Trinity School for Ministry (TSM) is an evangelical seminary in the Anglican tradition that forms Christian leaders for mission. Since its founding in 1976, TSM has trained more than 1,000 students from all over the worldwide Anglican Communion as well as from other denominations. TSM has sought faculty and staff who were both deeply committed Christians and professionally gifted.

All TSM faculty and staff members are expected to be committed to Jesus Christ, to TSM’s vision, purpose and values and to affirm the TSM Statement of Faith, all of which can be found on the TSM website at www.TSM.edu.

Department: Faculty

Reports to: Academic Dean

Time Requirement: Full time salaried position

Job Summary: This position is accountable for teaching courses in the New Testament and Greek as designed in a recent curriculum review. Trinity offers four degree programs: Master of Divinity, Master of Arts in Religion, Master of Sacred Theology, and Doctor of Ministry. Individuals in this position would be expected to teach for all of these degrees as well as with students undertaking certificates and diplomas. They will also be expected to teach some online and intensive format classes and to take a share of related administrative work.

Specific Accountabilities:

1. The individual must be able to teach all courses in the New Testament and Greek in a classroom and online format. Classes may be taught either in residence at the Seminary location or in an off-site location.
2. Each individual faculty member is a part of a body of teachers dedicated to the training and mentoring of students. This requires that the individual be an advisor for an advisee group, which meets weekly during semester.
3. The individual must be available to meet with students and other members of the community formally and informally in order to develop a nurturing and spiritually enhanced relationship. Faculty members are called to nurture the spiritual growth of the students at TSM, in addition to providing a sound knowledge-based education.
4. The individual is expected to pursue excellence in scholarship through research, writing and speaking, maintaining professional relationships, participating in conferences, and cultivating collegial relationships with others in one’s professional field.
5. The individual must develop competence in the use of technology in teaching, including media-enhanced instruction, web-based instruction, and interactive learning.
6. It is important that faculty members are able and willing to present in a respectful way, positions held by evangelical Anglicans.
7. It is also necessary that faculty members can respect positions represented at Trinity that differ from their own, for instance on the issue of women’s ordination.
8. Faculty members should be willing to operate on first name terms with all members of the Trinity community, and be committed to teaching students and to raising up male and female leaders for the Church.

9. Individuals in this position must also be involved in ordained or lay leadership in the seminary and beyond.

Qualifications: This position requires that the individual possess excellent teaching experience and will fit in with the evangelical Anglican ethos of the seminary. A doctorate in New Testament is required. It is preferred that the candidate be of the Anglican/Episcopalian tradition. Ordination is also preferred but not essential. Applicants from the worldwide Anglican Communion are encouraged to apply.

Personal Qualifications:
- Full support of the vision, purpose and values of Trinity School for Ministry (see appendix 1)
- Full support and agreement with the Trinity statement of faith *ex animo* (see appendix 2)
- Full support of the Trinity Covenant (see appendix 3).
- Committed to biblical theology, to the mission of God, and to the ministry of the church.

The primary expectation of each faculty member is to be a follower of Jesus Christ who:
- Thankfully receives and acknowledged the Gospel
- Communicates his/her faith with effectiveness and depth
- Seeks, through grace and the Holy Spirit, to obey and honor the Lord in every area of life
- Dedicates himself/herself to a stable, loving relationship with family
- Actively participates in Christian fellowship
- View employment at Trinity as an aspect of his/her vocation, ministry and servanthood
Appendix 1: The Vision, Purpose and Values of Trinity School for Ministry

Trinity School for Ministry is an evangelical seminary in the Anglican tradition. In this fractured world, we desire to be a global center for Christian formation, producing outstanding leaders who can plant, renew and grow churches that make disciples of Jesus Christ.

To this end we are forming Christian leaders for mission.

The values that undergird this vision are:

1. **Evangelical and Anglican identity:** We stand in the great Anglican Evangelical tradition that is rooted in the primacy of the scriptures and the doctrine of salvation by grace alone through faith alone, and which is foundationally expressed in the classic Book of Common Prayer.

2. **Welcoming evangelical, charismatic and catholic streams:** We welcome students and faculty who long for a church that is evangelical in faith, catholic in order, alive in the Holy Spirit and committed to mission. We have a vital commitment to students from the Episcopal Church and from other Anglican jurisdictions both in North America and abroad. We also welcome students from other Christian traditions.

3. **Serving the Church:** We are committed to serving the Church by preparing men and women to be leaders for its mission, its renewal, the planting and growth of congregations, and the proclamation of the never-changing truth in an ever-changing world.

4. **Excellent teaching and scholarship:** We hold high standards of excellence in teaching and scholarship, believing that these will further both personal maturity and practical effectiveness in mission.

5. **Deep formation in community:** We value the deep formation in Christian ministry that is possible in the residential degree programs of the school. In addition we believe in being flexible and innovative in providing theological education by extension with a global reach through the internet and off-campus classes and conferences.

6. **Being a school of discipleship:** We believe that the discipleship of the whole person is essential preparation for ministry. We commit to foster in all our seminarians – men, women, single, married, married with children – spiritual and emotional maturity, integrity, grace, and holiness of life.

7. **Lifelong learning:** We are committed to building a life-long community of learning among our graduates and other Christian leaders aimed at constantly improving their knowledge and ability as servants of Jesus Christ and His Church.

8. **Trusting God’s provision:** We believe that “money follows ministry,” and therefore are accountable to our partners in ministry for careful stewardship of God’s money. We prayerfully rely on God’s provision and the generosity of His people in providing quality theological education at a reasonable cost for this and future generations.
Appendix 2: Statement of Faith

We affirm our belief in historic Christianity as revealed in the Scriptures and summarized in the three Creeds (the Apostles', the Nicene and the Athanasian) and the Thirty-Nine Articles (see appendix 4).

The purpose of the following Statements is to indicate certain emphases in the teaching of Trinity Episcopal School for Ministry rather than to circumscribe its theological interest.

We recognize the need today for reaffirming the following beliefs:

ARTICLE I The Holy Trinity

The mystery of the Holy Trinity, namely, that the one God exists eternally in the three persons: Father, Son and Holy Spirit; and has so revealed himself to us in the Gospel.

ARTICLE II The Lord Jesus Christ

The full deity and full humanity of our Lord Jesus Christ, God Incarnate, who by reason of his birth of the Virgin Mary, sinless life, atoning death, bodily resurrection, glorious ascension and triumphant reign, is the only Mediator between God and man.

ARTICLE III The Holy Scriptures

The trustworthiness of the canonical books of the Old and New Testaments as "God's Word written," which contain all things necessary for salvation, teach God's will for his world, and have supreme authority for faith, life and the continuous renewal and reform of the Church.

ARTICLE IV Justification and Sanctification

The justification of the repenting and believing sinner as God's gracious act of declaring him righteous on the ground of the reconciling death of Christ, who suffered in our place and rose again for us; and sanctification as the gracious continuing activity of the Holy Spirit in the justified believer, perfecting his repentance, nurturing the new life implanted within him, transforming him into Christ's image, and enabling him to do good works in the world.

ARTICLE V The Christian Church

The Church as the Body of Christ, whose members belong to the new humanity, are called to live in the world in the power of the Spirit, worshipping God, confessing his truth, proclaiming Christ, supporting one another in love and giving themselves in sacrificial service to those in need.
ARTICLE VI  Spiritual Gifts and Ministry

The calling of all Christians to exercise their God-given gifts in ministry, and to work, witness and suffer for Christ; together with the particular calling of ordained ministers, who, by preaching, teaching and pastoral care, are to equip God’s people for his service, and to present them mature in Christ.

ARTICLE VII  The Gospel Sacraments

The sacraments of Baptism and Holy Communion as "visible words" which proclaim the Gospel, and are means of grace by which faith is quickened and strengthened;

In particular, the significance of the Lord's Supper as a communion in the Body and Blood of Christ, who offers himself to us in the action of this sacrament, so that by faith we may feed on him in our hearts and offer ourselves to him in gratitude for our salvation through his cross;

Also, the openness of the Lord's Table as the place where all baptized believers, being one in Christ, are free to celebrate their common salvation in the Lord, and to express their common devotion to his person and his service.

ARTICLE VIII  The Return of Christ

The personal return in glory of our Lord Jesus Christ at the end of this age for the resurrection of the dead, some to life, some to condemnation, for the glorification of his Church, and for the renewal of the whole creation.

--By-Laws of Trinity Episcopal School for Ministry
Appendix 3: Covenant of Trinity School for Ministry

We the students, faculty, and staff do covenant to serve the Lord and each other, according to our several callings, in the following ways:

**Worship**

We commit ourselves to the discipline of private and public worship. We will spend a daily time in prayer and Biblical meditation. We shall attend daily chapel when present on campus and will participate in appointed quiet days.

**Family and Community Life**

Those of us who are married commit ourselves to spend a responsible amount of time with our spouses and children. Those who are single will establish and maintain a local network of friends for prayer, fellowship, and support. We pledge ourselves to sexual fidelity in marriage, as described in the 1979 BCP (“to join together this man and this woman.”), and chastity in the single state.

As members of Christ’s Body, we will involve ourselves in the community life of the School, so that we may rejoice, laugh, and weep together. We will attend solemn assemblies and advisee groups as a significant part of this mutual submission to one another.

We will seek to love one another as Christ loves us. We will refuse to gossip but instead speak words of encouragement. We will confront one another openly and seek reconciliation when offense has been given.

**Study**

We are gathered as a community of learning. Students will attend assigned classes and the Dean’s Hour and Simeon Lectures. We will take seriously our worship of the Lord with our minds in all our studies.

**Service to the World**

While specially gathered for study, we are also gathered for mission and service to those outside the School. We commit ourselves to devote regular time, talent, and treasure to personal evangelism, neighborly visitation, and public service.

_We thank God for our common calling in covenant with Him and with each other. We ask help from our closest associates - family members, advisors and advisees, co-workers and friends - to be faithful to our commitments, and we trust that the Holy Spirit will guard and guide us in this task._
Appendix 4: Thirty-nine Articles of Religion

As established by the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, on the twelfth day of September, in the Year of our Lord, 1801.

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

II. Of the Word or Son of God, which was made very Man.
The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. Of the going down of Christ into Hell.
As Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

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

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

VI. Of the Sufficiency of the Holy Scriptures for Salvation.
Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the 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.
Trinity School for Ministry Position Description
Faculty Position in New Testament

Judges, The First Book of Esdras, Four Prophets the greater,
Ruth, The Second Book of Esdras, Twelve Prophets the less.

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

The Third Book of Esdras, The rest of the Book of Esther,
The Fourth Book of Esdras, The Book of Wisdom,
The Book of Tobias, Jesus the Son of Sirach,
The Book of Judith, Baruch the Prophet,
The Song of the Three Children, The Prayer of Manasses,
The Story of Susanna, The First Book of Maccabees,
Of Bel and the Dragon, The Second Book of Maccabees.

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

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

VIII. Of the Creeds.
The Nicene 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.

The original Article given Royal assent in 1571 and reaffirmed in 1662, was entitled "Of the Three Creeds;
and began as follows, "The Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly
called the Apostles' Creed ..."

IX. Of Original or Birth-Sin.
Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault
and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam;
whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so
that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it
deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are
regenerated; whereby the lust of the flesh, called in Greek, πεπνασια σαπέκσ, (which some do expound the
wisdom, some sensuality, some the affection, some the desire, of the flesh), is not subject to the Law of
God. And although there is no condemnation for them that believe and are baptized; yet the Apostle
doth confess, that concupiscence and lust hath of itself the nature of sin.
X. Of Free-Will.
The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith; and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

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

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

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

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

XV. Of Christ alone without Sin.
Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin (as Saint 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.

XVI. Of Sin after Baptism.
Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.
XVII. Of Predestination and Election.
Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

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

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

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

XIX. Of the Church.
The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred, so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. Of the Authority of the Church.
The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.
XXI. Of the Authority of General Councils.

[The Twenty-first of the former Articles is omitted; because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other Articles.]

The original 1571, 1662 text of this Article, omitted in the version of 1801, reads as follows: "General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, 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."

XXII. Of Purgatory.
The Romish Doctrine 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 warranty of Scripture, but rather repugnant to the Word of God.

XXIII. Of Ministering in the Congregation.
It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord’s vineyard.

XXIV. Of Speaking in the Congregation in such a Tongue as the people understandeth.
It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understanded of the people.

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

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

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of Sacraments with Baptism, and the Lord’s Supper, for that they have not any visible sign or ceremony ordained of God.
The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

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

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

XXVII. Of Baptism.
Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed, Faith is confirmed, and Grace increased by virtue of prayer unto God.

The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. Of the Lord's Supper.
The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

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

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

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

XXIX. Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.
The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their
teeth (as Saint 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.

XXX. Of both Kinds.
The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by
Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. 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 sacrifices of Masses, in the which it was commonly said, that the Priest did offer
Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and
dangerous deceits.

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

XXXIII. 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 excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and
Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath
authority thereunto.

XXXIV. 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 divers, 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 judgment,
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 others may fear to do the like,) as 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.

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.

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

Of the Names of the Homilies.
1 Of the right Use of the Church.
2 Against Peril of Idolatry.
3 Of repairing and keeping clean of Churches.
4 Of good Works: first of Fasting.
5 Against Gluttony and Drunkenness.
6 Against Excess of Apparel.
7 Of Prayer.
8 Of the Place and Time of Prayer.
9 That Common Prayers and Sacraments ought to be ministered in a known tongue.
10 Of the reverend Estimation of God's Word.
11 Of Alms-doing.
12 Of the Nativity of Christ.
13 Of the Passion of Christ.
14 Of the Resurrection of Christ.
15 Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16 Of the Gifts of the Holy Ghost.
17 For the Rogation-days.
18 Of the State of Matrimony.
19 Of Repentance.
20 Against Idleness.
21 Against Rebellion.

This Article is received in this Church, so far as it declares the Books of Homilies to be an explication of Christian doctrine, and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this Church; which also suspends the order for the reading of said Homilies in churches, until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases, as from the local references.

XXXVI. Of Consecration of Bishops and Ministers.
The Book of Consecration of Bishops, and Ordering of Priests and Deacons, as set forth by the General Convention of this Church in 1792, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing that, of itself, is superstitious and ungodly. And, therefore, whosoever are consecrated or ordered according to said Form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

The original 1571, 1662 text of this Article reads as follows: "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 any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed 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."
XXXVII. Of the Power of the Civil Magistrates.
The Power of the Civil Magistrate extendeth to all men, as well Clergy as Laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the Civil Authority, regularly and legitimately constituted.

*The original 1571, 1662 text of this Article reads as follows: "The King's Majesty hath the chief power in this Realm of England, and other his 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 King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.*

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

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

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

XXXVIII. 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.

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