

30. THE FORTY-TWO ARTICLES, 1553 THE THIRTY-EIGHT ARTICLES, 1563 THE THIRTY-NINE ARTICLES, 1571

History

The Forty-two Articles of Religion were composed by Archbishop Cranmer after considerable discussion and debate, which reached back into the early years of the reign of Edward VI. In their final form, they were promulgated on 19 June 1553, and clergy were instructed to subscribe to them. However, the sudden death of the King on 06 July 1553 meant that this instruction was never carried out, and the Articles were dropped. They were reintroduced in a revised form in 1563 (1562 by the Old Style), and again in 1571, with further instructions that the clergy must subscribe to them. The 1571 revision remains an official doctrinal statement of the Church of England, and is printed in editions of the Book of Common Prayer (1662).

Theology

The theology of the Articles is uncompromisingly Protestant, and even Calvinist in tone. When Cranmer produced the 1553 edition, it was the most advanced systematization of Protestant theology then in existence anywhere. The 1563 revision removed some articles which were felt to be no longer matters of controversy, and clarified various points in several others. At the last minute Article 29 (in the 1571 revision) was omitted, because it was thought that it would offend Lutherans, with their doctrine of consubstantiation. By 1571 the prospect of union with the Lutheran churches had faded, and the Article was reinstated. The Protestant character of the Articles was challenged by John Henry Newman in his notorious Tract XC (1841), but the strong reaction to his thesis played a major part in his departure from the Church of England four years later. Since that time, the Articles have been regarded as one of the principal bulwarks of Protestantism within the Church.

N.B. For this edition, the following procedure has been adopted:
1. The Latin text of 1553 is printed alongside the English text. All spellings have been modernized.

2. Portions of the 1553 text which were deleted in 1563 and 1571 are indicated in bold type.

3. Additions which were made to the 1563 and 1571 texts are indicated in parentheses.

4. Where the numbering of the Articles differs in 1563 and/or 1571, this is indicated in parentheses. Where the number refers only to the revision of 1571, it is underlined.

Occasionally it will be noticed that changes were made to the English text (and less frequently to the Latin) without affecting the other language. When an Article presents special features not covered by the above provisions, a note is appended to it to explain them.


Articuli de Quibus in synodo Londineusi Anno Domini MDLII ad tollendam opinionum dissensionem et consensum verae religionis firmandum, inter episcopos et alios eruditos viros convenerat.

Articles agreed upon by the bishops and other learned men in the synod at London, in the year of our Lord God MDLII (1552) for the avoiding of controversy in opinions and the establishment of a godly concord in certain matters of religion.

(Articuli de quibus in synodo Londinensi Anno Domini, iuxta ecclesiae Anglicanae computationem, MDLXII, ad tollendam opinionum dissensionem, et firmandum in vera religione consensum, inter archiepiscopos episcoposque utriusque provinciae, nec now etiam universum clerum conveniti).

(Articles whereupon it was agreed by the archbishops and bishops of both provinces and the whole clergy, in the convocation holden at London in the year of our Lord God 1562, according to the computation of the Church of England, for the avoiding of the diversities of opinions, and for the stablishing of consent touching true religion).

01. *De fide in sacrosanctam Trinitatem*

01. *Of Faith in the Holy Trinity* 

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 huius divinae naturae tres sunt personae, eiusdem essentiae, potentiae, ac aeternitatis. Pater, Filius et Spiritus Sanctus.

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.

02. *Verbum Dei, verum hominem esse factum.*

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 coniunctae: 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.¹

03. *De descensu Christi ad inferos*

Quemadmodum Christus pro nobis mortuus est et sepultus, ita est etiam credendus ad inferos descendisse. **Non corpus usque ad resurrectionem in sepulchro iacuit, Spiritus ab illo emissus, cum spiritibus qui in carcere sive in inferno detinebantur fuit, illisque praedicavit, quemadmodum testatur Petri locus.**

04. *Resurrectio Christi*

Christus vere a mortuis resurrexit suumque corpus cum carne, ossibus, omnibusque ad integritatem humanae naturae pertinentibus, recepit, cum quibus in caelum ascendit, ibique residet, quoad extremo die ad iudicandos homines **revertatur** (reversurus sit).

02. *That (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, 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 **for all sin of man, both original and actual** (not only for original guilt but also for all actual sins of men).

03. *Of the going down of Christ into Hell*

As Christ died **and was buried for us** (for us, and was buried), so also it is to be believed, that he went down into hell. **For the body lay in the sepulchre until the resurrection, but his Ghost departing from him, was with the ghosts that were in prison, or in Hell, and did preach to the same, as the place of St Peter doth testify.**

04. *(Of) the Resurrection of Christ*

Christ did truly arise 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.

(05. *De Spiritu Sancto*)

(Spiritus Sanctus a Patre et Filio procedens, eiusdem est cum Patre et Filio essentiae, maiestatis, et gloriae verus ac aeternus Deus).

05. (06) *Divinae Scripturae doctrina sufficit ad salutem*

Scriptura sacra continet omnia quae sunt ad salutem necessaria, ita ut quicquid in ea nec legitur neque inde probari potest, **licet interdum a fidelibus, ut pium et conducibile ad ordinem et decorum admittatur, attamen a quoquam non exigendum est**, (non sit a quoquam exigendum), ut tanquam articulis fidei credatur, et ad **salutis necessitatem** (salutis) requiri putetur.

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

Catalogus librorum sacrae canonicae Scripturae Veteris Testamenti (1563)
Genesis
Exodus
Leviticus
Numeri
Deuteronomium
Iosue
Iudicum
Ruth
2 Samuelis

(05. *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).

05. *The Doctrine of Holy Scripture is sufficient to Salvation*
(06. *Of the Sufficiency of the Holy Scriptures for Salvation*)

Holy Scripture containeth all things necessary to salvation: so that whatsoever is **neither** (not) read therein, nor may be proved thereby, **although it be sometime received of the faithful, as godly and profitable for an order and comeliness: yet no man ought to be constrained to believe it** (is not to be required of any man, that it should be believed) as an article of the faith, **or repute it** (or be thought) requisite **to the necessity of** (as 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 (1571)

Genesis
Exodus
Leviticus
Numbers
Deuteronomy
Joshua
Judges
Ruth
The first book of Samuel
The second book of Samuel

	The first book of Kings
2 Regum	The second book of Kings
	The first book of Chronicles
2 Paralipomenon	The second book of Chronicles
	The first book of Esdras (Ezra)
2 Esdrae	The second book of Esdras (Nehemiah)
Hester	Esther
Iob	Job
Psalmi	Psalms
Proverbia	Proverbs
Ecclesiastes	Ecclesiastes
Cantica	Song of Solomon
Prophetae maiores	4 Prophets the greater
Prophetae minores	12 Prophets the less
Alios autem libros, ut ait Hieronymus, legit quidem Ecclesia ad exempla virae et formandos mores, illos tamen ad dogmata confirmanda non adhibet, ut sunt:	And the other books as Hierome (Jerome) 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:
Tertius et quartus Esdrae	The third book of Esdras The fourth book of Esdra
Tobias	Tobias (Tobit)
Iudith	Judith
Sapientia	The rest of the book of Esther Wisdom
Jesus filius Sirach	Jesus the son of Sirach Baruch
	Song of the Three Children Susanna
	Bel and the Dragon Prayer of Manasses
Libri Machabaeorum 2	The first book of Maccabees The second book of Maccabees
Novi Testamenti libros omnes, ut vulgo recepti sunt, recipimus et habemus pro canonicis.)	All the books of the New Testament as they are commonly received, we do receive and account them for canonical.)

06. (07) *Vetus Testamentum non est reiiciendum*¹

Testamentum Vetus, quasi Novo contrarium sit, non est repudiandum, sed retinendum, quandoquidem 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 non sunt audienda, qui veteres tantum in promissiones temporarias sperasse confingunt.

(Testamentum Vetus Novo contrarium non est, quandoquidem tam in veteri quam 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. Quamquam Lex a Deo datur per Mosen, quoad ceremonias et ritus, Christianos non astringat, neque civilia eius praecepta in aliqua Republica necessario recipi debeant, nihilominus tamen ab oboedientia mandatorum, quae Moralia vocantur, nullus quantumvis Christianus est solutus.)

07. (08) *Symbola tria*

Symbola tria, Niceni, Athanasii, et quod vulgo Apostolorum appellatur, omnino recipienda sunt (et credenda). Nam firmissimis divinarum Scripturarum testimoniis probari sunt.

06. (07) *Of the Old Testament is not to be refused*¹

The Old Testament is not to be put away as though it were contrary to the New, but to be kept still: for both in the old and new Testaments, 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.

(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.)

07. (08) *(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.

08. (09) *Peccatum originale*

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

09. (10) *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 praeviente, ut velimus, et cooperante dum volumus, ad pietatis opera facienda, quae Deo grata sint et accepta, nihil valemus.

08. (09) *Of Original, or Birth Sin*

Original sin standeth not in the following of Adam, as the Pelagians do vainly talk, **which also the Anabaptists do nowadays renew**, 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 **his former** (original) righteousness, **which he had at his creation** and is of his own nature **given** (enclined) to evil, so that the flesh **desireth** (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 **baptized** (regenerated), whereby the lust of the flesh, called in Greek *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, and 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 of itself the nature of sin.

09. (10) *Of Free Will*

(The condition of man after the fall of man 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 **in** (with) us, when we have that good will.

10. *De gratia*

Gratia Christi, seu Spiritus Sanctus, qui per eum datur, cor lapideum aufert et dat cor carneum. Atque licet ex nolentibus quae recta sunt volentes faciat, et ex colentibus prava, nolentes reddat, voluntati nihilominus violentiam nullam infert. Et nemo hac de causa, cum peccaverit, seipsum excusare potest, quasi nolens aut coactus peccaverit, ut eam ob causam accusari non mereatur aut damnari.

11. *De hominis iustificatione*¹

Iustificatio ex sola fide Iesu Christi, eo sensu quo in Homelia de iustificatione explicatur, est certissima et saluberrima Christianorum doctrina.

(Tantum propter meritum Domini ac Servatoris nostri Iesu Christi per fidem, non propter opera et merita nostra, iusti coram Deo reputamur; quare sola fide nos iustificari, doctrina est saluberrima, ac consolationis plenissima, ut in Homelia de iustificatione hominis fusius explicatur.)

(12. *De bonis operibus*)

(Bona opera quae sunt fructus fidei et iustificatos sequuntur, quamquam peccata nostra expiari et divini iudicii severitatem ferre non possunt, Deo tamen grata sunt et accepta in Christo, atque ex vera et viva fide necessario profluunt, ut

10. *Of Grace*

The Grace of Christ, of the Holy Ghost by him given, doth take away the stony heart and giveth an heart of flesh. And although those that have no will to good things, he maketh them to will, and those that would evil things, he maketh them not to will the same; yet nevertheless he enforceth not the will. And therefore no man when he sinneth can excuse himself, as not worthy to be blamed or condemned, by alleging that he sinned unwillingly or under compulsion.

11. *Of the Justification of Man*¹

Justification by only faith in Jesus Christ, in that sense, as is declared in the Homily of Justification, is a most certain and wholesome doctrine for Christian men.

(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.)

(12. *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

plane ex illis, aequae fides viva cognosci possit, atque arbor ex fructu iudicari.)

12. (13) *Opera ante iustificationem*

Opera quae fiunt ante gratiam Christi, et Spiritus eius afflatum, cum ex fide Iesu Christi non prodeant, minime Deo grata sunt. Neque gratiam, ut multa vocant, de congruo merentur; imo cum non sint facta ut Deus illa fieri voluit et praecepit, peccati rationem habere non dubitamus.

13. (14) *Opera supererogationis*

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

14. (15) *Nemo praeter Christum est sine peccato*

Christus in nostrae naturae veritate per omnia similis factus est nobis, excepto peccato, a quo prorsus erat

necessarily of a true and lively faith, in so much that by them a lively faith may be as evidently known, as a tree discerned by the fruit.)

12. (13) (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 Jesu Christ, neither do they make men meet to receive grace, or as the School authors say, deserve grace of congruity; **but because** (yet 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.

13. (14) (Of) *Works of Supererogation*

Voluntary works besides, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogance and **iniquity** (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".

14. *No man is without sin, but Christ alone*

(15. *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

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 Ioannes, 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.

15. *De peccato in Spiritum Sanctum*

(16. *De lapsis post baptismum*)

Non omne peccatum mortale post baptismum voluntarie perpetratum, est peccatum in Spiritum Sanctum et irremissibile. Proinde lapsis a baptismo in peccata, locus paenitentiae 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 paenitentiae locum denegant.

16. *Blasphemia in Spiritum Sanctum*

Blasphemia in Spiritum Sanctum est cum quis verborum Dei manifeste perceptam veritatem, ex malitia et obfirmatione animi, convitiis insectatur, et hostiliter insequitur. Atque huiusmodi,

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 St 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.

15. *Of Sin against the Holy Ghost*
(16. *Of Sin after Baptism*)

(Not) every deadly sin willingly committed after baptism is **not** sin against the Holy Ghost, and unpardonable. Wherefore **the place for penitentes** (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 (a)rise 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 **for penitentes** (of forgiveness) to such as truly repent **and amend their lives**.

16. *Blasphemy against the Holy Ghost*

Blasphemy against the Holy Ghost is when a man of malice and stubbornness of mind doth rail upon the truth of God's Word manifestly perceived, and being enemy thereunto persecuteth the

quia maledicto sunt obnoxii, gravissimo sese astringunt sceleri. Unde peccati hoc genus irremissibile a Domino appellatur, et affirmatur.

17. *De praedestinatione et electione*

Praedestinatio ad vitam est aeternum Dei propositum, quo ante iacta mundi fundamenta suo consilio, nobis quidem occulto, constanter decrevit eos 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 eius opportuno tempore operante, secundum propositum eius vocantur, vocationi per gratiam parent; iustificantur gratis; adoptantur in filios unigeniti Iesu 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 consideratio, 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 caelestia et superna rapientem, tum quia fidem nostram de aeterna

same. And because such be guilty of God's curse, they entangle themselves with a most grievous and heinous crime, whereupon this kind of sin is called and affirmed of the Lord, unpardonable.

17. *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 own judgement (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 by Christ, as vessels made to honour. Whereupon such as have (Wherefore they which be indued with) so excellent a benefit of God given unto them 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

salute consequenda per Christum plurimum stabilit 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 impurissime vitae securitatem.

Deinde licet praedestinationis decreta sunt nobis ignota, promissiones tamen divinas sic amplecti oportet, ut nobis in sacris litteris generaliter propositae sunt; et Dei voluntas in nostris actionibus ea sequenda est, quam in Verbo Dei habemus diserte revelatam.

18. *Tantum in nomine Christi speranda est aeterna salus*

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

19. *Omnes obligantur ad moralia legis praecepta servanda*

Lex a Deo data per Moysen, licet quoad caeremonias et ritus Christianos non astringat, neque

doth greatly (e)stablish 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 may (doth) thrust them either into desperation, or into a recklessness of most unclean living, no less perilous than desperation.

Furthermore, although the decrees of predestination are unknown to us, yet 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 to us in the Word of God.

18. *We must trust to obtain eternal Salvation only by the Name of Christ*

(18. *Of obtaining eternal Salvation, only by the Name of Christ*)

They also are to be had accursed and abhorred 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 unto us only the name of Jesus Christ, whereby men must be saved.

19. *All Men are bound to keep the Moral Commandments of the Law*

The Law which was given of God by Moses, although it bind not Christian men as concerning the

civilia eius praecepta in aliqua republica necessario recipi debeant, nihilominus ab obediencia mandatorum quae moralia vocantur, nullus quantumvis Christianus est solutus. Quare illi non sunt audiendi, qui sacras literas tantum infirmis datas esse perhibent, et Spiritum perpetuo iactant, a quo sibi quae praedicant suggeri asserunt, quamquam cum sacris literis apertissime pugnent.

20. (19) *De ecclesia*

Ecclesia Christi visibilis est coetus fidelium in quo Verbum Dei purum praedicatur et sacramenta quoad ea quae necessario exiguntur, iuxta 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.

21. (20) *De ecclesiae auctoritate*

(Habet Ecclesia ritus statuendi ius, et in fidei controversiis auctoritatem, quamvis) Ecclesiae non licet quicquam instituere, quod Verbo Dei scripto adversetur, neque unum Scripturae locum sic exponere potest, ut alteri

ceremonies and rites of the same; neither is it required that the civil precepts and orders of it should of necessity be received in any commonwealth; yet no man (be he never so perfect a Christian) is exempt and loosed from the obedience of these commandments, which are called moral. Wherefore they are not to be hearkened unto, who affirm that Holy Scripture is given only to the weak, and do boast themselves continually of the Spirit, of whom they say they have learned such things as they teach, although the same be most evidently repugnant to the Holy Scripture.

20. (19) *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 administered, 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 their faith.

21. (20) *Of the Authority of the Church*

(The Church hath power to decree rites and ceremonies, and authority in controversies of faith; and yet) it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture

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.

22. (21) *De auctoritate conciliorum generalium*

Generalia concilia sine iussu et voluntate principum congregari non possunt; et ubi convenerint, quia ex hominibus constant qui non omnes Spiritu et verbis Dei reguntur, et errare possunt et interdum errarunt, etiam in his quae ad normam pietatis pertinent; ideo quae ab illis constituuntur, ut ad salutem necessaria, neque robur habent neque auctoritatem, nisi ostendi possunt e sacris literis esse desumpta.

23. (22) *De purgatorio*

Scholasticorum doctrina (Romanensium) de purgatorio, de indulgentiis, de veneratione et adoratione tum imaginum tum reliquiarum, nec non de invocatione sanctorum, res est inutilis, inaniter conficta, et nullis Scripturarum testimoniis innitur, imo Verbo Dei perniciose contradicit.

24. (23) *Nemo in ecclesia minister nisi vocatus*

Non licet cuiquam sumere sibi munus publice praedicandi, aut administrandi sacramenta in Ecc-

that it is repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ; yet as it ought not to decree anything against the same, so besides the same, ought it not to enforce anything to be believed for necessity of salvation.

22. (21) *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 shall be an assembly of men, whereof all be not governed with the Spirit and Word of God, they may err, and sometimes have erred, **not only in worldly matters, but also** (even) in things pertaining unto 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.

23. (22) *Of Purgatory*

The (Romish) doctrine of **School-authors** concerning purgatory, pardons, worshipping and adoration as well of images as of relics, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warrant(y) of Scripture, but rather repugnant to the Word of God.

24. *No man may minister in the Congregation except he be called* (23. *Of ministering in the Congregation*)

It is not lawful for any man to take upon him the office of public preaching, or ministering the

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lesia, 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, cooptati fuerint et asciti in hoc opus.

25. (24) *Agendum est in ecclesia lingua quae sit populo nota*

Decentissimum est et Verbo Dei maxime congruit, ut nihil in Ecclesia publice legatur aut recitetur lingua populo ignota, idque Paulus fieri vetuit, nisi adesset qui interpretaretur.

(Lingua populo non intellecta publicas in Ecclesia preces peragere, aut sacramenta administrare, Verbo Dei et primitivae Ecclesiae consuetudine plane repugnat.)

26. (25) *De sacramentis*¹

Dominus noster Iesus Christus sacramentis numero paucissimis, observatu facillimis, significatione praestantissimis, societatem novi populi colligavit, sicuti est baptismus et coena Domini.

Sacramenta non instituta sunt a Christo ut spectarentur aut circumferrentur, sed ut rite illis uteremur; et in his dumtaxat qui digne percipiunt, salutarem

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.

25. *Men must speak in the Congregation in such Tongue as the People understandeth*

(24. *Of speaking in the Congregation in such a Tongue as the People understandeth*)

It is most seemly and most agreeable to the Word of God, that in the congregation nothing be openly read or spoken in a tongue unknown to the people, the which thing St Paul did forbid, except some were present that should declare the same.

(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.)

26. (25) *Of the Sacraments*¹

Our Lord Jesus christ hath knit together a company of new people with sacraments, most few in number, most easy to be kept, most excellent in signification, as is baptism and the Lord's supper.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should rightly use them.

habent effectum, idque non ex opere, ut quidam loquuntur, operato; quae vox ut peregrina est et sacris literis ignota, sed parit sensum minime pium sed admodum superstitiosum; qui vero indigne percipiunt, damnationem, ut inquit Paulus, sibi ipsis acquirunt.

And in such only as worthily receive the same, they have an wholesome effect and operation, and yet not that of the work wrought, as some men speak, which word, as it is strange, and unknown to Holy Scripture; so it engendereth no godly, but a very superstitious sense. But they that receive the sacraments unworthily purchase to themselves damnation, as St Paul saith.

Sacramenta per Verbum Dei (a Christo) instituta 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 nobis 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, paenitentia, 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; quomodo nec paenitentia, ut quae signum aliquod visibile seu caeremoniam a Deo institutam non habeat.

Sacramenta non instituta sunt a Christo ut spectarentur aut circumferrentur, sed ut rite illis uteremur; et in his dumtaxat qui

Sacraments ordained by the Word of God (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 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

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digne percipiunt, salutarem habent effectum qui vero indigne percipiunt, damnationem, ut inquit Paulus, sibi ipsis acquirunt.)

27. (26) *Ministrorum malitia non tollit efficaciam institutionum divinarum*

Quamvis in Ecclesia visibili bonis mali sunt semper admixti, atque interdum ministerio verbi et sacramentorum administrationi praesint, tamen cum non suo sed Christi nomine agant, eiusque mandato et auctoritate ministrent, illorum ministerio uti licet, cum in Verbo Dei audiendo, tum in sacramentis percipiendis; neque per illorum malitiam effectus institutionum 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 administrantur. Ad Ecclesiae tamen disciplinam pertinet, ut in eos (malos ministros) inquiratur, accusenturque ab iis, qui eorum flagitia noverint, atque tandem iusto convicti iudicio, deponantur.

a wholesome effect or operation; but they that receive them unworthily, purchase to themselves damnation, as St Paul saith.)

27. *The Wickedness of the Ministers doth not take away the effectual Operation of God's Ordinances*

(26. *Of the Unworthiness of the Ministers, which hinder not the Effect of the Sacraments*)

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 **do minister by Christ's** (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 **God's** (Christ's) ordinances 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 **such** (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.

28. (27) *De baptismo*

Baptismus non est tantum **signum** professionis (signum) ac discriminis nota, qua Christiani a non Christianis discernuntur, sed etiam est signum regenerationis, per quod tamquam per instrumentum recte baptismum suscipientes, ecclesiae **inferuntur** (inseruntur), promissiones de remissione peccatorum atque adoptione nostra in filios Dei per Spiritum Sanctum visibiliter obsignantur, fides confirmatur, et vi divinae invocationis, gratia augetur. **Mos Ecclesiae baptizandi parvulos est laudandus et** (Baptismus parvulorum) omnino in Ecclesia retinendus (est, ut qui cum Christi institutione optime congruat.)

29. (28) *De coena Domini*

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

Panis et vini transsubstantiatio in eucharistia, ex sacris literis probari non potest, sed apertis Scripturae verbis adversatur, (sacramenti naturam evertit), et multarum superstitionum dedit occasionem.

28. (27) *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 it is also a sign **and seal of our** (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 custom of the Church to christen young children is to be commended and** (The baptism of young children is) in any wise to be retained in the Church (as most agreeable with the institution of Christ.)

29. (28) *Of the Lord's Supper*

The Supper of the Lord is not only a sign of the love Christians ought to have among themselves to one 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 communion (partaking) of the body of Christ, (and) likewise the cup of blessing is a communion (partaking) of the blood of Christ.

Transsubstantiation, or the change of the substance of bread and wine into the substance of Christ's body and blood (in the supper of the Lord), cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, (overthroweth

Quum naturae humanae veritas requiret, ut unius eiusdemque hominis corpus in multis locis simul esse non posset, sed in uno aliquo et definito loco esse oporteat, idcirco Christi corpus, in multis et diversis locis, eodem tempore praesens esse non potest. Et quoniam, ut tradunt Sacrae literae, Christus in caelum fuit sublatus, et ibi usque ad finem saeculi est permansurus, non debet quisquam fidelium carnis eius et sanguinis realem et corporalem, ut loquuntur, praesentiam in eucharistia vel credere vel profiteri.

(Corpus Christi datur, accipitur, et manducatur in coena, tantum caelesti 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.

Impii, et fide viva destituti, licet carnaliter et visibiliter, 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 nature of a sacrament), and hath given occasion to many superstitions.

Forasmuch as the truth of man's nature requireth, that the body of one and the selfsame man cannot be at one time in diverse places, but must needs be in one certain place; therefore the body of Christ cannot be present at one time in many and diverse places. And because, as Holy Scripture doth teach, Christ was taken up into heaven, and there shall continue until the end of the world, a faithful man ought not either to believe or openly to confess the real and bodily presence, as they term it, of Christ's flesh and blood, in the sacrament of the Lord's supper.

(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 **commanded** by Christ's ordinance **to be kept** (reserved), carried about, lifted up **nor** (or) worshipped.

(29. *Of the Wicked which do not eat the Body of Christ in the Use of the Lord's Supper*)¹

The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth, as St 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.

1. Omitted in 1563

(29/30. *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.

30/31. *De unica Christi oblatione in cruce perfecta*

Oblatio Christi semel facta, perfecta est redemptio, 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 et defunctis, (blasphema) figmenta sunt, et perniciosae imposturae.

31. *Caelibatus ex Verbo Dei praecipitur nemini*

(31/32. *De coniugio sacerdotum*)

Episcopis, presbyteris et diaconis **non est mandatum** (nullo mandato divino praeceptum est) ut **aut** caelibatum voveant; **neque iure divino coguntur matrimonio abstinere** (aut a matrimonio abstineant. Licet igitur etiam illis, ut caeteris omnibus Christianis, ubi hoc ad pietatem magis facere iudi-

(29/30. *Of both kinds*)

The cup of the Lord is not to be denied to the laypeople. For both the parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

30. *Of the perfect Oblation of Christ made upon the Cross*

(30/31. *Of the one Oblation of Christ finished upon the Cross*)

The offering of Christ (once) made **once for ever**, is the perfect redemption, **the pacifying of God's displeasure** (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 priest(s) did offer Christ for the quick and the dead, to have remission of pain or **sin** (guilt), were **forged** (blasphemous) fables and dangerous deceits.

31. *The State of single Life is commanded to no Man by the Word of God*

(31/32. *Of the Marriage of Priests*)

Bishops, priests and deacons are not commanded (by God's law) to vow the (e)state of single life, **without** (or to abstain from) marriage, **neither by God's law are they compelled to abstain from matrimony**. (Therefore it is lawful also for them, as for all other Christian men, to marry at their own

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caverint, pro suo arbitratu matrimonium contrahere.)

32/33. *Excommunicati vitati sunt*

Qui per publicam Ecclesiae denuntiationem rite ab unitate Ecclesiae praecisus (est) et excommunicatus, is ab universa fidelium multitudine, donec per paenitentiam publice reconciliatus fuerit arbitrio iudicis competentis, habendus est tamquam ethnicus et publicanus.

33/34. *Traditiones ecclesiasticae*

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

Traditiones et caeremonias ecclesiasticas, quae cum Verbo Dei non pugnant et sunt auctoritate 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.

discretion, as they shall judge the same to serve better to godliness.)

32. Excommunicate persons are to be avoided

(32/33. *Of excommunicate 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 excommunicate(d), 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.

33. Traditions of the Church

(33/34. *Of the Traditions of the Church*)

It is not necessary that traditions and ceremonies be in all places one or utterly like, 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 **one** (he) that offendeth against the common order of the Church, and hurteth the authority of the magistrate, and woundeth the consciences of the weak brethren.

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

34/35. *Homiliae*

Homiliae nuper Ecclesiae Anglicanae per iniunctiones regiae traditae atque commendatae, piae sunt atque salutares, doctrinamque ab omnibus amplectendam continent; quare populo diligenter, expedite clareque recitandae sunt.

(Tomus secundus Homiliarum, quarum singulos titulos huic Article subiunximus, 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 iudicamus.)

01. De recto Ecclesiae usu
02. Adversus idololatriae pericula
03. De reparandis ac purgandis ecclesiis
04. De bonis operibus; de ieiunio
05. In gulae atque ebrietatis vitia
06. In nimis sumptuosos vestuium apparatus
07. De oratione sive precatione
08. De loco et tempore orationi destinatis
09. De publicis precibus ac sacramentis, idiomate vulgari omnibusque noto, habendis

(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.)

34/35. *(Of) Homilies*

The homilies of late given, and set out by the King's authority, be godly and wholesome, containing doctrine to be received of all men, and therefore are to be read to the people diligently, distinctly and plainly.

(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 King Edward the Sixth; and therefore we judge them to be read in churches by the ministers diligently and distinctly, that they many be understood of the people.)

01. Of the right use of the Church
02. Against peril of idolatry
03. Of repairing and keeping clean of churches
04. Of good works, first of fasting
05. Against gluttony and drunkenness
06. Against excess of apparel
07. Of prayer
08. Of the place and time of prayer
09. That common prayers and sacraments ought to be ministered in a known tongue

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| 10. De sacrosancta verbi divini auctoritate | 10. Of the reverent estimation of God's Word |
| 11. De eleemosina | 11. Of almsdoing |
| 12. De Christi nativitate | 12. Of the nativity of Christ |
| 13. De dominica passione | 13. Of the passion of Christ |
| 14. De resurrectione Christi | 14. Of the resurrection of Christ |
| 15. De digna corporis et sanguinis dominici in coena Domini participatione | 15. Of the worthy receiving of the sacrament of the body and blood of Christ |
| 16. De donis Spiritus Sancti | 16. Of the gifts of the Holy Ghost |
| 17. In diebus, qui vulgo rogationum dicti sunt, concio | 17. For the rogation days |
| 18. De matrimonii statu | 18. Of the state of matrimony |
| 19. De paenitentia ¹ | 19. Of repentance ¹ |
| 20. De otio seu socordia) | 20. Against idleness |
| | 21. Against rebellion) |

35. De libro precationum et caeremoniarum Ecclesiae Anglicanae

(35/36. De episcoporum et ministrorum consecratione)

Liber qui nuperrime auctoritate regis et Parliamenti Ecclesiae Anglicanae traditus est, continend modum et formam orandi, et sacramenta administrandi in Ecclesia Anglicana; similiter et libellus eadem auctoritate editus de ordinatione ministrorum Ecclesiae, quoad doctrinae veritatem, pii sunt, et salutari doctrinae Evangelii in nullo repugnant sed congruunt, et eandem non parum promovent et illustrant, atque ideo ab omnibus Ecclesiae Anglicanae fidelibus membris, et maxime a ministris Verbi cum omni promptitudine animorum et gratiarum actione, recipiendi, approbandi, et populo Dei commendandi sunt.

35. Of the Book of Prayers and Ceremonies of the Church of England

(35/36. Of Consecration of Bishops and Ministers)

The book which of very late time was given to the Church of England by the King's authority, and the Parliament, containing the manner and form of praying and ministering the sacraments in the Church of England, likewise also the Book of Ordering ministers of the Church, set forth by the foresaid authority are godly, and in no point repugnant to the wholesome doctrine of the Gospel, but agreeable thereunto, furthering and beautifying the same not a little, and therefore of all faithful members of the Church of England, and chiefly of the ministers of the Word, they ought to be received, and allowed with all readiness of mind and thanksgiving, and to be commended to the people of God.

(Libellus de consecratione archiepiscoporum et episcoporum, et de ordinatione presbyterorum et diaconorum aeditus nuper temporibus Edwardii Sexti, et auctoritate Parliamenti illis ipsis temporibus confirmatus, omnia ad eiusmodi consecrationem et ordinationem necessaria continet, et nihil habet quod ex se sit aut superstitiosum aut impium. Itaque quicumque iuxta ritus illius libri consecrati aut ordinati sunt ab annon secundo praedicti Edwardi, usque ad hoc tempus, aut in posterum iuxta eosdem ritus consecrabuntur aut ordinabuntur rite, ordine, atque legitime, statuimus esse et fore consecratos et ordinatos.)

36/37. De civilibus magistratibus

Rex Angliae est supremum caput in terris, post Christum, Ecclesiae Anglicanae et Hibernicae.

(Regia maiestas in hoc Angliae regno ac caeteris euis dominiis, iure summam habet potestatem, ad quam omnium statuum huius regni, sive illi ecclesiastici sunt sive non, in omnibus causis suprema gubernatio pertinet, et nulli externae iurisdictioni est subiecta, nec esse debet.

Cum regiae maiestati summam gubernationem tribuimus, quibus titulis intelligimus animos quorundam calumniatorum offendi; non damus regibus nostris aur Verbi Dei aut sacramentorum administrationem quod etiam iniunctiones ab Elizabetha Regina nostra nuper aeditae, apertissime testantur; sed cum tantum praerogativum quam in

(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 consecrate 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 and ordered.)

(36/37. Of (the) Civil Magistrates

The King of England is supreme head in earth, next under Christ, of the Church of England and Ireland.

(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 folk 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 that only

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 iurisdictionem in hoc Regno Angliae. **Magistratus civilis est a Deo ordinatus atque probatus, quamobrem illi, non solum propter iram sed etiam propter conscientiam, oboediendum est.**

Leges civiles possunt Christianos propter capitalia et gravia crimina morte punire. Christianis licet (et) ex mandato magistratus arma portare et iusta bella administrare.

37/38. *Christianorum bona non sunt communia*

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

38/39. *Licet Christianis iurare*

Quemadmodum iuramentum vanum et temerarium a Domino nostro Iesu Christo et ab Apostolo eius Iacobo, Christianis hominibus interdictum

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 civil magistrate is ordained and allowed of God; wherefore we must obey him, not only for fear of punishment but also for conscience sake.**

The civil laws (of the realm) may punish Christian men with death for heinous and grievous offences. It is lawful for **Christians** (Christian men), at the commandment of the magistrate, to wear weapons and to serve in (the) lawful wars.

37/38. *(Of) Christian Men's Goods, (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.

38. *Christian Men may take an Oath*

(38/39. *Of a Christian Man's Oath*)

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and his **Apostle James** (his Apostle); so we

esse fatemur; ita Christianam religionem minime prohibere censemus, quin iubente magistratu, in causa fidei et caritatis iurare liceat, modo id fiat iuxta Prophetarum doctrinam, in iustitia, in iudicio et veritate.

39. *Resurrectio mortuorum nondum est facta*

Resurrectio mortuorum non adhuc facta est, quasi tantum ad animam pertineat, qui per Christi gratiam a morte peccatorum excitetur, sed extremo die quoad omnes qui obierunt, expectanda est; tunc enim vita defunctis, ut Scripturae manifestissime testantur, propria corpora, carnes et ossa restituentur, ut homo integer, prout vel recte vel perditè vixerit, iuxta sua opera, sive praemia sive poenas reportet.

40. *Defunctorum animae neque cum corporibus intereunt, neque otiose dormiunt*

Qui animas defunctorum praedicant usque ad diem iudicii absque omni sensu dormire, aut illas asserunt una cum corporibus mori, et extrema die cum illis excitandas, ab orthodoxa fide, quae nobis in sacris literis traditur, prorsus dissentiant.

41. *Millenarii*

Qui Millenariorum fabulam revocare conantur, sacris literis

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.

39. *The Resurrection of the Dead is not yet brought to pass*

The resurrection of the dead is not as yet brought to pass, as though it only belonged to the soul, which by the grace of Christ is raised from the death of sin, but it is to be looked for at the last day; for then, as Scripture doth most manifestly testify, to all that be dead in their own bodies, flesh and bone shall be restored that the whole man may, according to his works, have other reward, or punishment, as he hath lived virtuously or wickedly.

40. *The Souls of them that depart this Life do neither die with the Bodies, nor sleep idly*

They which say that the souls of such as depart hence do sleep, being without all sense, feeling or perceiving until the day of judgement, or affirm that the souls die with the bodies, and at the last day shall be raised up with the same, do utterly dissent from the right belief declared unto us in Holy Scripture.

41. *Heretics called Millenarii*

They that go about to renew the fable of heretics called

adversantur, et in Iudaica deliramenta sese praecipitant.

42. Non omnes tandem servandi sunt

Hi quoque damnatione digni sunt, qui conantur hodie perniciosam opinionem instaurare, quod omnes, quantumvis impii, servandi sunt tandem, cum definito tempore a iustitia divina poenas de admissis flagitiis lucerunt.

The Latin declaration following Article 42 in 1563; the English translation has been prepared for this edition:

Hos Articulos fidei Christianae continentes in universum novemdecim paginas in autographo, quod asservatur apud reverendissimum in Christo patrem Dominum Matthaem Cantuariensem Archiepiscopum, totius Angliae primatem et metropolitanum, archiepiscopi et episcopi utriusque provinciae Regni Angliae, in sacra provinciali synodo legitime congregati, unanimi assensu recipiunt et profitentur, et ut veros atque orthodoxos, manuum suarum subscriptionibus approbant, vicesimo nono die mensis Ianuarii, Anno Domini, secundum computationem Ecclesiae Anglicanae, millesimo quingentesimo sexagesimo secundo; universusque clerus inferioris domus, eosdem etiam unanimiter et recepit et professus est, ut ex manuum suarum subscriptionibus patet, quas obtulit et deposuit apud eundem reverendissimum quinto die Februarii, Anno praedicto.

Millenarii be repugnant to Holy Scripture, and cast themselves headlong into a Jewish dotage.

42. All Men shall not be saved at the length

They also are worthy of condemnation, who endeavour at this time to restore the dangerous opinion that all men, be they never so ungodly, shall at length be saved, when they have suffered pains for their sins a certain time appointed by God's justice.

These Articles of the Christian faith, containing in all nineteen pages in the original, which is kept by the most reverend father in Christ, Matthew Archbishop of Canterbury, Primate of All England and Metropolitan, the archbishops and bishops of each province of the realm of England, gathered lawfully in the holy provincial synod, receive with one voice and confess, and by the subscription of their own hands approve as true and orthodox, the twenty-ninth day of the month of January, in the Year of our Lord, according to the reckoning of the Church of England, one thousand five hundred and sixty-two (29 January 1563). And the whole clergy of the lower house has likewise received and confessed them with one voice, as is clear from the subscriptions of their own hands, which (subscriptions the clergy) have presented and deposited with the same most reverend (Archbishop of

Quibus omnibus Articulis, serenissima princeps Elizabeth, Dei gratia Angliae, Francia et Hiberniae regina, fidei defensor etc., per seipsam diligenter prius lectis et examinatis, regium suum assensum praebuit.

Canterbury), the fifth day of February in the aforesaid year (05 February 1563).

To all which Articles, the most sovereign princess Elizabeth, by the grace of God of England, France and Ireland, Queen, Defender of the Faith etc., having herself carefully read and examined them beforehand, has given her royal assent.

In 1571 the following declaration, in English only, was appended to the Articles:

This book of Articles before rehearsed is again approved, and allowed to be holden and executed within the realm, by the assent and consent of our Sovereign Lady Elizabeth, by the grace of God, of England, France and Ireland Queen, defender of the Faith etc. Which Articles were deliberately read and confirmed again by the subscription of the hands of the archbishop and bishops of the upper house, and by the subscription of the whole clergy of the nether house in their Convocation, in the year of our Lord God, 1571.