, was expected to act as a focus of unity for the congregation. Thus, it was he who represented the congregation in deliberations and consultation with other Christian assemblies. Therefore, the Superintendent was to be, as Saint Paul had insisted, a man “*above reproach*” and one who was “*well thought of by outsiders*” (1 Timothy 3:2, 7 ESV).

### III. The local congregation in the early Church

1. When discussing the ministry of Elders and the Superintendent in the early Church, it is vital for us to remember that throughout the second and third centuries, every congregation in Christianity enjoyed an autonomous and independent existence. Each congregation was a kind of small republic, competent to appoint its own leadership and to administer its own government. The early Church simply did not know the system of a diocese with a bishop having jurisdiction over multiple congregations. Rather, each congregation was whole in its catholicity. And because each was catholic, each necessarily enjoyed autonomy and independence. Independence – because any power imposed upon the congregation from outside or above it would in reality be imposed upon Christ and his body. Autonomy – because the fullness of the church is the fullness of the risen Christ himself. Writing in the mid-50’s of the first century, Saint Paul reminded “*the church of God that is at Corinth*” (1 Corinthians 1:2 *Revised Standard Version*) of this very fact, when he told them,

*“The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread ... For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body-- Jews or Greeks, slaves or free--and we were all made to drink of one Spirit ... Now you are the body of Christ and individually members of it”*  
(1 Corinthians 10:16-17; 12:12-13, 27 *New Revised Standard Version*).

For the early Church, the word *catholic*, which means “universal,” denoted the Christian community in its wholeness, fullness, and completeness, not in its geographic extension throughout the world as we think of it today. Indeed, in the second and third centuries, the catholicity of the local church shaped how that particular congregation would or would not interact with other congregations. The participation of each congregation was free and voluntary, grounded in the love and liberty of the Spirit. The communion between Christian congregations was itself considered a gift of the Spirit and could not be institutionally mandated or coerced.

2. In fact, in the early Church, any movement toward institutionalizing the wider-Church, and any growing bureaucracy that was becoming more powerful and significant than the local congregation, was cast off. In recognition that the church required continuity with its past as it perceived its movements in the present, the imposition of unscriptural laws was rejected.

3. Each congregation in the early Church enjoyed great freedom in the way it structured its life in a given place at a given time. However, while the structure of the wider-Church was a loosely knit association of functionally independent communities, every congregation was, as Saint Paul reminded the earliest Christian congregation in Ephesus,

*“to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain unity of the Spirit in the bond of peace. [For] there is one body and one Spirit, ... one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all”* (Ephesians 4:1-6 RSV).

#### IV. The importance of the Eldership

1. Though the Superintendent (episkopos) was clearly *primus inter pares* (Latin for), “first among equals,” when gathered with his congregation’s Eldership (called the presbyterate in the Greek), the early Church did truly believe that the council of Elders was both an integral and essential part of the local church’s government and her ecclesiastical continuity with her apostolic past.

2. Like the New Testament writers (1 Peter 5, Acts 20) and the apostolic father Saint Clement (1 Clement 42, 44) before him, Saint Irenaeus (c. 130-200), a disciple of Saint Polycarp and the episkopos of the Christian congregation in Lyons, France, near the close of the second century, believed that a Superintendent (episkopos) and Elders (presbyters) were basically interchangeable. Irenaeus, therefore, did not understand those in the episcopate (that is, men who had been consecrated a congregational Superintendent) as a separate order in the church. Indeed, in a now famous statement (written in c. 180-185), he makes the assertion that both the Elders and those men who serve in the episcopate derive their authority in the congregation from the same succession from the apostles: “We should obey those elders in the church who have their succession from the apostles, and who, together with succession in the episcopate, have received the assured ‘charisma’ of truth” (*Against Heresies* IV.26.2).

3. Apostolic succession for Irenaeus is not, however, a mechanical or quasi-magical way of ensuring the preservation of “valid” sacraments, but, rather, its purpose is to preserve the continuity of apostolic doctrine and, understood in that sense, is not something that the episkopos enjoys as a personal possession in isolation from his council of Elders, nor apart, for that matter, from the entire baptized community over which he presides (1 Peter 5:1-4). Indeed, Irenaeus goes as far as to say that, “we appeal to that tradition which has come down from the apostles and is guarded by the succession of *elders* in the churches” (*Against Heresies* II.2). The fact is, in the early Church, a Superintendent, as a man under authority: one committed in virtue of office to sustaining the congregation’s identity and mission by proclaiming Christ’s resurrection, was *not* to be obeyed if he ever tried to institute or command anything that was “contrary” to the Gospel (Acts 20:28). Even Saint Cyprian, Superintendent of the congregation in Carthage, the vigorous champion of order and authority, did not think it fitting to exclude the baptized from a share in the management of the congregation. Cyprian speaks of himself as having made up his mind from the commencement of his episcopate to take no important step without asking the consent of the baptized in addition to that of his Elders.

4. The fact is, right up to the Council of Nicaea in 325, that is, some twenty-five years before the near universal emergence in the wider-Church of the diocesan system, it was still the tradition in some places for the congregation’s Elders alone (not visiting bishops) to lay hands in prayer upon a duly elected fellow Elder and set him apart as the congregational Superintendent (episkopos). Indeed, in the early Church, it was always the will of the people (verified by his election) that empowered the new Superintendent with authority and jurisdiction. The liturgical laying on of hands was considered neither primary nor decisive. For example, as Saint Jerome (c. 342-420), the foremost Christian scholar in the Church’s early history, writing in the first decade of the fifth century, attests, up to the year 328, in the great congregation in Alexandria, Egypt, it remained the prerogative of the council of Elders, when the episcopate became vacant in that city, to consecrate a man who had been duly elected by all the people to the episcopate without the assistance of any “bishops” from the wider-Church! (Jerome, *Epist. ad Evang.*). Thus, as Jerome also argues, because there are no special episcopal functions which were not legitimately assumed by the council of Elders within the local church (including the rite of confirmation), the distinction between Elders (presbyters) and the Superintendent (episkopos) within the congregation was,

in the early Church, generally considered disciplinary, rather than essential, the latter possessing an office, not a separate sacramental order in the church (Jerome, *Commentary on Titus* 1:5-7).

## V. The vocation of an Elder

1. Since the Eldership was held in such esteem in the life of the early Church, only spiritually mature and tested men of “*unquestionable integrity*” (Titus 1:6) were “*appointed*” (Acts 14:23; Titus 1:5) from amongst the membership of the congregation to fill this ministry. Congregational Elders were set apart with the laying on of hands and prayer by the Superintendent and by at least one other Elder; the latter participating with the Superintendent because of the common and like spirit of the order (the presbyterate), which they mutually shared in the congregation. Thus, the tradition was that the Superintendent performed the ordering and the Elders provided the sealing in the Holy Spirit (Hippolytus, *Apostolic Tradition* 8). This whole action was symbolic of the sacred vocation of guarding the church’s unity, doctrine, discipline and worship, which the Superintendent shared with the Eldership.

2. Until the middle of the fourth century, the ministry of congregational Elders was one primarily of teaching and governance. For instance, the right to baptize was delegated to Elders by the Superintendent and an Elder rarely (and then only in the case of an emergency or in the absence of the Superintendent, and in the latter case, only with permission) presided at the Eucharist, and when he did, it was often by distributing elements pre-consecrated by the Superintendent. Rather, Elders joined the Superintendent in collegial con-celebration at the holy Table, an act symbolizing the congregation’s apostolic foundation. Indeed, in his ministry as president of the eucharistic assembly, it was the Superintendent, who, as the recognized Priest (*Sacerdos* in Latin), presided in the name of Christ at the altar. However, during the Sunday Eucharist, in addition to reading the Old and New Testament lessons, at the time of the Offertory the Elders were allowed to impose their hands with the Superintendent upon the people’s tithes, administer the chalice, and on certain occasions distribute the consecrated Bread to communicants. In addition to their ministry of anointing the sick, attested to in The Letter of James (5:14-16), during the week certain “*preaching and teaching*” (1 Timothy 5:17) Elders conducted daily liturgies of the Word – leading the prayers, reading Scripture lessons, and giving the homily.

3. In the early Church, Elders were not understood to be ordained “priests.” Tertullian (c.160-c. 225), the African church father, writing in the early third century, declared in very plain and emphatic terms that all baptized Christians are priests by inherent right (1 Peter 2:9); though for the sake of order and convenience, a certain one (the episkopos) is, under ordinary circumstances, to be set apart for the administration of the Sacraments and for directing the government and discipline of the congregation (Tertullian, *De Exhort. Cast.*, vii).

4. No Elder in the early Church was ever set apart in an absolute manner. In fact, canon six of the Council of Chalcedon (in the year 451) condemns, and declares null and void, any form of absolute ordination. Ordination was, therefore, not necessarily for a lifetime, but rather to a work in a specific congregation. It was also direct. An Elder did not serve as a diaconal (diakonos in the Greek) Minister before being made an Elder. For example, Saint Cyprian was not a diaconal Minister before his ordination as an Elder and eventual consecration to the episcopate. Ministry was totally dictated by the needs of the local community. Cyprian, who wrote the earliest surviving treatise on the nature of the church (*De Unitate Ecclesiae*), demanded this right of the congregation as being of divine origin. Simply put, the ministry’s form took its shape from the needs of the Gospel, and not the other way around. Indeed, a clergyman (kleros in Greek) who for any reason ceased to be an Elder or a Superintendent *ipso facto* returned to being a layman (laos in Greek) in the full sense of the word. The distinction between authority and jurisdiction and power of ordination did not exist anywhere in the early Church.

5. Were there any recognized female Elders in the early Church? Yes, but not initially. By the third century, in some, but not all, congregations, the office of “Widow” (1 Timothy 5:9-10) came to be considered as on a virtual par with the order of male congregational Elders. These “*elder women*” (presbuteras in the Greek, the feminine equivalent of presbuteros, the word for male “elder”), as the Apostle Paul defined these widows (1 Timothy 5:2), were highly respected intercessors for the whole

congregation. In his Letter to Titus, Saint Paul said that these “*presbuteras should be reverent in their behavior, not slanderers, not addicted to drink, teaching what is good*” (Titus 2:3 *New American Bible*), qualifications which are virtually identical to those he had demanded for male congregational Elders (Titus 1:7-9). The office of elder-women/widows, like their male counterparts, as outlined in The Letter of James (5:14-16), was specifically charged by the Superintendent to pray over the sick with the laying on of hands. Origen (c. 185-c. 254), the most prolific and influential Christian writer prior to the Council of Nicaea, preaching near Jerusalem in the early part of the third century, identifies a “Widow” as an “ecclesiastical dignitary,” the same status he gives an Elder and the Superintendent (*Homily on Luke* 17). Tertullian, initially of the Alexandrian congregation in Egypt, also writing in the same period, counted the office of Widow among “the clergy” (*On Monogamy* 11.1, 4; 12.1).

## **VI. Diaconal Ministers in the early Church**

1. Along with the Superintendent, and the council of Elders, there was also found in every congregation in the early Church a board of Servants (called the diakonate in the Greek). These “servant” (diakonos) ministers, were spiritually mature and morally qualified men and women (1 Timothy 3:8-13; Romans 16:1) elected by the congregation (Acts 6:1-7), who, after the laying on of hands and prayer from the Superintendent (and under whose direct supervision they remained throughout the course of their ministry), were made responsible for the temporal affairs and the charitable outreach of the congregation.

2. At the celebration of the Sunday Eucharist, when it was time for the Offertory, usually it was the diaconal Ministers who brought to the holy Table the bread and wine that was to be consecrated by the Superintendent. They also presented to the Superintendent and the Elders the people’s collected tithes and occasionally administered the cup of salvation. At the close of the liturgy, the First (prime or chief) diaconal Minister sometimes gave the dismissal, and certain servant Ministers were given by the Superintendent the specific task of bringing the consecrated elements of Christ’s Body and Blood directly to the sick following divine service.

3. In the early Church, diaconal Ministers were not in all places considered to be clergy, but rather were generally understood to be consecrated or commissioned servants of the Superintendent. Hippolytus, an Elder and Superintendent, a disciple of Saint Irenaeus, and the most important theologian of the church in Rome in the pre-Nicene era, writing in c. 210, said that a diaconal Minister “does not share in the counsel of the clergy, but is to attend to his duties and is to acquaint the episkopos (Superintendent) with such matters as are needful” (*Apostolic Tradition* 8). Thus, the diakonate, and in particular the First diaconal Minister, was to be the eyes, ears, hands and feet of the Superintendent within the congregation. It is vital, however, to remember, as we discuss the diakonate in the early Church that in the second and third centuries there is no essential distinction between clergy and people. Indeed, the term laos (laity) appertained to the whole people of God as a term of dignity, and was not understood to be a term distinguishing the baptized Christian from the kleros (clergy).

## **VII. The three-fold ministry in the congregation**

1. Ministry in the early Church was understood as a function of service within a spirit filled community in which all members shared in the life of the Holy Spirit, all exercising the particular gifts, or charisms, with which they had been endowed in Holy Baptism (1 Corinthians 12:4-7). At the end of the second century, Saint Irenaeus is clearly expressive of this understanding when he states, “For where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church, and every kind of grace” (*Against Heresies* III.24.1).

2. In the early Church, the Superintendent, the Elders, and the diaconal Ministers, were regarded as charismatic functionaries serving in the community to which they belonged, each possessing a specific gift of ministry given for the well-being (Latin: *bene esse*) of the congregation. Together, this in-house, three-fold ministry of episkopos, presbyterate, and diakonate, which as a collective can be defined as congregational episcopacy, and which had existed in its most primitive form before the end of the

apostolic era, governed daily life, supervised the liturgical worship, provided for teaching, directed the activities and outreach, and promoted the spiritual interests of virtually every congregation of the undivided holy Catholic Church for some two-hundred fifty years.

3. The most eminent of the apostolic fathers, Saint Ignatius, episkopos of the Christian congregation in Antioch (martyred in c. 107), who was the first Christian writer to use the word “catholic” to describe the local Christian congregation, proclaimed that the *catholic* faith is lived out in its completeness when the congregation is gathered together in its fullness to celebrate the presence of Jesus Christ in the Holy Eucharist: that is, all the baptized, the diaconal Ministers, the Elders, and the Superintendent. Therefore, Ignatius could write to the congregation in Smyrna, “where Jesus Christ is, there is the Catholic Church” (Smyrna 8). To the Christian congregation in Philadelphia in Asia, he wrote this: “Take care, then, to partake of one Eucharist; for, one is the Flesh of Our Lord Jesus Christ, and one the cup to unite us with His Blood, and one altar, just as there is one episkopos assisted by the presbyterate and the diakonate, my fellow servants” (Philadelphians 4).

4. The three-fold ministry of diaconal Ministers, Elders and a Superintendent, working in communion in the local assembly was, the early Church believed, an icon (a reflection) of the communion of the three persons of the Godhead Himself. Indeed, the divine being is communion. Within the life of the Holy Trinity, the Father and the Son surrender their heart and being one to the other in the love and power of the Holy Spirit. All three persons of the Trinity retain their identity and distinctness, yet in one communion they each are the one God. The Father is God, the Son is God, the Holy Spirit is God, yet each is not apart from the other two. The unity of the holy Catholic Church is, therefore, grounded in the primary unity of the Holy Trinity. Ignatius is so confident in the inspiration of the in-house three-fold ministry that he can say that without it, a local body cannot be called a church (Trallians 3). Thus could Ignatius make the bold claim that the true Christian congregation “must follow the lead of the episkopos, as Jesus Christ followed that of the Father; follow the eldership as (one) would the Apostles; [and] reverence the diakonate as (one) would God’s commandments” (Smyrna 8).

## VIII. Organizing into a congregational episcopacy

1. During all periods of Christian history each congregation will be challenged to have a clear declaration of governmental principles. This “declaration” will force the local church to the New Testament writings to search for the consequences of an understanding of the underlying meaning of leadership of God’s people. Naturally, this reflection on the Biblical texts causes a special attention towards the early Church’s understanding of the New Testament’s governmental principles, and an acceptance of the early Church’s apostolic practice in preference to one’s private opinion.

2. We, the undersigned (the members of the Board of Elders of the *Church of The Apostles*, Coventry, and the Board of Directors of the Canterbury Mission Society), believe that the courage and perseverance displayed by our brothers and sisters of the early Church demand every true Christian’s enduring respect today, as well as our lasting affection. We also believe that their form of church government (congregational episcopacy) is an apostolic model that we would do well to emulate in our congregation, as we participate in the reformation and realignment of Anglicanism in North America. Indeed, we believe there is a yearning within orthodox believers in our time to seek anew the wisdom of the early Church. This yearning is more obvious than at any time since the sixteenth-century Reformation. And because we are very soon to be (effective July 1, 2006) an independent, self-governing congregation (totally outside the jurisdiction of ECUSA), which is voluntarily submitting itself to apostolic authority within the Anglican tradition, we conceive ourselves at full liberty, as we violate no order and invade no person’s rights, to organize our assembly into a congregational episcopacy. If anyone will point out a more Scriptural way of feeding and guiding our flock of Christ in this time of reformation and realignment, we will gladly explore it.

3. In “setting apart” congregational Elders for non-sacerdotal (non-priestly) functions and “installing” a Priest of the holy Catholic Church as our Superintendent (on July 16, 2006), and by “commissioning” servant (diaconal) Ministers for the congregation (in February 2007), we have ordained

neither deacons, priests, nor a bishop in the Anglican Communion, but have simply set these persons apart for the work of ministry within the *Church of The Apostles*, Coventry. And therefore in doing this, we have acted consistently with our frequent avowals to remain a member congregation of the world-wide Anglican Communion and have not separated ourselves from the framework of the “historic episcopate,” which can be “locally adapted in the methods of administration to the varying needs of the nations and people called of God into the unity of His Church” (Lambeth Quadrilateral, *1979 Book of Common Prayer*, p. 878).

## IX. Emulating the early Church

1. The Church is of God and will be preserved to the end of time, for the promotion of his worship, his proclamation in Word and Sacrament, the maintenance of Christian fellowship and discipline, the edification of believers, and the conversion of the world. And because we believe this latter sentence states the divine origin, the permanent nature and the broad mission of the holy Catholic Church, we also believe that we are at full liberty to follow the Scriptures and the timeless example of the early Church.

2. For the early Church possessed a fervor of a steady faith in things unseen and eternal; theirs was an incredible patience under the most atrocious wrongs afflicted upon them, including martyrdom; theirs was the strength and fortitude to maintain a “*good profession*” (1 Timothy 6:12) before the scowling face of an arrogant worldly philosophy, of unchecked secular tyranny, and of celebrated pagan superstition; theirs was a separation from the world and a painful self-denial; theirs was the most difficult and costly labor of love for “*the truth [that] will make you free*” (John 8:32 RSV); theirs was a truly generous charity, altogether without comparison to anything in our contemporary Christian lives here in the United States of America; theirs was a humble, reverent, and scrupulous care of God’s Word written; and this latter dedication alone, if they had no other meritorious contribution is of such valor, that it should entitle the early Church to be held in the highest degree of respect and a grateful esteem by those of us in our generation who are being called to take our “*stand on the orthodox faith, so that (we) can by sound teaching both stimulate faith and confute opposition*” (Titus 1:9 *Phillips New Testament*). How little do any Anglican Christians in North America today, the clergy included, ever ponder what it cost the Christians of the second and third centuries merely “*to contend for the faith which was once for all delivered to the saints*” (Jude 3 RSV), to both rescue and protect the Word of God from the rage of an unbelieving world?

## X. Concluding statement

1. In every period of reformation the church learns something about her identity and mission. The lesson we believe to be learned in this first decade of the twenty-first century is this: the congregation is the church. It is the wholeness of the risen Christ in history. We firmly believe in the early Church’s constant affirmation that it is the entire assembly (ekklesia) of the baptized that celebrates the eucharist. Thus, we further believe the “church” is best defined as that assembly of Christians in which all the faithful who engage in the ministry – i.e., the whole ministry of Word and Sacrament – are represented: the baptized (laos), the diaconal Ministers (diakonate), the Elders (presbyterate), and the Superintendent (episkopos). Indeed, the salvation of our souls is to be found in that place where the “pure Word of God is preached, and the Sacraments (are) duly (ad)ministered according to Christ’s ordinance” (Article XIX, *Of the Church*, BCP, p. 871). Reforming and realigning Anglicanism in North America has no greater need today than to recover the true congregational (primitive) episcopacy of the early Church. As we “go back to our future” in the initial (re)organization of our ecclesial life here at the *Church of The Apostles*, Coventry, Rhode Island, let us remember from whence we have come.

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**THE  
THIRTY-NINE  
ARTICLES OF RELIGION  
OF  
1571  
in the original  
English and Latin**

[with a contemporary version]

\* \* \*

**ARTICLE I**

*Of Faith in the Holy Trinity*

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness, the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

*De fide in sacro-sanctam Trinitatem*

Unus est vivus et verus Deus, aeternus, incorporeus, impartibilis, impassibilis, immensae potentiae, sapientiae, ac bonitatis, creator et conservator omnium, tum visibilium, tum invisibilium. Et in unitate hujus divinae naturae tres sunt personae, ejusdem essentiae, potentiae, ac aeternitatis, Pater, Filius, et Spiritus Sanctus.

[*Faith in the Holy Trinity*]

There is only one living and true God, who is eternal and without body, indivisible and invulnerable. He is of infinite power, wisdom, and goodness. He is the maker and preserver of all things both visible and invisible. Within the unity of the Godhead there are three persons who are of one substance, power, and eternity -- the Father, the Son, and the Holy Spirit. There is only one living and true God. His existence is everlasting, without beginning or end. He is a spiritual being, not limited by a body. He is free from bodily desires and impulses. His power, wisdom, and goodness, are infinite. Of this one true God there are three persons: Father, Son and Holy Spirit. These three persons are identical in substance, power and eternal existence.

\* \* \*

**ARTICLE II**

*Of the Word, or Son of God, Which was made very Man*

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and Manhood were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly

suffered, was crucified, dead and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

*De Verbo, sive Filio Dei, qui verus homo factus est*

Filius, qui est verbum Patris, ab aeterno a Patre genitus, verus et aeternus Deus, ac Patri consubstantialis, in utero beatae virginis, ex illius substantia naturam humanam assumpsit: ita ut duae naturae, divina et humana, integre atque perfecte in unitate personae fuerint inseparabiliter conjunctae, ex quibus est unus Christus, verus Deus et verus homo, qui vere passus est, crucifixus, mortuus et sepultus, ut Patrem nobis reconciliaret, essetque hostia, non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

*[The Word, or Son of God, who became truly man]*

The Son, who is the Word of the Father, was begotten from eternity of the Father, and is the true and eternal God, of one substance with the Father. He took man's nature in the womb of the blessed-virgin Mary, of her substance, in such a way that two whole and perfect natures, the Godhead and manhood, were joined together in one person, never to be divided. Of these two natures, is the one Christ, true God and true man. He truly suffered, was crucified, died, and was buried, to reconcile the Father to us (restore a right relationship between the Father and us) and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

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**ARTICLE III**

*Of the going down of Christ into Hell*

As Christ died for us, and was buried: so also is it to be believed that he went down into Hell.

*De descensu Christi ad Inferos*

Quemadmodum Christus pro nobis mortuus est et sepultus, ita est etiam credendus ad Inferos descendisse.

*[The descent of Christ into the realm of the dead]*

Just as Christ died for us and buried, so also it is to be believed that he descended into the realm of the dead.

\* \* \*

**ARTICLE IV**

*Of the Resurrection of Christ*

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

*De resurrectione Christi*

Christus vere a mortuis resurrexit, suumque corpus cum carne, ossibus, omnibusque ad integritatem humanae naturae pertinentibus, recepit: cum quibus in coelum ascendit, ibique residet, quoad extremo die ad judicandos homines reversurus sit.

*[The resurrection of Christ]*

Christ truly rose again from death and took again his body, with flesh, bones, and all that belongs to the completeness of man's nature. In this body he ascended into heaven, where he is now seated until the last day, when he will return to judge all men.

\* \* \*

**ARTICLE V**

*Of the Holy Ghost*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

*De Spiritu Sancto*

Spiritus Sanctus, a Patre et Filio procedens, ejusdem est cum Patre et Filio essentiae, majestatis, et gloriae, verus ac aeternus Deus.

*[The Holy Spirit]*

The Holy Spirit proceeds from the Father and the Son. He is of one substance, majesty, and glory with the Father and the Son, true and eternal God.

\* \* \*

**ARTICLE VI**

*Of the Sufficiency of the Holy Scriptures for Salvation*

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation.

In the name of Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

*Of the Names and Number of  
the Canonical Books*

Genesis,  
Exodus,  
Leviticus,  
Numbers,  
Deuteronomy,  
Joshua,  
Judges,  
Ruth,  
The I Book of Samuel,

The II Book of Samuel,  
 The I Book of Kings,  
 The II Book of Kings,  
 The I Book of Chronicles,  
 The II Book of Chronicles,  
 The I Book of Esdras [Ezra],  
 The II Book of Esdras [Nehemiah],  
 The Book of Esther,  
 The Book of Job,  
 The Psalms,  
 The Proverbs,  
 Ecclesiastes, or the Preacher,  
 Cantica, or Songs of Solomon,  
 Four Prophets the Greater  
 [Isaiah, Jeremiah & Lamentations, Ezekiel, Daniel],  
 Twelve Prophets the Less  
 [Hosea, Joel, Amos, Obadiah, Jonah, Micah,  
 Nahum, Habbakkuk, Zephaniah, Haggai, Zechariah, Malachi].

All the books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

And the other books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine. Such are these following:

The III Book of Esdras [1 Esdras],  
 The IV Book of Esdras [2 Esdras],  
 The Book of Tobias [Tobit],  
 The Book of Judith,  
 The rest of the Book of Esther [Greek additions],  
 The Book of Wisdom [of Solomon],  
 [Ecclesiasticus, or the Wisdom of] Jesus the Son of Sirach,  
 Baruch the Prophet [including The Letter of Jeremiah as chapter six],  
 [The Prayer of Azariah and] The Song of the Three Children [Jews],  
 The Story of Susanna [chapter thirteen of the Greek Version of Daniel],  
 Of Bel and the Dragon [chapter fourteen of the Greek Version of Daniel],  
 The Prayer of Manasses [Manasseh],  
 The I Book of Maccabees,  
 The II Book of Maccabees.

*De divinis Scripturis, quod sufficient ad salutem*

Scriptura sacra continet omnia, quae ad salutem sunt necessaria, ita ut quicquid in ea nec legitur, neque inde probari potest, non sit a quoquam exigendum, ut tanquam Articulus fidei credatur, aut ad salutis necessitatem requiri putetur.

Sacrae Scripturae nomine, eos Canonicos libros Veteris et Novi Testamenti intelligimus, de quorum auctoritate in Ecclesia nunquam dubitatum est.

*De nominibus et numero librorum  
sacrae Canonicae Scripturae  
Veteris Testamenti.*

Genesis,  
Exodus,  
Leviticus,  
Numeri,  
Deuteron,  
Josuae,  
Judicum,  
Ruth,  
Prior liber Samuelis,  
Secundus liber Samuelis,  
Prior liber Regum,  
Secundus liber Regum,  
Prior liber Paralipomenon,  
Secundus liber Paralipomenon,  
Primus liber Esdrae,  
Secundus liber Esdrae,  
Liber Hester,  
Liber Job,  
Psalmi,  
Proverbia,  
Ecclesiastes vel Concionator,  
Cantica Solomonis,  
IV Prophetae majores,  
XII Prophetae minores.

Novi Testamenti omnes libros (ut vulgo recepti sunt) recipimus, et habemus pro Canonicis.

Alios autem libros (ut ait Hieronymus) legit quidem Ecclesia ad exempla vitae et formandos mores; illos tamen ad dogmata confirmanda non adhibet: ut sunt:

Tertius liber Esdrae,  
Quartus liber Esdrae,  
Liber Tobiae,  
Liber Judith,  
Reliquum libri Hester,  
Liber Sapientiae,  
Liber Jesu filii Sirach,  
Baruch Propheta,  
Canticum trium puerorum,  
Historia Susannae,  
De Bel et Dracone,  
Oratio Manassis,  
Prior liber Machabaeorum,  
Secundus liber Machabaeorum.

*[The Sufficiency of Scripture for Salvation]*

Holy Scripture contains all things necessary for salvation. Consequently, whatever is not read in Scripture, nor can be proved from Scripture, cannot be demanded from any person to believe it as an article of the faith.

Nor is any such thing to be thought necessary or required for salvation. By Holy Scripture is meant those canonical books of the Old and New Testaments whose authority has never been doubted within the church.

The twenty-seven books of the New Testament, as have been commonly received, we do receive and consider Canonical.

The books of the Aprocrypha (as Jerome declared) the Church reads in her worship for example of life and instruction of manners; but does not use them to establish doctrine.

\* \* \*

## ARTICLE VII

### *Of the Old Testament*

The Old Testament is not contrary to the New, for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil Precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

### *De Veteri Testament*

Testamentum Vetus Novo contrarium non est, quando-quidem tam in Veteri, quam in Novo, per Christum, qui unicus est Mediator Dei et hominum, Deus et homo, aeterna vita humano generi est proposita. Quare male sentiunt, qui veteres tantum in promissiones temporarias sperasse confingunt. Quanquam lex a Deo data per Mosen, quoad caeremonias et ritus, Christianos non astringat, neque civilia ejus praecepta in aliqua republica necessario recipi debeant, nihilominus tamen ab obdientia mandatorum quae moralia vocantur nullus quantumvis Christianus est solutus.

### *[The Old Testament]*

The Old Testament is not contrary to the New, for in both the Old and New Testaments eternal life is offered to mankind through Christ. Hence, he, being both God and man, is the only mediator between God and man. Those who pretend that the Patriarchs only looked for transitory promises must not be listened to. Although the Law given by God through Moses is not binding on Christians as far as its forms of worship and ritual are concerned and the civil regulations are not binding on any nation state, nevertheless, no Christian is free to disobey those commandments which may be classified as moral.

\* \* \*

## ARTICLE VIII

### *Of the Three Creeds*

The three Creeds, *Nicene Creed*, *Athanasius' Creed*, and that which is commonly called the *Apostles' Creed*, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture.

### *De tribus Symbolis*

Symbola tria, Nicaenum, Athanasii, et quod vulgo Apostolorum appellatur, omnino recipienda sunt, et credenda, nam firmissimis Scripturarum testimoniis probari possunt.

#### *[Of the Three Creeds]*

The three creeds, the Nicene Creed, Athanasian Creed, and that known as the Apostles' Creed, ought to be wholeheartedly accepted and believed. This is because their contents may be proved by definite statements of Holy Scripture.

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### **ARTICLE IX**

#### *Of Original or Birth Sin*

Original sin standeth not in the following of *Adam* (as the Pelagians do vainly talk); but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in Greek *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath itself the nature of sin.

#### *De peccato originali*

Peccatum originis non est (ut fabulantur Pelagiani) in imitatione Adami situm, sed est vitium, et depravatio naturae, cujuslibet hominis ex Adamo, naturaliter propagati: qua fit, ut ab originali justitia quam longissime distet, ad malum sua natura propendeat, et caro semper adversus spiritum concupiscat; unde in unoquoque nascentium, iram Dei atque damnationem meretur. Manet etiam in renatis haec naturae depravatio. Qua fit, ut affectus carnis, Graece *phronema sarcos*, (quod alii sapientiam, alii sensum, alii affectum, alii studium carnis interpretantur), legi Dei non subjiciatur. Et quanquam renatis et credentibus nulla propter Christum est condemnatio, peccati tamen in sese rationem habere concupiscentiam, fatetur Apostolus.

#### *[Original or Birth-sin]*

Original sin is not found merely in the following of Adam's example (as the Pelagians foolishly say). It is rather to be seen in the fault and corruption which is found in the nature of every person who is naturally descended from Adam. The consequence of this is that man is far gone from his original state of righteousness. In his own nature he is predisposed to evil, the sinful nature in man always desiring to behave in a manner contrary to the Spirit. In every person born into this world there is found this predisposition which rightly deserves God's anger and condemnation. This infection within man's nature persists even within those who are regenerate. This desire of the sinful nature, which in Greek is called *fronema sarkos*, and is variously translated, the wisdom or sensuality or affection or desire of the sinful nature, is not under control of God's law. Although there is no condemnation for those that believe and are baptized, nevertheless, the apostle Paul states that any such desire is sinful.

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## ARTICLE X

### *Of free will*

The condition of man after the fall of *Adam* is such that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

### *De libero arbitrio*

Ea est hominis post lapsum *Adae* conditio, ut sese, naturalibus suis viribus, et bonis operibus, ad fidem et invocationem Dei convertere ac praeparare non possit. Quare absque gratia Dei (quae per Christum est) nos praeveniente, ut velimus, et cooperante, dum volumus, ad pietatis opera facienda, quae Deo grata sunt et accepta, nihil valemus.

### [*Free Will*]

The condition of man since the fall of *Adam* is such that he cannot turn and prepare himself by his own natural strength and good works for faith and for calling upon the name of the Lord. Hence, we have no power to do good works which are pleasing and acceptable to God, unless the grace of God through Christ goes before us so that we may have a good will, and continues to work with us after we are given that good will.

\* \* \*

## ARTICLE XI

### *Of the Justification of Man*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort; as more largely is expressed in the Homily of Justification.

### *De hominis justificatione*

Tantum propter meritum Domini ac Servatoris nostri Jesu Christi, per fidem, non propter opera, et merita nostra, justi coram Deo reputamur. Quare sola fide nos justificari doctrina est saluberrima, ac consolationis plenissima; ut in homilia de justificatione hominis fusius explicatur.

### [*The Justification of Man*]

We are accounted righteous before God solely on account of the merit of our Lord and Savior Jesus Christ through Faith and not on account of our own good works or of what we deserve. Consequently, the teaching that we are justified by Faith alone is a most wholesome and comforting doctrine. This is taught more fully in the homily on Justification.

\* \* \*

## ARTICLE XII

### *Of Good Works*

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgement: yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.

### *De bonis operibus*

Bona opera, quae sunt fructus fidei et justificatos sequuntur, quanquam peccata nostra expiare, et divini iudicii severitatem ferre non possum; Deo tamen grata sunt, et accepta in Christo, atque ex vera et viva fide necessario profluunt, ut plane ex illis, aequae fides viva cognosci possit, atque arbor ex fructu iudicari.

### [*Good works*]

Although good works, which are the fruits of Faith and follow on after justification, can never atone for our sins or face the strict justice of God's judgment, they are nevertheless pleasing and acceptable to God in Christ and necessarily spring from a true and living Faith. Thus a living Faith is as plainly known by its good works as a tree is known by its fruit.

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## ARTICLE XIII

### *Of Works before Justification*

Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

### *De operibus ante justificationem*

Opera quae fiunt ante gratiam Christi, et spiritus ejus afflatum, eum ex fide Jesu Christi non prodeant, minime Deo grata sunt, neque gratiam (ut multi vocant) de congruo merentur. Immo cum non sunt facta ut Deus illa fieri voluit et praecepit, peccati rationem habere non dubitamus.

### [*Works before Justification*]

Works done before receiving the grace of Christ and the inspiration of his Spirit are not pleasing to God. This is because they do not spring out of faith in Jesus Christ. Nor do they make people fit to receive grace or (as the schoolmen say) to deserve grace of congruity. On the contrary, because they are not done as God has willed and commanded that they should be done it is undoubtedly the case that they have the nature of sin.

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## ARTICLE XIV

### *Of Works of Supererogation*

Voluntary Works besides, over and above God's commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required; whereas Christ saith plainly, When ye have done all that are commanded to you, say, We be unprofitable servants.

### *De operibus supererogationis*

Opera quae supererogationis appellant, non possunt sine arrogantia et impietate praedicari. Nam illis declarant hominess, non tantum se Deo reddere, quae tenentur, sed plus in ejus gratiam facere, quam deberent, cum aperte Christus dicat; Cum feceritis omnia quaecunque praecepta sunt vobis, dicte, Servi inutiles sumus.

### *[Works of Supererogation]*

The concept of voluntary works besides, over and above God's commandments, which are sometimes called works of Supererogation, cannot be taught without arrogance and impiety. By them men do declare not only that they render to God their proper duty but that they actually do more than their duty. But Christ says: "So you also, when after you have done everything you were told to do, should say, 'We are unprofitable servants.'"

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## ARTICLE XV

### *Of Christ alone without Sin*

Christ in the truth of our nature was made like unto us in all things (sin only except), from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by the sacrifice of himself once made, should take away the sins of the world, and sin (as *S. John* saith), was not in him. But all we the rest, (although baptized, and born again in Christ), yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

### *De Christo, qui solus est sine peccato*

Christus in nostrae naturae veritate, per omnia similis factus est nobis, excepto peccato, a quo prorsus erat immunis, tum in carne, tum in spiritu. Venit ut agnus absque macula esset, qui mundi peccata per immolationem sui semel factam tolleret, et peccatum (ut inquit Johannes) in eo non erat: sed nos reliqui, etiam baptizati, et in Christo regenerati, in multis tamen offendimus omnes. Et, si dixerimus, quia peccatum non habemus, nos ipsos seducimus, et veritas in nobis non est.

### *[Of Christ alone without sin]*

Christ, who truly took our human nature, was made like us in every respect except that of sin. From this he was clearly free in both body and spirit. He came to be the Lamb without blemish who, by the sacrifice of himself once made, should take away the sins of the world. Sin, as Saint John says, was not in him. But all the rest of us, even though baptized and born again in Christ, still offend in many ways. If we say we have no sin, we deceive ourselves and the truth is not in us.

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## ARTICLE XVI

### *Of Sin after Baptism*

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

### *De peccato post Baptismum*

Non omne peccatum mortale post Baptismum voluntarie perpetratum, est peccatum in Spiritum Sanctum, et irremissibile. Proinde lapsis a Baptismo in peccata, locus poenitentiae non est negandus. Post acceptum Spiritum Sanctum possumus a gratia data recedere atque peccare, denuoque per gratiam Dei resurgere ac resipiscere; ideoque illi damnandi sunt, qui se, quamdiu hic vivant, amplius non posse peccare affirmant, aut vere resipiscentibus veniae locum denegant.

### *[Sin after Baptism]*

Not every sin knowingly committed after baptism is sin against the Holy Spirit and unforgivable. Therefore, the gift of repentance is not to be declared impossible for those who fall into sin after baptism. After we have received the Holy Spirit we may depart from the grace given to us and fall into sin, and we may also by the grace of God return and amend our lives. Therefore, those who say that they are incapable of sinning any more in this life are to be condemned, as are those who deny the opportunity of forgiveness to those who truly repent.

\* \* \*

## ARTICLE XVII

### *Of Predestination and Election*

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works; and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

### *De praedestinatione et electione*

Praedestinatio ad vitam est aeternum Dei propositum, quo ante jacta mundi fundamenta, suo consilio, nobis quidem occulto, constanter decrevit, eo quos in Christo elegit ex hominum genere, a maledicto et exitio liberare, atque (ut vasa in honorem efficta) per Christum, ad aeternam salutem adducere. Unde qui tam praeclaro Dei beneficio sunt donati, illi spiritu ejus, opportuno tempore operante, secundum propositum ejus vocantur, vocationi per gratiam parent, justificatur gratis, adoptantur in filios Dei; unigeniti ejus Jesu Christi imagini efficiuntur conformes, in bonis operibus sancte ambulant; et demum ex Dei misericordia pertingunt ad sempiternam felicitatem.

Quemadmodum, praedestinationis et electionis nostrae in Christo pia consideration, dulcis, suavis, et ineffabilis consolationis plena est vere piis, et his qui sentiunt in se vim spiritus Christi, facta carnis, et membra, quae adhuc sunt super terram, mortificantem, animumque ad coelestia et superna rapientem; tum quia fidem nostram de aeterna salute consequenda per Christum plurimum stabilis atque confirmat, tum quia amorem nostrum in Deum vehementer accendit: ita hominibus curiosis, carnalibus, et spiritu Christi destitutis, ob oculos perpetuo versari praedestinationis Dei sententiam perniciosissimum est praecipitium, unde illos diabolus protrudit, vel in desperationem, vel in aequae perniciosam impurissimae vitae securitatem; deinde promissiones divinas sic amplecti oportet, ut nobis in sacris literis generaliter propositae sunt; et Dei voluntas in nostris actionibus ea sequenda est, quam in verbo Dei habemus, deserte revelatam.

### *[Predestination and Election]*

Predestination to life is the eternal purpose of God, whereby (before the foundations of the world were laid) he has consistently decreed by his counsel which is hidden from us to deliver from curse and damnation those whom he has chosen in Christ out of mankind and to bring them through Christ to eternal salvation as vessels made for honor. Hence, those granted such an excellent benefit by God are called according to God's purpose by his Spirit working at the appropriate time. By grace they obey the calling; they are freely justified, are made sons of God by adoption, are made like the image of his only-begotten Son Jesus Christ, they walk faithfully in good works, and at the last by God's mercy attain eternal happiness.

The reverent consideration of this subject of Predestination and of our Election in Christ is full of sweet, pleasant, and inexpressible comfort to the godly and to those who feel within themselves the working of the Spirit of Christ, putting to death the deeds of the sinful and earthly nature and lifting their minds up to high and heavenly things. This consideration establishes and confirms their belief in the eternal salvation to be enjoyed through Christ and kindles a fervent love towards God. But for inquisitive and unspiritual persons who lack the Spirit of Christ to have the sentence of God's predestination continually before their eyes is a dangerous snare which the devil uses to drive them either into desperation or into recklessly immoral living (a state no less perilous than desperation).

Furthermore, we need to receive God's promises in the manner in which they are generally set out to us in Holy Scripture, and in our actions we need to follow that will of God which is clearly declared to us in the Word of God.

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## ARTICLE XVIII

### *Of obtaining eternal Salvation only by the Name of Christ*

They also are to be had accursed that presume to say, that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out to us only the Name of Jesus Christ, whereby men must be saved.

### *De speranda aeterna salute tantum in nomine Christi*

Sunt et illi anathematizandi, qui dicere audent unumquemque in lege aut secta quam profitetur esse servandum, modo juxta illam et lumen naturae accurate vixerit, cum sacrae literae tantum Jesu Christi nomen praedicent, in quo salvos fieri homines oporteat.

### *[Obtaining Salvation only by the name of Christ]*

Those who presume to say that every person shall be saved by the rule of life, religion, or sect that he professes, provided he makes diligent efforts to live by that rule and the light of nature, must be regarded as accursed. For Holy Scripture declares to us that it is only in the Name of Jesus Christ that men must be saved.

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## ARTICLE XIX

### *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.

### *De Ecclesia*

Ecclesia Christi visibilis est coetus fidelium, in quo verbum Dei purum praedicatur, et sacramenta, quoad ea quae necessario exiguntur, juxta Christi institutum recte administrantur. Sicut erravit Ecclesia Hierosolymitana, Alexandrina, et Antiochena; ita et erravit Ecclesia Romana, non solum quoad agenda, et caeremoniarum ritus, verum in his etiam quae credenda sunt.

### *[The Church]*

The visible Church of Christ is a congregation of believers in which the pure Word of God is preached and in which the Sacraments are rightly administered according to Christ's command in all those matters that are necessary for proper administration.

As the churches of *Jerusalem*, *Alexandria*, and *Antioch* have erred, so also the church of *Rome* has erred, not only in their practice and forms of worship, but also in matters of faith.

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## ARTICLE XX

### *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 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.

*De Ecclesiae auctoritate*

Habet Ecclesia ritus sive caeremonias statuendi jus, et in fidei controversiis auctoritatem; quamvis Ecclesiae non licet quicquam instituere, quod verbo Dei scripto adversetur, nec unum Scripturae locum sic exponere potest, ut alteri contradicat. Quare licet Ecclesia sit divinorum librorum testis et conservatrix, attamen ut adversus eos nihil decernere, ita praeter illos nihil credendum de necessitate salutis debet obtrudere.

*[The Authority of the Church]*

The Church has authority to decree forms of worship and ceremonies and to decide in controversies concerning the Faith. However, it is not lawful for the Church to order anything contrary to God's written Word. Nor may it expound one passage of Scripture so that it contradicts another passage. So, although the Church is a witness and guardian to Holy Scripture, it must not decree anything contrary to Scripture, nor is it to enforce belief in anything additional to Scripture as essential to salvation.

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**ARTICLE XXI**

*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 sometime have erred, even in things pertaining to 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.

*De auctoritate Conciliorum Generalium*

Generalia Concilia sine jussu et voluntate Principum congregari non possunt; et ubi convenerint, quia ex hominibus constant, qui non omnes spiritu et verbo Dei reguntur, et errare possunt, et interdum errarunt etiam in his quae ad Deum pertinent; ideoque quae ab illis constituuntur, ut ad salutem necessaria, neque robur habent, neque auctoritatem, nisi ostendi possint e sacris literis esse desumpta.

*[The Authority of General Councils]*

General Councils may only be gathered together by proper authority. And when they be gathered together, (forasmuch as they be an assembly of men, of which not all are governed by the Spirit and Word of God,) they may speak in error, and sometimes have spoken in error, even in matters pertaining unto God. Therefore, 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.

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**ARTICLE XXII**

### *Of Purgatory*

The Romish doctrine concerning purgatory, pardons, worshipping and adoration, as well of images as of reliques, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God.

### *De Purgatorio*

Doctrina Romanensium de purgatorio, de indulgentiis, de veneratione, et adoratione, tum imaginum tum reliquiarum nec non de invocatione sanctorum, res est futilis, inaniter conficta, et nullis Scripturarum testimoniis innitur: immo verbo Dei contradicit.

### [*Purgatory*]

The Roman doctrine concerning purgatory, pardons, worshipping, and adoration (both of images and of relics), and the invocation of saints, is a futile thing foolishly conceived and grounded on no evidence of Scripture. On the contrary this teaching is repugnant to the Word of God.

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## **ARTICLE XXIII**

### *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.

### *De ministrando in Ecclesia*

Non licet cuiquam sumere sibi munus publice praedicandi, aut administrandi Sacramenta in Ecclesia, nisi prius fuerit ad haec obeunda legitime vocatus et missus. Atque illos legitime vocatos et missos existimare debemus, qui per homines, quibus potestas vocandi ministros, atque mittendi in vineam Domini, publice concessa est in Ecclesia, co-optati fuerint, et adsciti in hoc opus.

### [*Ministering in the Congregation*]

It is not right for any man to take upon himself the office of public preaching or of administering the Sacraments in the Congregation before he has been lawfully called and sent to perform these tasks. The lawfully called and sent are those who have been chosen and called to this work by men who have had a public authority given to them in the Congregation to call and send such Ministers into the Lord's vineyard.

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## **ARTICLE XXIV**

### *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.

### *De loquendo in Ecclesia lingua quam populus intelligit*

Lingua populo non intellecta, publicas in Ecclesia preces peragere aut Sacramenta administrare, verbo Dei, et primitivae Ecclesiae consuetudini plane repugnat.

*[Speaking in the Congregation in a language that people understand]*

It is plainly repugnant to the Word of God and to the custom of the early Church for public prayer or the administration of the Sacraments to be in a language not understood by the people.

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## ARTICLE XXV

### *Of the Sacraments*

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: But they that receive them unworthily purchase to themselves damnation, as *S. Paul* saith.

### *De Sacramentis*

Sacramenta a Christo institute, non tantum sunt notae professionis Christianorum, sed certa quaedam potius testimonia, et efficacia signa gratiae atque bonae in nos voluntatis Dei, per quae invisibiliter ipse in nos operatur, nostramque fidem in se non solum excitat, verum etiam confirmat.

Duo a Christo Domino nostro in Evangelio instituta sunt Sacramenta: scilicet, Baptismus, et Coena Domini.

Quinque illa vulgo nominata Sacramenta: scilicet, confirmatio, poenitentia, ordo, matrimonium, et extrema unctio, pro Sacramentis Evangelicis habenda non sunt, ut quae, partim a prava Apostolorum imitatione profluxerunt, partim vitae status sunt in Scripturis quidem probati: sed sacramentorum eandem cum Baptismo et Coena Domini rationem non habentes, ut quae signum aliquod visibile, seu ceremoniam, a Deo institutam non habeant.

Sacramenta non in hoc instituta sunt a Christo ut spectarentur, aut circumferrentur, sed ut rite illis uteremur, et in his duntaxat qui digne percipiunt salutarem habent effectum: Qui vero indigne percipiunt, damnationem (ut inquit Paulus) sibi ipsis acquirunt.

### *[The Sacraments]*

The Sacraments instituted by Christ are not only badges or tokens of the profession of Christians, but are also sure witnesses and effectual signs of God's grace and good will towards us. Through them God works invisibly within us, both bringing to life and also strengthening and confirming our Faith in him.

There are two Sacraments instituted by Christ our Lord in the Gospel -- Baptism and the Lord's Supper.

The five that are commonly called Sacraments (Confirmation, Penance, Ordination, Marriage, and Extreme Unction) are not to be regarded as Gospel Sacraments. This is because they are either a corruption of apostolic practice or states of life as allowed in the Scriptures. They are not of the same nature as the Sacraments of Baptism and the Lord's Supper since they do not have any visible sign or ceremony instituted by God.

The Sacraments were not instituted by Christ to be gazed at or carried about, but to be used properly. It is only in those who receive the Sacraments worthily that they have a beneficial effect or operation. As Paul the apostle says, those who receive them in an unworthy manner bring condemnation upon themselves.

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## ARTICLE XXVI

### *Of the Unworthiness of the Ministers, which hinders not the Effect of the Sacrament*

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by His commission and authority, we may use their Ministry both in hearing the Word of God, and in the receiving of the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty by just judgement, be deposed.

### *De vi institutionum divinarum, quod eam non tollat malitia Ministrorum*

Quamvis in Ecclesia visibili, bonis mali semper sunt admixti, atque interdum ministerio verbi et Sacramentorum administrationi praesint; tamen cum non suo, sed Christi nomine agant, ejusque mandato et auctoritate ministrent, illorum ministerio uti licet, cum in verbo Dei audiendo, tum in Sacramentis percipiendis. Neque per illorum malitiam effectus institutorum Christi tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide et rite sibi oblata percipiunt, quae propter institutionem Christi et promissionem efficacia sunt, licet per malos administrentur.

Ad Ecclesiae tamen disciplinam pertinet, ut in malos ministros inquiratur, accusenturque ab his, qui eorum flagitia noverint; atque tandem, justo convicti judicio deponantur.

### *[The Sacraments are not rendered ineffectual by the unworthiness of the Minister]*

Although in the visible Church the evil are always mingled with the good and sometimes evil people possess the highest rank in the ministry of the Word and Sacraments, nevertheless since they do not do these things in their own name but in Christ's, and minister by his commission and authority, we may use their ministry both in hearing God's Word and in receiving the Sacraments. The effect of Christ's institution is not taken away by the wickedness of these people, nor is the grace of God's gifts diminished, so long as the Sacraments are received by faith and rightly. The Sacraments are effectual because of Christ's institution and promise, even though they may be administered by evil men.

Nevertheless, it belongs to the discipline of the Church that investigation be made into evil ministers. Those who are accused by witnesses having knowledge of their offenses and who in the end are justly found guilty, should be disposed.

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## ARTICLE XXVII

### *Of Baptism*

Baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from other that be not christened: but is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; 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: faith is confirmed: and grace increased by virtue of prayer unto God. The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

### *De Baptismo*

Baptismus non est tantum professionis signum, ac discriminis nota, qua Christiani a non Christianis discernantur, sed etiam est signum regenerationis, per quod, tanquam per instrumentum, recte baptismum suscipientes, Ecclesiae inseruntur; promissiones de remissione peccatorum, atque adoptione nostra in filios Dei per Spiritum Sanctum visibiliter obsignantur, fides confirmatur, et vi divinae invocationis gratia augetur.

Baptismus parvulorum omnino in Ecclesia retinendus est, ut qui cum Christi institutione optime congruat.

### *[Baptism]*

Baptism is not only a sign of profession and a mark of difference by which Christians are distinguished from those who are not baptized. It is also a sign of regeneration or new birth, through which, as through an instrument, those who receive Baptism in the right manner are grafted into the Church, the promises of the forgiveness of sin, and of our adoption as sons of God by the Holy Spirit, are visibly signed and sealed, faith is confirmed, and grace is increased by virtue of prayer to God. The Baptism of young children is undoubtedly to be retained in the Church as that which agrees best with Christ's institution.

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## ARTICLE XXVIII

### *Of the Lord's Supper*

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 a sacrament of our Redemption by Christ's death. 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.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

### *De Coena Domini*

Coena Domini non est tantum signum mutae benevolentiae Christianorum inter sese, verum potius est Sacramentum nostrae per mortem Christi redemptionis. Atque ideo, rite, digne, et cum fide sumentibus, panis quem frangimus est communicatio corporis Christi: similiter poculum benedictionis est communicatio sanguinis Christi.

Panis et vini transubstantiatio in Eucharistia ex sacris literis probari non potest. Sed apertis Scripturae verbis adversatur, Sacramenti naturam evertit, et multarum superstitionum dedit occasionem.

Corpus Christi datur, accipitur, et manducatur in Coena, tantum coelestis et spirituali ratione. Medium autem, quo corpus Christi accipitur et manducatur in Coena, fides est.

Sacramentum Eucharistiae ex institutione Christi non servabatur, circumferebatur, elevabatur, nec adorabatur.

### *[Of the Lord's Supper]*

The Supper of the Lord is not only a sign of the mutual love that Christians ought to have among themselves. Rather, it is a sacrament of our redemption through Christ's death. To those who rightly, worthily, and with faith receive it, the Bread which we break is a partaking of the Body of Christ, and similarly the cup of blessing is a partaking of the Blood of Christ.

Transubstantiation (the change of the substance of the Bread and Wine) in the Supper of the Lord cannot be proved from Holy Scripture, but is repugnant to the plain teaching of Scripture. It overthrows the nature of a sacrament and has given rise to many superstitions.

The Body of Christ is given, taken, and eaten in the Supper only in a heavenly and spiritual manner. The means by which the Body of Christ is received and eaten in the Supper is by Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

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## ARTICLE XXIX

### *Of the wicked which do not eat the Body of Christ in the use of the Lord's Supper*

The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as S. *Augustine* saith) the Sacrament of the Body and Blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or Sacrament of so great a thing.

### *De manducatione corporis Christi, et impios illud non manducare*

Impii, et fide viva destituti, licet carnaliter et visibilitur (ut *Augustinus* loquitur) corporis et sanguinis Christi Sacramentum dentibus premant, nullo tamen modo Christi participes efficiuntur. Sed potius tantae rei Sacramentum, seu symbolum, ad iudicium sibi manducant et bibunt.

### *[The wicked who partake of the Lord's Supper do not eat the Body of Christ]*

The wicked and those who lack a living faith, although they do physically and visibly “press with their teeth” (as *Saint Augustine* says) the Sacrament of the Body and Blood of Christ, nevertheless, are in no way partakers of Christ. Rather, by eating and drinking the sign or Sacrament of so great a thing, they bring condemnation upon themselves.

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## ARTICLE XXX

### *Of Both Kinds*

The Cup of the Lord is not to be denied to the lay-people. For both parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

### *De utraque specie*

Calix Domini laicis non est denegandus, utraque enim pars Dominici Sacramenti, ex Christi institutione et praecepto, omnibus Christianis ex aequo administrari debet.

### *[Reception in both kinds]*

The Cup of the Lord is not to be denied to the laity. For by Christ's institution and commandment both parts of the Lord's Sacrament ought to be administered to all Christian people alike.

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## ARTICLE XXXI

### *Of the one Oblation of Christ finished upon the Cross*

The offering of Christ once made is the perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priests did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

*De unica Christi oblatione in cruce perfecta*

Oblatio Christi, semel facta, perfecta est redemption, propitiatio, et satisfactio pro omnibus peccatis totius mundi, tam originalibus quam actualibus. Neque praeter illam unicam est ulla alia pro peccatis expiatio. Unde missarum sacrificia, quibus vulgo dicebatur, sacerdotem offerre Christum in remissionem poenae, aut culpa, pro vivis defunctis, blasphema figmenta sunt, et perniciosae imposturae.

[*The Oblation of Christ finished upon the Cross*]

The offering of Christ made once is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual. There is no other satisfaction for sin but this alone. Consequently, the sacrifices of Masses, in which it was commonly said that the Priests offered Christ for the living and dead so as to gain remission of pain or guilt, were blasphemous fables and dangerous deceits.

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**ARTICLE XXXII**

*Of the Marriage of Priests*

Bishops, Priests, and Deacons, are not commanded by God's Law either to vow the estate of single life or to abstain from marriage. Therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

*De conjugio Sacerdotum*

Episcopis, prebyteris, et diaconis nullo mandato divino praeceptum est, ut aut coelibatum voveant, aut a matrimonio abstineant. Licet igitur etiam illis, ut caeteris omnibus Christianis, ubi hoc ad pietatem magis facere judicaverint, pro suo arbitratu matrimonium contrahere.

[*Marriage of Priests*]

It is not commanded by any decree of God that Bishops, Presbyters, or Deacons take a vow of celibacy or abstain from marriage. So it is lawful for them, as for all other Christians, to marry at their own discretion when they judge that this will promote godliness

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**ARTICLE XXXIII**

*Of excommunicated Persons, how they are to be avoided*

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereto.

*De excommunicatis vitandis*

Qui per publicam Ecclesiae denunciationem rite ab unitate Ecclesiae praecisus est, et excommunicatus, is ab universa fidelium multitudine (donec per poenitentiam publicereconciliatus fuerit arbitrio iudicis competentis) habendus est tanquam ethnicus et publicanus.

[*The excommunicated: how they are to be avoided*]

Any person who has openly been denounced by the Church and justly cut off from its fellowship and excommunicated is to be regarded by the whole body of the faithful as a “pagan and swindler” until he is openly reconciled by repentance and received back into the Church by a judge who has the necessary authority in such matters.

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## ARTICLE XXXIV

### *Of the Traditions of the Church*

It is not necessary that Traditions and Ceremonies be in all places one, or utterly alike; for at all times they have been diverse, 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 judgement, 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 other may fear to do the like), as he that offendeth against 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.

### *De traditionibus Ecclesiasticis*

Traditiones atque caeremonias easdem, non omnino necessarium est esse ubique, aut prorsus consimiles. Nam et variae semper fuerunt, et mutari possunt, pro regionum, temporum, et morum diversitate, modo nihil contra verbum Dei instituat.

Traditiones et caeremonias ecclesiasticas, quae cum verbo Dei non pugnant, et sunt autoritate publica institutae atque probatae, quisquis privato consilio volens, et data opera, publice violaverit, is ut qui peccat in publicum ordinem Ecclesiae, quique laedit auctoritatem Magistratus, et qui infirmorum fratrum conscientias vulnerat, publice, ut caeteri timeant, arguendus est.

Quaelibet Ecclesia particularis, sive nationalis, auctoritatem habet instituendi, mutandi, aut abrogandi caeremonias, aut ritus ecclesiasticos, humana tantum auctoritate institutos, modo omnia ad aedificationem fiant.

[*The customs of the Church*]

It is not necessary that customs and forms of worship be exactly the same everywhere. Throughout history they have differed. They may be altered according to the differing nations, times, and habits of people provided that nothing is commanded contrary to God's Word. Whoever by his own private judgment openly, willingly, and deliberately breaks those customs and forms of worship of the Church which do not contradict the Word of God and are approved by common authority is to be openly rebuked. This is so that others will be afraid to act similarly, and in so doing offend against the common order of the Church, to undermine the authority of the state's representative and to wound the consciences of weak Christians. Every particular or national Church has authority to command, change, or abolish the ceremonies or forms of worship of the Church which are appointed by man's authority provided that every thing is done for the building up of Christian people.

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## ARTICLE XXXV

### *Of Homilies*

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

#### *Of the Names of the Homilies*

1. Of the right use of the Church.
2. Against peril of Idolatry.
3. Of the repairing and keeping clean of Churches.
4. Of good Works; first, of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That common Prayers and Sacraments ought to be ministered in a known Tongue.
10. Of the reverent estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ
14. Of the Resurrection of Christ.
15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16. Of the gifts of the Holy Ghost.
17. For the Rogation-days.
18. Of the state of Matrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion.

#### *De Homiliis*

Tomus secundus Homiliarum, quarum singulos titulos huic Articulo subjunximus, continet piam et salutarem doctrinam, et his temporibus necessarium, non minus quam prior Tomus Homiliarum, quae editae sunt tempore Edwardi sexti: Itaque eas in Ecclesiis per ministros diligenter, et clare, ut a populo intelligi possint, recitandas esse judicavimus.

#### *De nonomibus Homiliarum*

- I. De recto ecclesiae usu.
- II. Adversus idolatariae pericula.
- III. De reparandis ac purgandis ecclesiis.
- IV. De bonis operibus. De jejunio.
- V. In gulae atque ebrietatis vitia.
- VI. In nimis sumptuosos vestium apparatus.
- VII. De oratione sive precatone.
- XIII. De loco et tempore orationi destinatis.
- XIX. De publicis precibus ac sacramentis idiomate vulgari omnibusque noto, habendis.
- X. De sacrosancta verbi divini auctoritate.
- XI. De eleemosina.
- XII. De Christi Nativitate.
- XIII. De dominica passione.

- XIV. De resurrectione Domini.  
 XV. De digna corporis et sanguinis dominici in coena Domini participatione.  
 XVI. De donis Spiritus Sancti.  
 XVII. In diebus, qui vulgo Rogationum dicti sunt, concio.  
 XIII. De matrimonii statu.  
 XIX. De poenitentia.  
 XX. De otio seu scordia.

[*The Homilies*]

The second Book of Homilies contains godly and wholesome teaching which is necessary for these times, as does the first book of Homilies published during the reign of Edward VI. We therefore judge that they ought to be read diligently and distinctly in the churches by the Ministers so that they may be understood by the people.

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**ARTICLE XXXVI**

*Of Consecration of Bishops and Ministers*

The Book of Consecration of Archbishops and Bishops, and ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it anything that of itself is superstitious or ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the aforementioned King *Edward* unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated or ordered.

*De Episcoporum et Ministrorum consecratione*

Libellus de consecratione Archiepiscoporum, et Episcoporum, et de ordinatione Presbyterorum et Diaconorum editus nuper temporibus Edwardi VI et auctoritate Parliamenti illis ipsis temporibus confirmatus, omnia ad ejusmodi consecrationem et ordinationem necessaria continet; et nihil habet, quod ex se sit, aut supersitiosum, aut impium; itaque quicumque juxta ritus illius libri consecrati aut ordinati sunt, ab anno secundo praedicti regis Edwardi, usque ad hoc tempus, aut in posterum juxta eosdem ritus consecrabitur, aut ordinabuntur, rite, ordine, atque legitime statuimus esse et fore consecratos et ordinatos.

[*The Consecration of Bishops and Ministers*]

The Book of Consecration of Bishops, and Ordering of Presbyters and Making of Deacons, as set forth by the the Church of England in 1552, contains all things necessary to such Consecration and Ordering; neither has it any thing that of itself, is superstitious and ungodly. And, therefore, whosoever are consecrated or ordered according to that book, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

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**ARTICLE XXXVII**

*Of the Civil Magistrates*

The Queen's Majesty hath the chief power in this Realm of *England* and other her dominions, unto whom the chief government of all estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended; we give not to our princes the ministering either of God's Word or of Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen doth most plainly testify: But only that prerogative, which we see to have been given always to all godly princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of *Rome* hath no jurisdiction in this Realm of *England*.

The laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

*De civilibus magistratibus*

Regia Majestas in hoc Angliae regno, ac caeteris ejus dominiis, summam habet potestatem, ad quam omnium statuum huius regni, sive illi ecclesiastici sint, sive civiles, in omnibus causis, suprema gubernatio pertinet, et nulli externae iurisdictioni est subiecta, nec esse debet.

Cum Regiae Majestati summam gubernationem tribuimus, quibus titulis intelligimus animos quorundam calumniatorum offendi, non damus Regibus nostris, aut verbi Dei, aut Sacramentorum administrationem, quod etiam Injunctiones ab Elizabetha Regina nostra, nuper editae, apertissime testantur: sed eam tantum praerogativam, quam in sacris Scripturis a Deo ipso, omnibus piis Principibus, videmus semper fuisse attributam: hoc est, ut omnes status atque ordines fidei suae a Deo commissos, sive illi ecclesiastici sint, sive civiles, in officio contineant et contumaces ac delinquentes gladio civili coerceant.

Romanus pontifex nullam habet jurisdictionem in hoc regno Angliae.

Leges regni possunt Christianos propter capitalia, et gravia criminal, morte punire.

Christianis licet, ex mandato magistratus, arma portare, et justa bella administrare.

[*The State and its civil representatives*]

The power of the Civil Magistrate extends to all men, as well as Clergy as Laity, in all things temporal; but has no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the Civil authority, regularly and legitimately constituted.

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## ARTICLE XXXVIII

### *Of Christian men's good which are not common*

The riches and goods of Christians are not common as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

### *De illicita bonorum communicatione*

Facultates et bona Christianorum non sunt communia, quoad jus et possessionem (ut quidam Anabaptistae falso iactant); debet tamen quisque de his quae possidet, pro facultatum ratione, pauperibus eleemosynas benigne distribuere.

### *[Private Property]*

Contrary to what some Anabaptists claim, the wealth and possessions of Christians are not common, as far as the right, title, and possession of them is concerned. Nevertheless, everyone ought to give freely to the poor from what he possesses, according to his means.

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## ARTICLE XXXIX

### *Of a Christian man's oath*

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle: So we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgement, and truth.

### *De jurejurando*

Quemadmodum juramentum vanum et temerarium a Domino nostro Jesu Christo, et Apostolo ejus *Jacobo*, Christianis hominibus interdictum esse fatemur; ita Christianorum Religionem minime prohibere censemus, quin jubente magistratu in causa fidei et charitatis jurare liceat, modo id fiat juxta Prophetarum doctrinam, in justitia, in judicio, et veritate.

### *[A Christian's Oath]*

We believe that the vain and rash swearing of oaths is forbidden to Christians by our Lord Jesus Christ and *Saint James*. However, we judge that the Christian faith does not prohibit the swearing of an oath when the State requires it if in a cause where the faithfulness and love justify it, and according to the prophet *Jeremiah's* teaching, in justice, judgment and truth.