

BYLAWS AND PRINCIPLES OF GOVERNMENT OF TRINITY CHURCH, GREENSBORO, NC

PREFACE

Trinity Church is a pilgrim people under the Lordship of Christ. We hold our confessional in the context of Scriptural Christianity, church history and those landmark documents which have proven to be firmly foundational. The purpose of this charter is to aid our people who seek understanding of our faith, authentic worship, effective evangelical persuasion, openness to God's concern, courageous ministries and effective administration.

ARTICLE I THE CHURCH

A. Nature and Purpose. The Church of Jesus Christ is the community of all true believers under His sovereign Lordship. This Church, the Body of Christ, is one because it shares one Lord, one faith, one baptism. It is holy because it belongs to God and is set apart for His purposes in the world. It is apostolic because it partakes of the authority granted to the apostles by Christ Himself. It is universal because it includes all believers, both living and dead, in every nation, regardless of denominational affiliation. Its authenticity is to be found wherever the pure Word of God is preached and taught; wherever the Sacraments of Baptism and Holy Communion are celebrated in obedience to Christ's command; wherever the gifts of the Holy Spirit build up the body and bring spiritual growth; wherever the Spirit of God creates a loving, caring fellowship and a faithfulness in witness and service to the world; and wherever discipline is administered with love under the guidance of the Word of God. The Church, as the Bride of Christ, will ultimately be joined with her Lord in triumphant glory.

The Savior came into the world to establish one Church (Matt. 16:18), the members of which belong to various denominations differing widely in doctrine and government, yet they form one body, of which Christ is the Head (Col. 1:18).

All the redeemed are brethren (Matt. 23:8) and members of the Church (I Cor. 12:20). The Church is spoken of in the Scriptures as a family (Eph. 2:19), which should not be divided against itself (Mark 3:25; Matt. 12:25).

All the principles, operations (I Cor. 12:6) and officers (Rom. 12: 4-8) of the church ought to harmonize in the administration (I Cor. 12:5) of the Redeemer's Kingdom on earth, to the end that all the members (I Cor. 12:12-13) may be brought into fellowship (I John 1: 3, 6,7) and communion with one another.

It is opposed to contentions and schisms in the body (I Cor. 12:25). Envy, strife and divisions (I Cor. 3: 3,4) are hurtful to the Church and antagonistic to the teaching and spirit of Christianity (I Cor. 1:10).

Its purpose is to follow the Great Commission of Jesus and to propagate the fruit of the Spirit (Gal. 5: 22, 23) and to cultivate brotherly love (I John 4:7).

It fosters the essential doctrines of fundamental evangelical Christianity, including the great Historic Statements of Faith, by which the Church has been established and maintained.

It remains to private judgement the peculiar doctrines and tenets which have confused and divided the Christian world, and hence they cease to be matters of debate when such debate tends to strife (I Cor. 1:13).

It requires no compromise of faith on the part of any follower of Christ in order to have communion or fellowship (Matt. 23:8, Luke 9:50). In it denominational distinctions cease to exist and Christian love binds the Brotherhood together (I Thes. 4:9).

B. Distinctives. In fulfilling these purposes in Trinity Church the following distinctive emphases are maintained:

1. The Lordship of Jesus Christ over the local church, its leadership and believers, in every area of life.
2. The necessity of personal and corporate obedience to God's Word, the Bible and of teaching it consistently in the assembly.
3. The centrality in the Church's ministry of local evangelism and worldwide missions.
4. A realization that God has chosen to work through the local church in accomplishing His work and that other Christian organizations must be properly related to local churches in fulfilling their ministries.
5. An open fellowship of Christians based on love for Christ Himself, rather than on denominationalism, ceremony, organization or race, which enables us to love one another and to maintain our unity in the Spirit.
6. The importance of the family as the basic unit of society and of the local church and the necessity of unity in Christian education at home, church and school.
7. The necessity of the sacrificial involvement, in time and resources, of every believer as he exercises his spiritual gifts in the ministry of the local church.
8. The importance of Christians living Godly lives as directed by the Scriptures and the Holy Spirit, avoiding the bondage both of legal observance of many rules on the one hand and of conformity to the world's value system on the other.
9. The normality of spiritual growth in a believer and the tragedy of spiritual dwarfism making vitally important the encouragement and tutoring of every believer in Christ, so that he is well grounded in the faith and able to minister to others also.
10. The personal return of our Lord Jesus Christ to claim His bride, the Church.
11. Tolerance toward the individual's mode of baptism, not making an issue for either fellowship or membership.
12. The Lord's Table is observed regularly as a memorial to His death, and all who know and love Jesus are invited to partake.

ARTICLE II STATEMENT OF FAITH

We stand in the center stream of evangelical doctrine, loyal heirs to all that has been given the church through the ages past, as Wesley claimed it, "...of the whole church in the purest ages."

Our Gospel is rooted in the Biblical revelation of God's gracious act in Jesus Christ, meeting man's deepest need by His own self-giving love. We insist on the integrity of Christian truth even while allowing for a respectable latitude in its interpretation. There is a "marrow" of Christian truth that can be identified and conserved. This living core is revealed in Scripture, illuminated by tradition, vivified in personal experience and confirmed by reason. We affirm the historic faith of our church. Our theological understanding of this faith is expressed in the landmark documents of the Apostles' Creed, Nicene Creed, and Wesley's revision of the Thirty-nine Articles of Religion. Wesley reduced their number from thirty-nine to twenty-four and made slight textual revision. These articles of faith are incorporated in our Bylaws as the Standard of Doctrine to which we are committed.

An applicant for membership must without qualification subscribe to the following declaration of Biblical faith; I believe:

...In one God manifest in three persons...the Father, the Son and the Holy Spirit.

...In the inspiration of all Scriptures by the Holy Spirit as originally given, and that they are the final authority for our faith and practice.

...In the incarnation and virgin birth of the Lord Jesus Christ, who by His shed blood, substitutionary death and bodily resurrection paid the redemptive price for our sins and for the sins of the whole world.

...In the complete salvation of all who trust the Lord Jesus Christ.

...In the regeneration and indwelling of the Believer by the Holy Spirit, perfecting the Believer, in the likeness of Christ and empowering the Believer to live a godly life.

...In the union of all true believers as one body in Christ.

...In the second coming of our Lord Jesus Christ to the earth bodily to claim His own people, to vindicate Himself and set all things in order.

ARTICLE III SACRAMENTS AND ORDINANCES

All Sacraments, Ceremonies, Ordinances, Order of Worship, Church Ritual, Psalters, Canticles, and other acts of Praise shall be according to the ancient and modern treasure of devotion. Trinity has a two-fold tradition of worship...both liturgical and free. It is liturgical in conducting its recurrent stated services with reverence according to the officially adopted historical forms (i.e., Apostles' and Nicene Creeds and classical hymnody); it is free in its ability to use extemporaneous prayer to bend each service to the glorifying of God and to the bringing of His saving grace unto men.

ARTICLE IV BAPTISM

*Resolved that Article IV Baptism with additions should read:

Baptism is a sacrament of the New Testament, instituted by the Lord Jesus, and should be perpetuated and strictly observed (Matt. 28:19).

By this solemn ordinance we profess to have put on Christ (Gal. 3:27), and so it is a sign of regeneration and remission of sins (Acts 2:38), and of assurance of walk in newness of life (Rom. 6: 3,5). On a corporate level, baptism is invitation and incorporation into the body of Christ (1Cor. 12:13, 26,27). Baptism shall be by immersion, sprinkling, or pouring of water, as elected by the believer or by believing parents of behalf of their children.

Approved by Elder Board May 15, 2007

Approved by Congregational Meeting July 22, 2007

*Original language of Article IV Baptism found in Appendix IV

ARTICLE V THE LORD'S SUPPER

The Lord Jesus, the same night in which He was betrayed, instituted a sacrament called the Lord's Supper, to be observed in His Church in perpetual remembrance of Him, showing forth His death till he comes (I Cor. 11: 23-26).

This sacrament, which is the communion of the blood and body of Christ (I Cor.10:16), should be given unto, and received by all true followers of our Lord (I Cor.10:17); But every one should carefully examine himself that he may not eat and drink unworthy, not discerning the Lord's body (I Cor.11: 27, 28, 29).

ARTICLE VI MEMBERSHIP

*Resolved that Article VI Membership – A. Membership Roll, B. Qualifications - with additions should read:

A. Membership Roll: The membership roll shall consist of four parts: An Active Roll, Preparatory Roll, Affiliate Roll, and an Inactive Roll. The purpose of the Inactive Roll is to assure that the business of the church is carried on by those who are truly active in the church and to stimulate every member to active participation.

1. Active Roll: Members who attend the church's services and membership meetings regularly will be kept on the Active Roll.
2. Preparatory Roll lists the names of children placed in the care of the church through dedication or baptism. The names of children dedicated or baptized at other churches may be placed on the Preparatory Roll at the request of their parents. Children and youth will remain on the Preparatory Roll until they give evidence of spiritual and emotional maturity by profession of faith in Christ, baptism or confirmation of baptismal vows made on their behalf as infants by believing parents, and by taking the vows of full membership. At that time their name will be placed on the Active Roll. Children and youth on the Preparatory Roll will have no vote.
3. Inactive Roll: Members who are out of the area temporarily or for any other reason do not attend the church's services for a period of six months, unless they are providentially hindered and have filed notice of their reason in the church office, shall be placed on the Inactive Roll. A member may be transferred to the Inactive Roll upon motion made and adopted by the majority of Elders, with notice to the church at its next congregational meeting. Notice of the transfer to the Inactive Roll shall be in writing. Where possible, a Lay Leader shall present this notice in person. Inactive members shall have no vote.

4. Reinstatement to Active Roll: Upon motion made and adopted by Elders, or by majority vote of the congregation inactive members at their request and upon evidence of regular participation in the church life will be reinstated on the Active Roll.
5. Affiliate Roll: All those who support the church with their attendance but who have not yet officially joined the church. Affiliate members have no vote, but otherwise participate fully in all church activities.

B. Qualification: Qualification for membership shall consist of satisfactory evidence of regeneration and unqualified agreement with the Statement of Faith. Applicants for membership shall be baptized, or shall have been baptized by immersion, sprinkling, or pouring of water as an outward sign of regeneration and incorporation into the body of Christ. Applicants for membership shall pledge their loyalty to Christ as Savior, to a walk of separation from worldliness as they are led by the Holy Spirit, to Trinity Church and its schedule, and to the Pastoral staff and executive leadership of the church. They shall be in full sympathy with the church's Statement of Faith in Article II and shall pledge to cooperate by regularly contributing financially to its work as God prospers them, by serving with their time, spiritual gifts and energies when presented with the opportunity, and by praying regularly for its ministry, leadership and people. Applicants must profess faith in the Lord Jesus Christ and attend the Pastor's membership class. All teaching is to be in accordance with the doctrine of the church.

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Approved by Congregation July 22, 2007

*Original language of Article VI, A and B is found in Appendix V

C. Acceptance: Applicants for membership shall be interviewed by the Pastor or in his absence, his representative duly appointed by him or the Board of Lay Ministry. Applicants must show to the satisfaction of such Pastor or representative that they possess the required qualifications for membership and indicate they feel led by God to join. Applicants will be placed on the active membership roll after being presented publicly to the church congregation. New members who are not able to be presented to the church congregation will be placed on the inactive membership roll. When it is deemed expedient, the candidate shall appear before the pastor for further instructions before his name is presented for membership.

D. Termination of Membership: Members who request in writing that their membership be terminated, or indicate they have transferred to another church, or are deceased shall be removed from the membership roll. Members who have been on the Inactive Roll for a period of two years shall, at the discretion of the Board of Lay Ministry, on being given due notice, be removed from the membership roll unless they request that their names remain on the Inactive Roll. Notice of removal from the membership roll shall be in writing. Where possible the Lay Leaders shall present this notice in person. Members who, in the opinion of the majority of the Board of Lay Ministry, are not in harmony with the spirit, doctrines, or purpose of the Trinity Church, shall be approached in a spirit of brotherly love by two church leaders for reconciliation and, if not restored to harmony, shall be removed from the membership roll by a three-fourths majority vote of the Board of Elders with such member having the right of appeal to the congregation.

E. Reinstatement to Membership: Those whose membership has been terminated for any reason and who desire to be reinstated shall apply for membership as required for new applicants.

F. Duties of Members: All members should bring themselves to the realization that we are a part of the body of our Lord Jesus, that we are of the household of Faith, and that, in God's sight, we are brothers and sisters. It is, therefore, our duty to love each other as such, to love and pray for our church as our earthly home, and to strive to honor our Lord in all we do, say, or act, bearing in mind that we are epistles of Christ, known and read by men. It is the duty and privilege of each member to attend the stated meetings of the church and to share in all the work of the church, and to give tithes and offerings as unto the Lord.

ARTICLE VII FELLOWSHIP

Trinity Church is committed to the view of the local assembly as a "fellowship" where people may feel free and comfortable before making the commitment of "membership". This conviction is based on the teaching the "...Faith comes by hearing and hearing by the Word of God." The "fellowship" provides opportunity for inquirers to come under the sound of the Word of God and to be saved. The "fellowship" also meets the need of believers who are not led to make the commitment of membership because they are transient or because they are involved in other ministries. We feel it is a privilege to "perfect these saints for the work of the ministry even though that ministry may take place outside the scope of the assembly. Believers within the "fellowship" can freely take part in all the ministries, outreaches, and activities of the Church including baptism, dedication of children and the Lord's Table.

In order to maintain the unity which the Holy Spirit provides, and to promote harmoniously the ministry of Jesus Christ as He reveals His purpose(s) to the leaders and members of Trinity Church, anyone who is not a member of Trinity but participates as a part of the "fellowship" and who, in the opinion of the pastor(s) and the Board of Elders, is not in harmony with the spirit, doctrines and purposes of Trinity Church shall be approached in a spirit of love by any combination of two or more elders or pastors of the Church for reconciliation, and if not restored to harmony of spirit, doctrines and purposes with the Church, shall be encouraged to seek fellowship with God's people elsewhere.

ARTICLE VIII OFFICERS AND STAFF

A. Officers. Officers of the Church shall consist of the President, Vice President and Treasurer.

B. Pastoral Staff. The Pastoral Staff shall consist of all pastors and elders called or appointed to the pastoral ministries.

C. Supportive Staff. The Supportive Staff shall consist of, but not be limited to, the members of the following boards:

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| (1) Board of Administration | (6) Board of Membership |
| (2) Board of Lay Ministry | (7) Board of Missions |
| (3) Board of Finance | (8) Board of Outreach |
| (4) Board of Communications | (9) Board of Trustees |
| (5) Board of Education | (10) Board of Worship |

D. Qualifications. All Officers, Pastoral Staff and Supportive Staff shall be members of Trinity Church. In view of the tremendous responsibilities incumbent upon the leaders of the Church, they shall conform to the New Testament prerequisites as follows:

The Fruit of the Spirit as stated in Galatians 5:22-23 shall be evident in their lives ("love, joy, peace, patience, kindness, generosity, fidelity, tolerance, and self-control"). They shall have proved by their conduct that their goals and aspirations are spiritual and not earthbound and worldly. While it is readily agreed that worldliness is an attitude before it is an act, it is also obvious that the attitude of weak and immature believers is largely influenced by the acts of those they follow and hold in high esteem. Consequently with due respect for individual conscience and personal scruples, those who accept the above-mentioned responsibilities shall carefully guard themselves from what might cause others to

stumble. Their constant goal should be that every area of their lives be above reproach before men and before the Lord. They should made every effort to be able to say that their manner of living does not offend anyone, “neither Jew nor Gentile nor the Church of God.” They should be able to say with Paul, “It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.” “Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.” (Rom.14:21;I Cor. 10:33).

E. Elections, Appointments and Duties.

1. Pastors. The call and duties of pastors are described under ARTICLE IX.

2. Elders.

a. Duties. The elders with the pastors shall be responsible for the total ministry including the pastoral and supportive ministries at Trinity. As a Board of Elders they shall, consistent with the directives of the congregation, oversee the spiritual and temporal affairs of the church.

Individual elders, including the pastors, shall share defined areas of ministry within the total ministry: viz. preaching, teaching, counseling, pastoral oversight of Christian education, visitation and evangelism, leadership development, local ministries, administration, etc.

b. Qualifications. The person being considered for appointment as an elder shall, to the best judgement of the pastors, the elders, and the elder being considered, meet the Biblical qualifications for spiritual ministry and oversight at the Church (see II Cor. 6:17; I Cor. 9: 20-27; I Tim. 3:1-7 and Titus 1:7-9).

c. Number. The number of elders shall be set for the succeeding year by the Elder Board in its nominating process, and announced to the congregation at least 30 days prior to the election.

d. Meetings. The Elders shall meet regularly at times and intervals set by the majority decision of the elders. Special meetings of the elders may be called by a majority of the elders, the Chairman or the Senior Pastor. Upon request for such a special meeting, the Chairman or in his absence or failure, the person’s calling the meeting, shall set a time for such. In the event of a specially called meeting, all elders shall receive at least three days notice unless all waive such notice in writing or by attendance without objection at the called meeting.

e. Officers and Functional Responsibilities. The elders shall, by majority vote, given due consideration for personal and spiritual gifts, elect the Elder of Administration who shall serve as Chairman of the Elders, and assign such other responsibilities for leadership of functional boards as they deem appropriate. The elders shall elect the officers of the church.

f. Removal from Office. An elder may resign by giving written notice of his intention to the Board of Elders. An elder may also be removed by majority congregational vote, provided that any such vote shall not be taken without notice of 10 days to all the members of the congregation, written notice to the elder(s) in question, and an opportunity provided at such meeting for the elder(s) subject to removal to address the congregation.

g. Vacancies. In the event of a vacancy in the Board of Elders, the elders may nominate and present to the congregation for approval by majority vote, a person to fill the unexpired term.

3. Supportive Staff. The staff of the supportive ministries shall be appointed by the Board of Elders from among the members of the church after consultation with the Senior Pastor.

The person being considered for services in any area of the supportive ministries shall, to the best judgement of the pastor, the elders and the person being considered for appointment, meet the Biblical qualifications for spiritual ministry and oversight at Trinity Church (see II Cor. 6:17; I Cor. 9: 20-27; I Tim. 3: 1-7 and Titus 1:7-9).

The Supportive Staff shall be responsible for implementing the supportive ministries as defined by the Board of Elders. Individuals shall be appointed to specific areas of responsibility such as building, grounds, adult education, missions, etc. Areas of specific responsibility shall be defined by the Board of Elders in consultation with the Functional Board governing that particular area of the Church ministry.

ARTICLE IX PASTORS

*Resolved that Article IX A include additional language:

- A. **Qualifications.** The Senior Pastor and Associate Pastors shall, by virtue of their offices, be members of Trinity Church. They shall be committed to the stated nature and purpose of Trinity Church both as a Fellowship and as a Membership and to its distinctive emphases. They shall be men totally committed to Jesus Christ as Lord, filled with the Holy Spirit, with a burden for world evangelization, personally active in winning the lost, and able to teach and preach the Word effectively and counsel believers scripturally. They shall have recognizable spiritual gifts to equip them for the ministry. They must be committed to Christian education as an extension of the Christian home. Most of all, they must be men of God aspiring to holiness of attitude and life and who can lead the Church in fulfilling its calling and who will maintain its unity in the bond of peace. Pastors and Associate Pastors shall be ordained ministers whose calling and credentials are confirmed by the Department of Ministry of the Evangelical Covenant Church. If a pastor is called from another denomination or an independent church to Trinity Church, transfer of ordination credentials to the Evangelical Covenant Church shall be required. In addition to the confirmation by the denomination they must be persons in whom the spiritual gifts of leadership have been recognized by their fellow believers in the local church. In view of the tremendous responsibility incumbent upon the leaders of this assembly as spiritual “pacesetters,” they shall conform to the New Testament prerequisites as stated in Galatians 5: 22-23.

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*Original language of Article IX A found in Appendix VI

- B. **Duties.** In general, it shall be the responsibility of the pastors to exercise watchful and responsible care over the total ministry, to shepherd the flock by leading in the spiritual ventures and life of the work, and to give spiritual leadership to the ministries defined by the Board of Elders.

The pastors shall be responsible, under God, for the stability, vision, growth, and expansion of the Church ministry. They shall equip the saints for the work of ministry, and train a team of elders and other Church leaders to share the pastoral and supportive ministries.

The Pastoral office is the highest and most important in the Church and the person who holds this office is, in Scripture, charged with various duties (Acts 20:28; Jer. 3:15; I Peter 5:1, 3; I Cor. 4:1; II Cor. 5:20; Titus 1:7).

Pastors shall give themselves continually to prayer and to the ministry of the Word (Acts 6:4) and to study to show themselves approved unto God, workmen that needeth not to be ashamed (II Tim. 2:15).

- C. **Call.** The Board of Elders shall appoint a Pulpit Committee from the Membership who, using the guidelines, will carefully and prayerfully investigate prospective pastors.

The Pulpit Committee shall submit to the Board of Elders the name or names of such men who in their judgement have proper qualifications for pastor. The pastor shall be called by the congregation and shall be publicly installed in his office.

D. Termination. A pastor may resign from the Church by giving due notice of his intentions to the Board of Elders sixty days in advance. A pastor may be dismissed by a two-thirds majority vote of those present and voting at a congregational meeting where notice has been provided that consideration shall be given to such a vote to dismiss, and the pastor is afforded the opportunity to be heard. In the event the Church has no pastor, the Board of Elders shall provide an interim pastor for the work.

ARTICLE X GOVERNMENT

Trinity Church operates on the basic premise that the New Testament speaks of plurality of leadership. From this principle, work has been divided into two categories: Pastoral and Supportive. Spiritual requirements in terms of quality of life are the same but different gifts are required for each category.

The staff of the Pastoral Ministry consists of all pastors and elders.

The staff of the Supportive Ministry consists of leaders responsible for functions in specific areas of the Church ministries. Each area of Church ministry has a separate functional board and in session these leaders constitute a functional board for that ministry.

At the Board of Elders level, Pastors and Elders operate as co-equals under God for the planning of the total ministry, determination of the need for additional elders, evaluation of the Church ministries, prayer and fellowship. When the Board of Elders is not in session, the Senior Pastor has the general oversight and ultimate responsibility for the daily ongoing of the ministry.

A. Board of Elders. The members of the Board of Elders shall consist of the Senior Pastor and individual elders who, under God and in session, operate as a team in exercising their joint spiritual gifts. They shall operate as co-equals in session and shall be chaired by the Elder of Administration who is also President of the Church.

The Board of Elders shall exist to insure the integrity of the total Church ministry for the glory of Jesus Christ, and to “equip the saints for the work of ministry.” The Board of Elders shall meet for the purpose of fellowship, to encourage mutual growth to pray, to receive training in pastoral ministry, to plan the Church ministries, to review and evaluate existing and proposed programs, to formulate guiding policies, to review and evaluate existing and proposed programs, to formulate guiding policies, to review and evaluate Church staff and their work, and to exercise general oversight of the day-to-day affairs of the total ministry in accordance with the provisions of the Constitution and Bylaws.

B. Functional Boards. Each area of Church ministry (Missions, Evangelism, Education, etc.) is assigned to an elder for oversight. Each ministry will be directed by a functional board of that ministry (Board of Missions, Board of Evangelism, Board of Education, etc.). The elder responsible for the area of ministry committed to him shall serve as Chairman of the functional board of that ministry. He shall also preside over the training sessions of that board. Each functional board shall appoint a co-chairman from among its members to preside over all business sessions in the absence of the chairman.

Each functional board shall consist of leaders who have been assigned specific areas of responsibility within the ministry. Each board member, under God and in session, shall exercise their joint spiritual gifts and expertise in planning for the supportive ministries of the Church. Their tasks shall be defined by the Board of Elders and carried out under the direction of the elder charged with the specific ministry of the Church.

Functional boards shall meet at regularly designated intervals for purposes of fellowship, to encourage mutual growth, to plan the supportive ministries of the Church, to review and evaluate their work, to draft proposals for consideration of the Board of Elders, and to review those areas of ministry committed to each individual leader.

Functional boards shall include, but not be limited to, the following:

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| (1) Board of Administration | (6) Board of Membership |
| (2) Board of Lay Ministry | (7) Board of Missions |
| (3) Board of Finance | (8) Board of Outreach |
| (4) Board of Communications | (9) Board of Trustees |
| (5) Board of Education | (10) Board of Worship |

C. Officers of the Church. Officers of the Church shall consist of the President, Vice President and Treasurer.

1. President. The office of President and Elder of Administration shall be combined and one person shall serve in both capacities. The Elder-President shall preside at all meetings of the Church congregation and at all meetings of the Board of Elders. The Elder-President shall sign all Church documents and certify all official acts of the Church.
2. Vice President. The office of Vice President and Elder of Lay Ministry shall be combined and one person shall serve in both capacities. The Elder-Vice President shall preside at church and Board meetings when the Elder-President cannot attend or preside. He shall exercise the duties of President in the absence of the President.
3. Treasurer. The office of Treasurer and Elder of Finance shall be combined and one person shall serve in both capacities. He shall supervise financial record keeping and the handling of all receipts and disbursements as authorized by the Board of Elders. He shall present written financial reports to be included in the minutes of all regular meetings of the Board of Elders and the Church Membership. The books shall be examined annually by an accountant approved by the Board of Elders, sign all instruments as require his signature and shall perform such duties as are incident to his office.

D. Congregation. The Church shall be governed by its congregation who shall elect a Board of Elders to manage its day-to-day affairs.

In regard to the following fundamental matters, a two-thirds majority vote of the active members of the Church present and voting shall be required:

1. To alter or change the doctrine of the Church
2. To alter or change the name of the Church
3. To elect or terminate a pastor
4. To buy, sell, mortgage or dispose of real estate or to lease the Main Church Building
5. To alter or change the Charter and Bylaws of the Church

Except as stated above, all motions shall be passed by a majority of a quorum and a quorum shall consist of 75 active members of the congregation. All active members who have reached 18 years of age are entitled to vote.

The congregation shall approve the selection of missionaries as presented by the Pastor and the Board of Elders. The Treasurer shall report to the congregation on the missionary support fund once each year. Any suggestions of candidates for missionary support from the congregation shall first be presented to the Board of Missions for investigation.

E. The Board of Elders may appoint such committees and councils to assist in carrying out the ministry of the church as it deems appropriate. Such committees or councils shall have such duties and responsibilities, and be formed in a manner, as set forth by the elders.

1. Personnel Committee. The Elder of Administration in consultation with the Board shall establish a Personnel Committee consisting of no fewer than five persons, no less than two of which shall be elders. The Committee shall assist the elders in personnel matters related to non-pastoral staff. It shall establish and review job descriptions, review personnel needs and assist in reviewing candidates for positions and in reviewing the performance of non pastoral staff. The Senior Pastor shall serve as ex officio member without vote on the Committee.

ARTICLE XI ELECTIONS

A. General. All Church Officers and Elders shall be elected at the Annual Election. All Officers and Elders shall be elected for a term of two years. They may be elected to successive terms of office, with a limit of two consecutive terms, except that in the event of a delay in the election of successor elders, they shall serve until successors are elected. November is designated election month. The annual election shall begin the first Sunday in November and continue until the election of Officers and Elders is complete.

*Resolved, that Parts B and C of Article XI of the Bylaws of Trinity Church, concerning election are deleted in their entirety and the following new Parts B and C are substituted therefor:

B. Election of Elders. A Nominating Committee, consisting of the Pastor, one member chosen by the Pastor and three members selected by the Board of Elders, shall be appointed to make nominations. The Nominating Committee shall be announced to the members at a Sunday morning service at least five weeks prior to the election, and shall submit its report to the members at a Sunday morning service at least two weeks prior to the election.

In regard to nominations for the office of Elder, the Nominating Committee shall establish a process to seek the counsel of the whole membership regarding persons qualified and appropriate to serve as elders, which shall include that recommendations by any member may be presented to the Nominating Committee at least three weeks prior to the election. After such process, and having consulted each Nominee to assure willingness to serve, the Committee shall recommend to the congregation nominees for consideration as elders. The number of nominees shall be the same as that of the positions to be filled.

At the congregational election, the Nominating Committee shall again submit its report to the members. The election shall be by ballot, with each member present and voting, casting one vote with respect to each nominee set forth in the report of the Nominating Committee, either to accept or reject such nominee. Voting shall begin on a Sunday morning prior to the worship service and end after all those members present at the beginning of that day's evening worship who have not already voted have been given an opportunity to vote. With respect to each nominee, if a majority of the votes are cast to accept such nominee, than that nominee is elected. However, if a majority of the votes are not cast to accept such nominee, than that nominee is not elected, and that position of elder shall be filled according to the alternate procedure as provided in Part C of this Article XI next following.

C. Alternate Election Procedure. If a majority of the votes are cast to reject any nominee set forth in the report of the Nominating Committee, then with respect to the position or positions for which the nominee was not elected, the election process shall be repeated, beginning with the appointment of a new Nominating Committee. The nomination and election procedure shall be as provided in Part B above, except as follows:

1. The number of nominees shall be twice that of the positions filled.

2. Each member present and voting shall have as many votes as there are elder positions remaining to be filled. No person may cast more than one vote for any nominee. The nominees receiving the highest number of votes shall fill the offices. In the event of a tie for the last elder position(s) to be filled, the number of elders shall temporarily increase for that term only, and all those nominees tied for the last position shall be deemed elected.

Approved by Elder Board – September 17, 1996

Approved by Congregational Meeting – September 22, 1996

*Original language of B and C found in Appendix II

D. Assuming the Duties of Office. The Officers and elders shall take office on January 1st after their election unless the officer is appointed for an unexpired term due to death, resignation, or dismissal, at which time the officer or elder will take office immediately on appointment by the Board of Elders.

E. Election of Elders.

That, notwithstanding the provisions for the election of elders contained elsewhere in these bylaws, solely for the election of elders scheduled for the first Sunday in November, 1992, the following process shall govern:

The Nominating Committee shall present two (2) slates of nominees as follows:

1. One slate consisting of eight(8) nominees from which five(5) elders will be elected to a one-year term.
2. One slate consisting of eight(8) nominees from which five(5) elders will be elected to a two-year term.
3. With respect to each separate slate of nominees, the five(5) nominees receiving the highest number of votes shall fill the offices.

ARTICLE XII MEETINGS

*Resolved the Article XII Meetings A – change in reading:

A. Meetings. There shall be congregational meetings to: (1) review the Constitution and Bylaws, (2) update members regularly as to the various ministries and encourage support and involvement, and (3) to encourage open member discussions of Church ministries.

For these purposes, a congregational meeting shall be held at least two times each year at a time designated by the Board of Elders. Congregational meetings shall be upon seven days notice, except fundamental changes require ten days. Notice of congregational meetings shall be given by the Pastor or President of the Church at the Sunday morning service and also placed in the official bulletin of the Church stating the nature of the business to be transacted.

Approved by Elder Board May 15, 2007

Approved by Congregation July 22, 2007

*Original language of Article XII Meetings – A found in Appendix VII

Special meetings may be called by the pastor, by motion adopted by the Board of Elders, or by request in writing to the Chairman of the Elders by any 30 active members of the church. Upon such proper request for a meeting, the Chairman shall promptly set a time for such meeting within 30 days, and provide proper notice to the members.

B. Motions. Except where the charter and Bylaws specify otherwise, all motions shall be passed by at least a majority of a quorum of the Active Membership. A quorum shall consist of 75 active members for Church congregational meetings, and a majority of the Board members for Board meetings.

C. Voting. Elections shall be by ballot. All active members of the Church are entitled to vote. Unless otherwise required, a majority vote is decisive provided a quorum is on hand. A quorum shall be 75 active members of the Church. All active members who have reached age 18 are entitled to vote.

Voting by proxy shall not be permitted in any election or vote by the congregation or Board of Elders. Absentee voting shall be permitted under procedures established by the Board of Elders.

D. Notice: Except as otherwise required by these bylaws, the notice requirements set forth in the Articles or Bylaws shall be deemed to be satisfied if, within the requisite time period, an announcement has been made at any regular Sunday or Wednesday evening service of the church. Such notice should also then be provided in the next regular church newsletter and bulletins and where the elders deem it appropriate, by special mailing. Except where otherwise provided in these bylaws, such additional announcements by newsletter or mail need not be within the notice time period.

ARTICLE XIII LICENTIATES

*Resolved that Article XIII of the Bylaws of Trinity Church, concerning Licentiates, is deleted in its entirety and the following new Article XIII is substituted therefor:

By virtue of Trinity Church's denominational standing within the Evangelical Covenant Church persons seeking ministerial licenses or ordination must enter into the process of licensing and ordination established by the rules of the Department of Ordered Ministry of the Evangelical Covenant Church.

Approved by Elder Board May 15, 2007

Approved by Congregation July 22, 2007

*Original language of Article XIII Licentiates found in Appendix VIII

ARTICLE XIV FISCAL YEAR

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

ARTICLE XV USE OF CHURCH PROPERTY

*Resolved, that Article XV of the Bylaws of Trinity Church, concerning use of Church property, is deleted in its entirety and the following new Article XV is substituted therefor:

Except as the Board of Elders approves, Church property shall be used for church sponsored activities only. Except as the Board of Elders approves the church property is not to be used for suppers, bazaars, or other activities that are strictly fund raising in nature.

Approved by Elder Board – August 15, 2000

Approved by Congregational Meeting – September 10, 2000

*Original language of Use of the Church Property found in Appendix III

ARTICLE XVI AMENDMENTS

Changes in the Bylaws may be made in whole or in part by the following procedure:

1. The ratification of any change in these Bylaws requires the approval of two-thirds of those active members present and voting.
2. Proposals for changes may be presented at any regular or special meeting of the congregation after due notice as set forth previously in these Bylaws. All proposals for change must be presented in writing.
3. Notice of congregational meetings for the purpose of amending the Bylaws shall be given by the Pastor or President of the Church at the Sunday morning service and also placed in the official bulletin of the Church stating the nature of the proposed amendment.

TRINITY CHURCH

BY _____ **President**
ATTEST _____ **Secretary**

APPENDIX 1

THE ROLE OF THE ELDERS IN THE CHURCH

I. DEFINING OUR TERMS. The Church is ruled by elders, of which one or more may be a teaching Pastor. The Greek term for “elder” is presbuteros – he who, being raised up and qualified by the Holy Spirit manifest in him, is appointed to have the spiritual care, and to exercise oversight, of the local church. To elders the term “bishops” (episkopoi) or overseers is applied, episkopoi indicating the nature of their work; prebuteroi, the maturity of spiritual experience.

Divine arrangement seen throughout the New Testament was for a plurality of these appointed in each church. They were appointed according as they had given evidence of fulfilling the divine qualifications.

II. WHAT ELDERS ARE AND ARE NOT. Elders are not selected on the basis of their executive abilities, financial success, public relations skills, etc.

Elders are chosen because of their spiritual qualifications. Since the office of an elder is a very high calling, and since God holds an elder more responsible than other, He had laid down explicit qualifications for him.

A. Personal Qualities: I Timothy 3:1-7 and Titus 1: 7-8 tell us an elder must be:

“Blameless” – that is, he is to be an example or model to other. Shady business practices or immoral conduct would shadow his example.

“Husband of one wife” – loyal husband living in pure marriage relationship.

“Temperate” (vigilant) – not given to excess in any area of life.

“Prudent” (sober) – sensible and of sound mind.

“Respectable” (of good behavior) – a well-ordered life.

“Not self-willed” – not more interested in self-pleasure than service.

“Self-controlled” (temperate) – under self-discipline.

“Just” – giving men their due.

“Devout” (holy) – performing his duty toward God.

“Free from love of money” (not covetous, not given to filthy lucre) – his life not obsessed with amassing material things.

B. Family Life: must be in accord with God’s order portrayed throughout the Scriptures:

Children must be under control in all dignity.

The household must be ruled well, or else the man will not know how to take care of the church of God.

C. Relations to Others: personal characteristics which are involved in interpersonal relationships:

Not addicted to wine (prohibits alcoholism).

Not pugnacious (no striker) – he must not have a quick temper.

Gentle and uncontentious toward others.

Hospitable – his concern must be expressed in the use of his home.

“Lover of what is good” must be his attitude – desiring the best in every relationship.

“A good reputation among outsiders” is necessary for the credibility of the message of the Gospel. Hypocrisy in the world on the part of church leaders must not exist.

D. With Respect to the Faith:

“Not a novice” means not a recent convert and demands spiritual maturation as a prerequisite for service.

“Able to teach” requires knowledge of sound doctrine and ability to use it to instruct, to exhort, and to “refute those who contradict”. Includes qualities that make him teachable in receiving instruction and sensitive to people in giving it.

APPENDIX II (Original wording of bylaws before changes were enacted)

B. Nominating Committee. A Nominating Committee, consisting of the Pastor and one Associate chosen by the Pastor, and three selected by the Board of Elders shall be appointed annually to make nominations. Other recommendations by any members may be presented to the Nominating Committee no less than four weeks prior to the annual election. Each nominee must have been consulted for his willingness to serve before being recommended. The Nominating Committee shall submit its report to the Church congregation at least three weeks prior to the annual election.

In regard to nominations for the office of elder, the nominating committee shall establish a process to seek the counsel of the whole church membership regarding persons qualified and appropriate to serve as elders. After such process, and having consulted each nominee to assure their willingness to serve, the Committee shall recommend to the congregation nominees for consideration as elders. The number of nominees shall be twice that of the positions to be filled.

At the congregational election, each member shall have as many votes as there are elder positions to be filled. No person may cast more than one vote for any one nominee. The nominees receiving the highest number of votes shall fill the offices. In the event of a tie for the last elder position(s) to be filled, the number of elders shall be temporarily increased for that year only, and all those nominees tied for the past position shall be deemed elected.

The Board of Elders will provide those nominees for election to the Board of Elders who were not elected an opportunity to serve the church according to their individual talents and the needs of the church.

C. Elections. The Nominating committee shall also present its report to the members at the Annual Election. Elections shall be by ballot.

APPENDIX III

Church property shall be used for Church sponsored activities only. Exceptions must be approved by the Board of Elders. The Church Building may be used for fellowship with the serving of refreshments but at no time shall suppers, bazaars, or any social function be held for the purpose of raising money.

APPENDIX IV

Article IV Baptism

Baptism is a sacrament of the New Testament, instituted by the Lord Jesus, and should be perpetuated and strictly observed (Matt. 28:19). By this solemn ordinance we profess to have put on Christ (Gal. 3:27), and so it is a sign of regeneration and remission of sins (Acts 2:38), and of assurance of walk in newness of life (Rom. 6: 3,5). Baptism shall be by immersion, sprinkling, or pouring of water, as elected by the believer.

APPENDIX V

Article VI Membership A and B

- A. Membership Roll: “The membership roll shall consist of three parts: An Active Roll, Affiliate Roll, and an Inactive Roll. The purpose of the Inactive Roll is to assure that the business of the church is carried on by those who are truly active in the church and to stimulate every member to active participation.
1. Active Roll: Members who attend the church’s services and membership meeting regularly will be kept on the Active Roll.
 2. Inactive Roll: Members who are out of the area temporarily or for any other reason do not attend the church’s services for a period of six months, unless they are providentially hindered and have filed notice of their reason in the church office, shall be placed on the Inactive Roll. A member may be transferred to the Inactive Roll upon motion made and adopted by the majority of Elders, with notice to the church at its next congregational meeting. Notice of the transfer to the Inactive Roll shall be in writing. Where possible, a Lay Leader shall present this notice in person. Inactive members shall have no vote.
 3. and 4. remain the same
- B. Qualification: qualification for membership shall consist of satisfactory evidence of regeneration and unqualified agreement with the Statement of Faith. Applicants for membership shall pledge their loyalty to Christ as Savior, to a walk of separation from worldliness as they are led by the Holy Spirit, to Trinity Church and its schedule, and to the Pastoral staff and executive leadership of the church. They shall be in full sympathy with the church’s Statement of Faith in Article II and shall pledge to cooperate by regularly contributing financially to its work as God prospers them, by serving with their time, spiritual gifts and energies when presented with the opportunity, and by praying regularly for its ministry, leadership and people. Applicants must profess faith in the Lord Jesus Christ and attend the Pastor’s membership class. All teaching is to be in accordance with the doctrine of the church.

APPENDIX VI

Article IX Pastors A

- A. Qualifications: The Senior Pastor and Associate Pastors shall, by virtue of their offices, be member of Trinity Church. They shall be committed to the stated nature and purpose of Trinity both as a Fellowship and as a Membership and to its distinctive emphases. They shall be men totally committed to Jesus Christ as Lord, filled with the Holy Spirit, with a burden for world evangelization, personally active in winning the lost, and able to teach and preach the Word effectively and counsel believers scripturally. They shall have recognizable spiritual gifts to equip them for the ministry. They must be committed to Christian education as an extension of the Christian home. Most of all, they must be men of God aspiring to holiness of attitude and life and who can lead the Church in fulfilling its calling and who will maintain its unity in the bond of peace. Pastors and Associate Pastors shall be ordained ministers. They must be persons in whom the spiritual gifts of leadership have been recognized by their fellow believers. In view of the tremendous responsibility incumbent upon the leaders of this assemble as spiritual “pacesetters.” They shall conform to the New Testament prerequisites as stated in Galatians 5:22-23.

APPENDIX VII

Article XII Meetings A

- A. Meetings. There shall be congregational meetings to: (1) review the Constitution and Bylaws, (2) update members regularly as to the various ministries and encourage support and involvement, and (3) to encourage open member discussions of Church ministries

For these purposes, a congregational meeting shall be held at least quarterly at a time designated by the Board of Elders. Congregational meetings shall be upon seven days notice, except fundamental changes require ten days. Notice of congregational meetings shall be given by the Pastor or President of the Church at the Sunday morning service and also placed in the official bulletin of the Church stating the nature of the business to be transacted.

Special meetings may be called by the pastor, by motion adopted by the Board of Elders, or by request in writing to the Chairman of the Elders by any 30 active members of the church. Upon such proper request for a meeting, the Chairman shall promptly set a time for such meeting within 30 days, and provide proper notice to the members.

APPENDIX VIII

Article XIII Licentiates

A Licentiate is one authorized by the Church to preach as a probationer until he shall give proof of his ability to preach efficiently.

Ordinarily license would be granted only to those who contemplate ordination. Special care should be taken that the candidate for licensure possesses the moral, religious and literary qualifications necessary to fit him for the responsible position to which he aspires (II Tim. 2:2; I Tim.3:6). He shall, therefore, be a man of unblemished Christian character and be recommended by the Church.

That there may be no doubt of his qualifications, he shall be carefully examined by the Committee to be appointed by the Board of Elders as to:

1. His born again experience, and his call to the ministry (Rom. 10:15).
2. His knowledge of the Principles of Government of the Church.
3. His knowledge of the Scriptures, and of the leading doctrines of Christianity.

The Landmark Documents Of our Historic Faith

The church is a community of all true believers under the Lordship of Christ. It is the redeemed and redeeming fellowship in which the Word of God is preached by persons divinely called, and the Sacraments are duly administered according to Christ's own appointment. We stand in the center stream of the church's evangelical doctrine, loyal heirs to all that has been given the church through the ages past, to truth, as Wesley claimed it, "...of the whole church in the purest ages."

Our Gospel is rooted in the Biblical revelation of God's gracious act in Jesus Christ, meeting man's deepest need by His own self-giving love. We insist on the integrity of Christian truth even while allowing for a respectable latitude in its interpretation. There is a "marrow" of Christian truth that can be identified and conserved. This living core is revealed in Scripture, illuminated by tradition, vivified in personal experience and confirmed by reason. We affirm the historic faith of our church. Our theological understanding of this faith is expressed in the landmark documents of the Apostles' Creed, Nicene Creed, and in Wesley's revision of the Thirty-nine Articles of Religion which were reduced to twenty-four with slight textual revisions. These articles of faith are incorporated in our constitution and bylaws as the standard doctrine of which we are committed.

Apostles' Creed

I believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ His only Son our Lord: who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Nicene Creed

I believe in one God: the Father Almighty, maker of heaven and earth, and of all things visible and invisible; And in one Lord Jesus Christ; the only begotten Son of God: begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, through whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate; He suffered and was buried, and the third day He rose again according to the scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again with glory, to judge both the quick and the dead; whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord, the giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshiped and glorified, who spake by the prophets. And I believe in one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come.

Wesley's Revision of the 39 Articles of Religion
(which were reduced to twenty-four with slight textual revisions)

Article I. – Of Faith in the Holy Trinity

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity – the Father, the Son, and the Holy Ghost.

Article II. – Of the Word, or Son of God, Who Was Made Very Man

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; 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 the actual sins of men.

Article III. – Of the Resurrection of Christ

Christ did truly rise again from the dead, and took again His body, with all things appertaining to the perfection of man's nature, wherewith He ascended into heaven, and there sitteth until He returns to judge all men at the last day.

Article IV. – 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.

Article V. – Of the Sufficiency of the Holy Scriptures for Salvation

The Holy Scriptures 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 faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the church. The names of the Canonical books are:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastics or the Preacher, Cantica or Songs of Solomon, Four Prophets the Greater, Twelve Prophets the Less.

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

Article VI. – 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 who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses as touching ceremonies and rites doth not bind Christians, no ought the civil precepts thereof of necessity be received in any commonwealth; yet notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

Article VII. – Of Original or Birth Sin

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the 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 of his own nature inclined to evil, and that continually.

Article VIII. – 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 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.

Article IX. – 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.

Article X. – Of Good Works

Although 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 spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

Article XI. – Of Works of Supererogation

Voluntary works – besides, over and above God's commandments – which are called works of supererogation, cannot be taught without arrogance 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 the bounden duty is required; whereas Christ saith plainly: When ye have done all that is commanded you, say, we are unprofitable servants.

Article XII. – Of Sin After Justification

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

Article XIII. – 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 duly administered according to Christ's ordinance, in all those things that of necessity are required to the same.

Article XIV. – Of Purgatory

The Romish doctrine concerning purgatory, pardon, worshiping, and adoration, as well as images of relics, and also invocation of saints is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the Word of God.

Article XV. – Of Speaking in the Congregation in Such a Tongue as the People Understand

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 by the people.

Article XVI. – Of the Sacraments

Sacraments ordained of Christ are not only badges or tokens of Christian man's profession, but rather they are certain signs of grace, and God's good will toward us, by 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 partly grown out of the corrupt following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because 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 condemnation, as St. Paul saith, I Cor. 11:29.

Article XVII. – Of Baptism

Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth. The baptism of young children is to be retained in the church.

Article XVIII. – 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 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 our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means 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 worshiped.

Article XIX. – Of Both Kinds

The cup of the Lord is not to be denied to the lay people; for both parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

Article XX. – Of the One Oblation of Christ, Finished upon the Cross

The offering of Christ, once made, is that 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 sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

Article XXI. – Of the Marriage of Ministers

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore, it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

Article XXII. – Of the Rites and Ceremonies of Churches

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, 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 rights and ceremonies of the church to which he belongeth, which are not repugnant to the Word of God, and are ordained and approved by common authority, ought

to be rebuked openly (that others may fear to do the like), as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

Article XXIII. – Of the Rulers of the United States of America

The President, the Congress, the general assemblies, the governors, and the councils of state, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States and by the constitutions of their respective states. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

Article XXIV. – Of Christian Men’s Goods

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

Article XXV. – 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 the 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, judgment, and truth.

Of Sanctification

Sanctification is that renewal of our fallen nature by the Holy Ghost, received through faith in Jesus Christ, whose blood of atonement cleanseth from all sin; whereby we are not only delivered from the guilt of sin, but are washed from its pollution, saved from its power, and are enabled, through grace, to love God with all our hearts and to walk in His holy commandments blameless.

Of the Duty of Christians to the Civil Authority

It is the duty of all Christians, and especially of all Christian ministers, to observe and obey the laws and commands of the governing or supreme authority of the country of which they are citizens or subjects or in which they reside, and to use all laudable means to encourage and enjoin obedience to the powers that be.