

# FUTURE OF ST. PAUL'S DISCUSSIONS



## [State of the UMC](#)

Thank you for attending the informational meetings that are the beginning of our discernment of St. Paul's future denominational affiliation.

Report of the Leadership Council

*Make new disciples of Jesus Christ for the transformation of the world.*

Our Vision

To build God's Kingdom one believer at a time! (Acts 4: 11-12)

Three (3) general rules of Methodists:

1. Do no harm
2. Do all the good you can
3. Stay in love with God

"RESPECT" – Eric H. F. Law

Responsibility for what you say and feel without blaming others

Empathetic listening

Sensitive to different communication styles

Ponder what you hear and feel before you speak

Examine your own assumptions and perceptions

Confidentiality when requested or appropriate

Tolerate ambiguity

## *OUR HISTORY ~ ST. PAUL'S CHURCH*

Since its founding in 1885, St. Paul's has served God's Kingdom and the community from several locations and as a member of five different denominations. St. Paul's United Methodist Church has its beginnings in the Evangelical Association of North America, which was founded by Jacob Albright in the early 1800's. St. Paul's began in 1885 with seven members meeting in private homes. In 1890, St. Paul's obtained its first church building, a former school building in the 100 block of First Avenue. In 1894 the church purchased property in the first block of First Avenue and constructed a brick church. Also in 1894, as the result of a denominational split within the Evangelical Association, St. Paul's became part of the United Evangelical Church. In 1919, our current stone Sunday School building was erected adjacent to the brick church. In 1922 the United Evangelical Church and the Evangelical Association merged to form the Evangelical Church. In 1933, construction started on a stone sanctuary on the site of the old brick church. Dedicated in 1935, this is the sanctuary we have today. In 1946, the Evangelical Church merged with the United Brethren Church to form the Evangelical United Brethren Church. In 1968, the Evangelical United Brethren Church merged with the Methodist Church to form the United Methodist Church. St. Paul's has been part of the United Methodist Church since that time.

As throughout its church history, St. Paul's is once again faced with an important decision to make about the future direction of the church and its congregation. For nearly 138 years St. Paul's has always come together to make the tough decisions for its journey in faith and its place in the Red Lion community. Whether the task is raising funds for the current Adult Sunday School room in one day in 1919, or making a decision about disaffiliating from the United Methodist Church denomination, St Paul's will come together to make the choice that is best for St. Paul's and its members.

## Summary

### Background:

1. The UMC Denomination has been dividing over the years, primarily over human-sexuality. There was a special General Conference in 2019 to resolve. While the position on human sexuality, including LGBTQ+ is the current headline issue there are several core/foundational beliefs that are potentially compromised. There was a special General Conference in 2019 to attempt to resolve specific wording with respect to the alignment of the UMC's Book of Discipline's (BoD) view of LGBTQ+ among ordained pastors within the church and the church's position regarding ordained pastors conducting LGBTQ+ marriage ceremonies.
2. The 2019 General Conference, (GC), narrowly voted to affirm the current position in the Book of Discipline (the UMC does not condone the practice of homosexuality and considers this practice inconsistent with Christian Teachings) but also emphasizes acceptance of all children of God as being welcome into attendance and membership in UM churches. This GC also created a one-time opportunity for churches to separate from the UMC (Disaffiliation) if they so desired through adoption of /passage of BoD paragraph 2533 or BoD §2553 as an explicit affirmation of an LGBTQ+ lifestyle being incompatible with Christian teachings. The general terms of the Disaffiliation were determined by the GC, but additional terms, (building costs, forfeiture or non-forfeiture of Endowments can be modified added by each annual conference.)
3. Multiple churches and annual conferences don't agree with the BoD and favor a change to more liberal language in the BoD that permits LGBTQ+ Bishops and clergy, same-sex marriage, and other exceptions. Some Annual Conferences and churches are ignoring the current language, rules, and judicial proceedings in the BoD for confessed deviations from the BoD by clergy.
4. Some leaders from the General Conference formed a team and proposed a resolution that would allow a graceful exit of churches from the denomination, allowing annual conferences and churches to decide the path that they would take forward. This was to be voted upon at the next regularly scheduled General Conference in the summer of 2020 (General Conference normally occurs every 4-years).
5. The 2020 General Conference was postponed due to COVID and was rescheduled to August 2022.
6. The August 2022 conference has also been postponed (due to COVID) until May 2024.
7. To this point, St. Paul's has been following the denomination and waiting on the go-forward alternatives from the UMC. As the delays continue to mount, the split of the denomination is becoming a reality. Progressive Churches continue to move in that direction, some have formed the Liberation Methodist Connexion denomination. Some traditional churches have created an off-shoot of the UMC, the Global Methodist Church (GMC). The GMC has been formed as a denomination for churches that seek a more Wesleyan doctrine (traditional/orthodox).
8. With on-going delays, confusion in the denomination, and many churches considering leaving the UMC, the Leadership Council met to understand our options (stay or disaffiliate) as a church and to have this dialogue with the congregation.

## *Leadership Council*

1. The Leadership Council has endeavored to understand the situation and to develop information that can be shared with the congregation. The members of the council that have been investigating this subject are Rick Jensen, Eric Grove, James Loyer, Bob Strickler, Wanda Strickler, Andrea Rider, Dave Gillmen, and Barry Seace. The council has been researching the topic and has agreed to bring the information to the congregation for consideration and an eventual decision.
2. Note – there is no clear communication from the UMC on this matter.
3. The team has been reviewing information that is publicly available on the internet
4. We asked our Annual Conference for guidance. It was recommended that we meet with Conference representative Rev. Kathy Kind. Members of the Leadership Council attended an informational meeting with her on Tuesday, November 29, 2022. We were told at that meeting that the UMC General Conference was postponed until 2024. Because of the additional uncertainty created by the delay, Kathy could only discuss the disaffiliation language approved in the 2019 General Conference. Any disaffiliation must be complete by December 31, 2023. The Susquehanna Annual Conference must approve any disaffiliation applications at its May 2023 meeting. Per paragraph 2553, churches that disaffiliate must pay the current year's Apportionment, one additional year's Apportionment, and their share of the Annual Conference's unfunded pension liability. The Annual Conference will also require a church to pay 1% of the value of the real estate owned by the church, plus \$1000 for the Conference legal fees. Payments must be made to the Conference by March 31, 2023. We will need to hire an attorney to review deeds, by-laws, and endowment documents.
5. We will be meeting with an attorney in the near future.
6. Information is publicly available that supports the differing views about the UMC and potential options. We recommend that people pray and do their own research. We also recommend people watch video series by Rev. Rob Renfroe on YouTube and also videos from Adam Hamilton, and information on the UMC website.
7. The Global Methodist Church (GMC) was formed on May 1, 2022. The GMC was created for churches that believe in the Wesleyan Traditions and more traditional/orthodox views. The YouTube video series by Rev. Rob Renfroe explains this in more detail.
10. Multiple churches throughout the world are using the disaffiliation option to leave the denomination. We are aware that there are churches in our conference that have done this, and we are aware of churches in our conference that are investigating the process.
11. As a church, we need to determine/affirm what we believe and the best option for St. Paul's. At this time the leadership Council recommends disaffiliation, however, the final decision will be made by the members of the congregation.

## *What has changed and what are the issues being discussed?*

Nothing has changed significantly in recent GC's regarding the UMC Doctrine or Book of Discipline, (BoD). The BoD and The Articles of Religion have not changed. They are in fact difficult to change, as it requires a 75% majority vote of GC to alter them.

What has changed or intensified is that some "Traditional" Churches are leaving or considering disaffiliation and some Progressive Churches UM Pastors and GC Delegates are being more dismissive of the inerrancy of scripture and more vocal in promoting an agenda that differs from the Book of Discipline and Articles of Religion.

While the position on human sexuality, including LGBTQ+ is the headline issue, the most disturbing or most concerning issue is the dismissiveness of the long-held UMC BoD interpretation and judicial enforcement of BoD rules.

### Human Sexuality, including LGBTQ+:

The Book of Discipline says "The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching. We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons."

The Progressive movement within the UMC believes that this stance in the Book of Discipline must be changed. Many churches, some annual conferences and at least one UMC Bishop are openly conducting themselves and their ministries in a way that conflicts with the Book of Discipline. This includes gay weddings, a lesbian Bishop and various doctrinal-type teachings.

### Interpretation and application of the Bible:

The Articles of Religion affirm that the Bible is canonical, or the authorized, recognized, and accepted word of God. See Appendix.

Progressives, include church leaders such as UMC Pastor Adam Hamilton and UMC Bishop Karen Oliveto are promoting a different view of the Bible.

Adam Hamilton has written that there are three (3) "buckets" that Bible verses fall into:

Some of the scriptures are good for all times

Some of the scriptures were good for the times they were written

Some of the scriptures include things that should never have been in the scriptures

Bishop Karen Oliveto from the Mountain Sky Conference said "The text, the Bible, is not God," she explained, and "biblical theology" requires addressing both "the benefits and flaws" of Scripture. Criticized used by Jesus Christ Himself of separating sheep and goats in [Matthew 25:31-46](#). blamed this biblical theme for the evils of colonization, slavery, "destruction of native cultures and religions," women's subordination, racism, and current oppression of "the gays and lesbians." She openly admits to performing over 51 same-sex marriages

The Iowa Conference under the leadership of Bishop Laurie Haller, published "[Vision 2032](#)," where (1) relationships are more important than theological convictions: Conference Vision "Leading Now and Into the Future" -To put it clearly, pastors will be able to choose which weddings they officiate, as long as it is two consenting adults who have been counseled. Likewise, church leadership, in consultation with their pastors, will be able to determine their own policy regarding weddings."

## Potential Options:

1. **Option – remain UMC** (do nothing now).
  - A. General Conference in May 2024 may provide direction. We are not counting on it.
  - B. Delays potential decisions at St. Paul's until 2025 or later
2. **Option – seek disaffiliation from the UMC.**
  - A. Tight timeline: must be submitted by March 31, 2023 for a vote at Annual Conference (5/21/23).
  - B. Would require a 2/3 majority of members present at a properly called, planned and announced Church Conference. If called, such special Church Conference would likely take place in Feb/Mar 2023.

## Discernment - Timeline & Options:

*Please know that the pastors and church leaders are committed to continue operating the church as we currently do and seeking God's wisdom and will for our future.*

We are entering a time of discernment. Please pray for the future of St. Paul's and how we best serve our Lord and Savior. We are convinced that God will guide us as we pray, put him first and humbly seek His will for our church.

### Time of Discernment:

1. What does St. Paul's mean to you? (Local church, large UMC denomination, combination, neither?)
2. What do you and our church believe about the Bible?
3. What do we believe as a church? (Issues being debated throughout the denomination)
4. What is God's will for St. Paul's?
5. What path forward puts St. Paul's in the best position to fulfill our vision to build God's Kingdom one believer at a time and to accomplish our mission of making disciples of Jesus Christ for the transformation of the world?

### Timeline for discussion & discernment (this will be modified as information becomes available)

1. Prayer and research – on-going
2. Seek additional information from the Susquehanna Annual Conference (on-going)
3. **November 2022** – research congregational questions and develop a better understanding of the alternatives
4. **November 2022**—Request apportionment and unfunded pension liability cost estimate from Conference
5. **January 22, 2023**— Informational meetings with the congregation
6. Late **February**/early **March** – hold special church conference to vote

## Appendix

### 2553. Disaffiliation of a Local Church Over Issues Related to Human Sexuality-

1. *Basis*-- Because of the current deep conflict within The United Methodist Church around issues of human sexuality, a local church shall have a limited right, under the provisions of this paragraph, to disaffiliate from the denomination for reasons of conscience regarding a change in the requirements and provisions of the *Book of Discipline* related to the practice of homosexuality or the ordination or marriage of self- avowed practicing homosexuals as resolved and adopted by the 2019 General Conference, or the actions or inactions of its annual conference related to these issues which follow.

2. *Time Limits*--The choice by a local church to disaffiliate with The United Methodist Church under this paragraph shall be made in sufficient time for the process for exiting the denomination to be complete prior to December 31, 2023. The provisions of ¶ 2553 expire on December 31, 2023 and shall not be used after that date.

3. *Decision Making Process*--The church conference shall be conducted in accordance with ¶ 248 and shall be held within one hundred twenty (120) days after the district superintendent calls for the church conference. In addition to the provisions of ¶ 246.8, special attention shall be made to give broad notice to the full professing membership of the local church regarding the time and place of a church conference called for this purpose and to use all means necessary, including electronic communication where possible, to communicate. The decision to disaffiliate from The United Methodist Church must be approved by a two-thirds (2/3) majority vote of the professing members of the local church present at the church conference.

4. *Process Following Decision to Disaffiliate from The United Methodist Church*--If the church conference votes to disaffiliate from The United Methodist Church, the terms and conditions for that disaffiliation shall be established by the board of trustees of the applicable annual conference, with the advice of the cabinet, the annual conference treasurer, the annual conference benefits officer, the director of connectional ministries, and the annual conference chancellor. The terms and conditions, including the effective date of disaffiliation, shall be memorialized in a binding Disaffiliation Agreement between the annual conference and the trustees of the local church, acting on behalf of the members. That agreement must be consistent with the following provisions:

*a. Standard Terms of the Disaffiliation Agreement.* The General Council on Finance and Administration shall develop a standard form for Disaffiliation Agreements under this paragraph to protect The United Methodist Church as set forth in ¶ 807.9. The agreement shall include a recognition of the validity and applicability of ¶ 2501, notwithstanding the release of property therefrom. Annual conferences may develop additional standard terms that are not inconsistent with the standard form of this paragraph.

*b. Apportionments.* The local church shall pay any unpaid apportionments for the 12 months prior to disaffiliation, as well as an additional 12 months of apportionments.

*c. Property.* A disaffiliating local church shall have the right to retain its real and personal, tangible and intangible property. All transfers of property shall be made prior to disaffiliation. All costs for transfer of title or other legal work shall be borne by the disaffiliating local church.

5. *Pension Liabilities.* The local church shall contribute withdrawal liability in an amount equal to its pro rata share of any aggregate unfunded pension obligations to the annual conference. The General Board of Pension and Health Benefits shall determine the aggregate funding obligations of the annual conference using market factors similar to a commercial annuity provider, from which the annual conference will determine the local church's share.

6. *Other Liabilities.* The local church shall satisfy all other debts, loans, and liabilities, or assign and transfer them to its new entity, prior to disaffiliation.



## ¶ 2553. Disaffiliation of a Local Church... (Cont.)

7. *Payment Terms.* Payment shall occur prior to the effective date of departure.

8. *Disaffiliating Churches Continuing as Plan Sponsors of the General Board of Pension and Health Benefits Plans.* The United Methodist Church believes that a local church disaffiliating under ¶ 2553 shall continue to share common religious bonds and convictions with The United Methodist Church based on shared Wesleyan theology and tradition and Methodist roots, unless the local church expressly resolves to the contrary. As such, a local church disaffiliating under ¶ 2553 shall continue to be eligible to sponsor voluntary employee benefit plans through the General Board of Pension and Health Benefits under ¶ 1504.2, subject to the applicable terms and conditions of the plans.

9. Once the disaffiliating local church has reimbursed the applicable annual conference for all funds due under the agreement, and provided that there are no other outstanding liabilities or claims against The United Methodist Church as a result of the disaffiliation, in consideration of the provisions of this paragraph, the applicable annual conference shall release any claims that it may have under ¶ 2501 and other paragraphs of *The Book of Discipline of The United Methodist Church* commonly referred to as the trust clause, or under the agreement.

### Resources

Note that all of the resources we have found appear to have some level of bias baked in. Please keep this in mind as you go thru your research.

This is a four-part series that describes the current situation from the perspective of the UMC. To view the series, type the web addresses (URL's) into your internet browser.

<https://www.umc.org/en/content/ask-the-umc-is-the-umc-really-part-1>

<https://www.umc.org/en/content/ask-the-umc-is-the-umc-really-part-2>

<https://www.umc.org/en/content/ask-the-umc-is-the-umc-really-part-3>

<https://www.umc.org/en/content/ask-the-umc-is-the-umc-really-part-4>

A Narrative for the Continuing United Methodist Church. This is a letter from the Council of Bishops.

[https://www.itedmethodistbishops.org/files/websites/www/a+narrative+for+the+continuing+united+methodi+st+church...\\_.pdf](https://www.itedmethodistbishops.org/files/websites/www/a+narrative+for+the+continuing+united+methodi+st+church..._.pdf)

The following link takes you to a series of videos on YouTube by Rev. Rob Renfroe. The video series describes the current situation from the traditional theology point of view:

<https://www.youtube.com/channel/UC8yiyTmwtUAwQEwHn7WMTTg>

Good News Magazine describes itself as the classical evangelical witness and ministry for renewal and reform The United Methodist Church. Our mission is to lead all people within The United Methodist Church to the faithful and vibrant practice of orthodox Wesleyan Christianity.

<https://goodnewsmag.org>

Gladly Choosing to be UMC is a video discussion sponsored by the United Methodist Association of Retired Clergy. Four speakers tell why they plan to remain in the UMC.

<https://www.youtube.com/watch?v=EkSutb7JiB0>

# The Articles of Religion of the Methodist Church

The Book of Discipline of The United Methodist Church — 2016

## Article I — Of Faith in the Holy Trinity

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

## Article II — Of the Word, or Son of God, Who Was Made Very Man

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

## Article III — Of the Resurrection of Christ

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

## Article IV — Of the Holy Ghost

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

## Article V — Of the Sufficiency of the Holy Scriptures for Salvation

The Holy 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 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. The names of the canonical books are:

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

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

## Article VI — Of the Old Testament

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and Man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses as touching ceremonies and rites doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

#### Article VII — Of Original or Birth Sin

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

#### Article VIII — Of Free Will

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

#### Article IX — Of the Justification of Man

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

#### Article X — Of Good Works

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

#### Article XI — Of Works of Supererogation

Voluntary works—besides, over and above God's commandments—which 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 you have done all that is commanded you, say, We are unprofitable servants.

#### Article XII — Of Sin After Justification

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

#### Article XIII — Of the Church

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

#### Article XIV — Of Purgatory

The Romish doctrine concerning purgatory, pardon, worshiping, 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 of Scripture, but repugnant to the Word of God.

## Article XV — Of Speaking in the Congregation in Such a Tongue as the People Understand

It is a thing plainly repugnant to the Word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the Sacraments, in a tongue not understood by the people.

*[For the contemporary interpretation of this and similar articles, (i.e. Articles XIV, XV, XVI, XVIII, XIX, XX,XXI) in consonance with our best ecumenical insights and judgment, see "Resolution of Intent: With a View to Unity," Book of Resolutions, 2008, p.292).]*

## Article XVI — Of the Sacraments

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

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

Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for Sacraments of the Gospel; being such as have partly grown out of the corrupt following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

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

## Article XVII — Of Baptism

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

## Article XVIII — Of the Lord's Supper

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

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

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

#### Article XIX — 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 Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

#### Article XX — Of the One Oblation of Christ, Finished upon the Cross

The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

#### Article XXI — Of the Marriage of Ministers

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

#### Article XXII — Of the Rites and Ceremonies of Churches

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the Word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

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

#### Article XXIII — Of the Rulers of the United States of America

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

#### Article XXIV — Of Christian Men's Goods

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

#### Article XXV — Of a Christian Man's Oath

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

[The following Article from the *Methodist Protestant Discipline* is placed here by the Uniting Conference (1939). It was not one of the Articles of Religion voted upon by the three churches.]

#### Of Sanctification

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

[The following provision was adopted by the Uniting Conference (1939). This statement seeks to interpret to our churches in foreign lands Article XXIII of the Articles of Religion. It is a legislative enactment but is not a part of the Constitution. (See Judicial Council Decisions 41, 176, and Decision 6, Interim Judicial Council.)]

#### Of the Duty of Christians to the Civil Authority

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

## *Apostles' Creed*

### Traditional Version

I believe in God, the Father Almighty,  
maker of heaven and earth;

And in Jesus Christ his only Son, our Lord;  
who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, dead, and buried;

He descended into hell.  
the third day he rose from the dead;  
he ascended into heaven,  
and sitteth at the right hand of God the Father Almighty;  
from thence he shall come to judge the quick and the dead.

I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.

## *The Nicene Creed*

We believe in one God, the Father, the Almighty, maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father;  
through him all things were made.

For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human.

For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets.

We believe in one holy catholic and apostolic church. We acknowledge one baptism for the forgiveness  
of sins.

We look for the resurrection of the dead, and the life of the world to come.

Amen.

