

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

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ARTICLE I

Of Faith in the Holy Trinity

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

De fide in sacro-sanctam Trinitatem

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

ARTICLE II

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

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

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

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

ARTICLE III

Of the going down of Christ into Hell

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

De descensu Christi ad Inferos

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

ARTICLE IV

Of the Resurrection of Christ

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

De resurrectione Christi

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

ARTICLE V

Of the Holy Ghost

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

De Spiritu Sancto

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

ARTICLE VI

Of the Sufficiency of the Holy Scriptures for Salvation

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

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

Of the Names and Number of the Canonical Books

ARTICLE VII

Of the Old Testament

The Old Testament is not contrary to the New, for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory

promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind

Genesis,	The First Book of Samuel,	The Book of Esther,
Exodus,	The Second Book of Samuel,	The Book of Job,
Leviticus,	The First Book of Kings,	The Psalms,
Numbers,	The Second Book of Kings,	The Proverbs,
Deuteronomy,	The First Book of Chronicles,	Ecclesiastes or Preacher,
Joshua,	The Second Book of Chronicles,	Cantica, or Songs of Solomon,
Judges,	The First Book of Esdras,	Four Prophets the greater,
Ruth,	The Second Book of Esdras,	Twelve Prophets the less.

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

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

The 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.

De divinis Scripturis, quod sufficient ad salutem

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

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

De nominibus et numero librorum sacrae Canonicae Scripturae Veteris Testamenti.

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

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

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

Tertius liber Esdrae,
Quartus liber Esdrae,
Liber Tobiae,
Liber Judith,
Reliquum libri Hester,
Liber Sapientiae,
Liber Jesu filii Sirach,

Baruch Propheta,
Canticum trium puerorum,
Historia Susannae,
De Bel et Dracone,
Oratio Manassis,
Prior liber Machabaeorum,
Secundus liber Machabaeorum.

Christian men, nor the Civil Precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

De Veteri Testament

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

ARTICLE VIII

Of the Three Creeds

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

De tribus Symbolis

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

ARTICLE IX

Of Original or Birth Sin

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk); but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in Greek *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the law of God. And

although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath itself the nature of sin.

De peccato originali

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

ARTICLE X

Of free will

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

De libero arbitrio

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

ARTICLE XI

Of the Justification of Man

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

De hominis justificatione

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

ARTICLE XII

Of Good Works

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

De bonis operibus

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

ARTICLE XIII

Of Works before Justification

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

De operibus ante justificationem

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

ARTICLE XIV

Of Works of Supererogation

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

De operibus supererogationis

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

ARTICLE XV

Of Christ alone without Sin

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

De Christo, qui solus est sine peccato

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

ARTICLE XVI

Of Sin after Baptism

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

De peccato post Baptismum

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

ARTICLE XVII

Of Predestination and Election

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

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

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

De praedestinatione et electione

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

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

ARTICLE XVIII

Of obtaining eternal Salvation only by the Name of Christ

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

De speranda aeterna salute tantum in nomine Christi

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

ARTICLE XIX

Of the Church

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

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

De Ecclesia

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

ARTICLE XX

Of the Authority of the Church

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

De Ecclesiae auctoritate

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

ARTICLE XXI

Of the Authority of General Councils

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometime have erred, even in things pertaining to God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

De auctoritate Conciliorum Generalium

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

ARTICLE XXII

Of Purgatory

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

De Purgatorio

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

ARTICLE XXIII

Of Ministering in the Congregation

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

De ministrando in Ecclesia

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

ARTICLE XXIV

Of speaking in the Congregation in such a tongue as the people understandeth

It is a thing plainly repugnant to the word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

De loquendo in Ecclesia lingua quam populus intelligent

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

ARTICLE XXV

Of the Sacraments

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

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

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

ceremony ordained of God.

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

De Sacramentis

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

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

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

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

ARTICLE XXVI

Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament

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

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

De vi institutionum divinarum, quod eam non tollat malitia Ministrorum

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

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

ARTICLE XXVII

Of Baptism

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

De Baptismo

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

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

ARTICLE XXVIII

Of the Lord's Supper

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

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

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

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

De Coena Domini

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

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

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

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

ARTICLE XXIX

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

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

De manducatione corporis Christi, et impios illud non manducare

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

ARTICLE XXX

Of Both Kinds

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

De utraque specie

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

ARTICLE XXXI

Of the one Oblation of Christ finished upon the Cross

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

De unica Christi oblatione in cruce perfecta

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

ARTICLE XXXII

Of the Marriage of Priests

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

De conjugio Sacerdotum

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

ARTICLE XXXIII

Of excommunicated Persons, how they are to be avoided

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

De excommunicatis vitandis

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

ARTICLE XXXIV

Of the Traditions of the Church

It is not necessary that Traditions and Ceremonies be in all places one, or utterly alike; for at all times they have been diverse, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgement, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that other may fear to do the like), as he that offendeth against common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren. Every particular or national Church hath authority to ordain, change, and abolish ceremonies, or rites of the Church ordained only by man's authority, so that all things be done to edifying.

De traditionibus Ecclesiasticis

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

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

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

ARTICLE XXXV

Of Homilies

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies,

which were set forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies
ARTICLE XXXVI

Of Consecration of Bishops and Ministers

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

De Episcoporum et Ministrorum consecratione

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

ARTICLE XXXVII

Of the Civil Magistrates

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

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

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

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

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

De civilibus magistratibus

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

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

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

De Homiliis

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

De nonomibus Homiliarum

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| I | De recto ecclesiae usu. | XII | De Christi Nativitate. |
| II | Adversus idolatariae pericula. | XIII | De dominica passione. |
| III | De reparandis ac purgandis ecclesiis. | XIV | De resurrectione Domini. |
| IV | De bonis operibus. De jejunio. | XV | De digna corporis et sanguinis dominici in coena Domini participatione. |
| V | In gulae atque ebrietatis vitia. | XVI | De donis Spiritus Sancti. |
| VI | In nimis sumptuosos vestium apparatus. | XVII | In diebus, qui vulgo Rogationum dicti sunt, concio. |
| VII | De oratione sive precatione. | XIII | De matrimonii statu. |
| XIII | De loco et tempore orationi destinatis. | XIX | De poenitentia. |
| XIX | De publicis precibus ac sacramentis idiomate vulgari omnibusque noto, habendis. | XX | De otio seu scordia. |
| X | De sacrosancta verbi divini auctoritate. | | |
| XI | De eleemosina. | | |

Romanus pontifex nullam habet jurisdictionem in hoc regno Angliae.
Leges regni possunt Christianos propter capitalia, et gravia criminal, morte punire.
Christianis licet, ex mandato magistratus, arma portare, et justa bella administrare.

ARTICLE XXXVIII

Of Christian men's good which are not common

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

De illicita bonorum communicatione

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

ARTICLE XXXIX

Of a Christian man's oath

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

De iurejurando

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