

SECOND HELVETIC CONFESSTION

CHAPTER XVII

Of The Catholic and Holy Church of God, and of The One Only Head of The Church

THE CHURCH HAS ALWAYS EXISTED AND IT WILL ALWAYS EXIST. But because God from the beginning would have men to be saved, and to come to the knowledge of the truth (I Tim. 2:4), it is altogether necessary that there always should have been, and should be now, and to the end of the world, a Church.

WHAT IS THE CHURCH? The Church is an assembly of the faithful called or gathered out of the world; a communion, I say, of all saints, namely, of those who truly know and rightly worship and serve the true God in Christ the Savior, by the Word and holy Spirit, and who by faith are partakers of all benefits which are freely offered through Christ.

CITIZENS OF ONE COMMONWEALTH. They are all citizens of the one city, living under the same Lord, under the same laws and in the same fellowship of all good things. For the apostle calls them "fellow citizens with the saints and members of the household of God" (Eph. 2:19), calling the faithful on earth saints (I Cor. 4:1), who are sanctified by the blood of the Son of God. The article of the Creed, "I believe in the holy catholic Church, the communion of saints," is to be understood wholly as concerning these saints.

ONLY ONE CHURCH FOR ALL TIMES. And since there is always but one God, and there is one mediator between God and men, Jesus the Messiah, and one Shepherd of the whole flock, one Head of this body, and, to conclude, one Spirit, one salvation, one faith, one Testament or covenant, it necessarily follows that there is only one Church.

THE CATHOLIC CHURCH. We, therefore, call this Church catholic because it is universal, scattered through all parts of the world, and extended unto all times, and is not limited to any times or places. Therefore, we condemn the Donatists who confined the Church to I know not what corners of Africa. Nor do we approve of the Roman clergy who have recently passed off only the Roman Church as catholic.

PARTS OR FORMS OF THE CHURCH. The Church is divided into different parts or forms; not because it is divided or rent asunder in itself, but rather because it is distinguished by the diversity of the numbers that are in it.

MILITANT AND TRIUMPHANT. For the one is called the Church Militant, the other the Church Triumphant. The former still wages war on earth, and fights against the flesh, the world, and the prince of this world, the devil; against sin and death. But the latter, having been now discharged, triumphs in heaven immediately after having overcome all those things and rejoices before the Lord. Notwithstanding both have fellowship and union one with another.

THE PARTICULAR CHURCH. Moreover, the Church Militant upon the earth has always had many particular churches. yet all these are to be referred to the unity of the catholic Church. This [Militant] Church was set up differently before the Law among the patriarchs; otherwise under Moses by the Law; and differently by Christ through the Gospel.

THE TWO PEOPLES. Generally two peoples are usually counted, namely, the Israelites and Gentiles, or those who have been gathered from among Jews and Gentiles into the Church. There are also two Testaments, the Old and the New.

THE SAME CHURCH FOR THE OLD AND THE NEW PEOPLE. Yet from all these people there was and is one fellowship, one salvation in the one Messiah; in whom, as members of one body under one Head, all united together in the same faith, partaking also of the same spiritual food and drink. Yet here we acknowledge a diversity of times, and a diversity in the signs of the promised and delivered Christ; and that now the ceremonies being abolished, the light shines unto us more clearly, and blessings are given to us more abundantly, and a fuller liberty.

THE CHURCH THE TEMPLE OF THE LIVING GOD. This holy Church of God is called the temple of the living God, built of living and spiritual stones and founded upon a firm rock, upon a foundation which no other can lay, and therefore it is called "the pillar and bulwark of the truth" (I Tim. 3:15).

THE CHURCH DOES NOT ERR. It does not err as long as it rests upon the rock Christ, and upon the foundation of the prophets and apostles. And it is no wonder if it errs, as often as it deserts him who alone is the truth.

THE CHURCH AS BRIDE AND VIRGIN. This Church is also called a virgin and the Bride of Christ, and even the only Beloved. For the apostle says: "I betrothed you to Christ to present you as a pure bride to Christ" (II Cor. 11:2).

THE CHURCH AS A FLOCK OF SHEEP. The Church is called a flock of sheep under the one shepherd, Christ, according to Ezek., ch. 34, and John, ch. 10.

THE CHURCH AS THE BODY. It is also called the body of Christ because the faithful are living members of Christ under Christ the Head.

CHRIST THE SOLE HEAD OF THE CHURCH. It is the head which has the preeminence in the body, and from it the whole body receives life; by its spirit the body is governed in all things; from it, also, the body receives increase, that it may grow up. Also, there is one head of the body, and it is suited to the body. Therefore the Church cannot have any other head besides Christ. For as the Church is a spiritual body, so it must also have a spiritual head in harmony with itself. Neither can it be governed by any other spirit than by the Spirit of Christ. Wherefore Paul says: "He is the head of the body, the church; he is the beginning, the firstborn from the dead, that in everything he might be preeminent" (Col. 1:18). And in another place: "Christ is the head of the church, his body, and is himself its Savior" (Eph. 5:23). And again: he is "the head over all things for the church, which is his body, the fulness of him who fills all in all" (Eph. 1:22 f.). Also: "We are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together, makes bodily growth" (Eph. 4:15 f.). And therefore we do not approve of the doctrine of the Roman

clergy, who make their Pope at Rome the universal shepherd and supreme head of the Church Militant here on earth, and so the very vicar of Jesus Christ, who has (as they say) all fulness of power and sovereign authority in the Church.

CHRIST THE ONLY PASTOR OF THE CHURCH. For we teach that Christ the Lord is, and remains the only universal pastor, and highest Pontiff before God the Father; and that in the Church he himself performs all the duties of a bishop or pastor, even to the world's end; [*Vicar*] and therefore does not need a substitute for one who is absent. For Christ is present with his Church, and is its life-giving Head.

NO PRIMACY IN THE CHURCH. He has strictly forbidden his apostles and their successors to have any primacy and dominion in the Church. Who does not see, therefore, that whoever contradicts and opposes this plain truth is rather to be counted among the number of those of whom Christ's apostles prophesied: Peter in II Peter, ch. 2, and Paul in Acts 20:2; II Cor. 11:2; II Thess., ch.2, and also in other places?

NO DISORDER IN THE CHURCH. However, by doing away with a Roman head we do not bring any confusion or disorder into the Church, since we teach that the government of the Church which the apostles handed down is sufficient to keep the Church in proper order, the Church was not disordered or in confusion. The Roman head does indeed preserve his tyranny and the corruption that has been brought into the Church, and meanwhile he hinders, resists, and with all the strength he can muster cuts off the proper reformation of the Church.

DISSENSIONS AND STRIFE IN THE CHURCH. We are reproached because there have been manifold dissensions and strife in our churches since they separated themselves from the Church of Rome, and therefore cannot be true churches. As though there were never in the Church of Rome any sects, nor contentions and quarrels concerning religion, and indeed, carried on not so much in the schools as from pulpits in the midst of the people. We know, to be sure, that the apostle said: "God is not a God of confusion but of peace" (I Cor. 14:33), and, "While there is jealousy and strife among you, are you not of the flesh?" Yet we cannot deny that God was in the apostolic Church and that it was a true Church, even though there were wranglings and dissensions in it. The apostle Paul reprimanded Peter, an apostle (Gal. 2:11 ff.), and Barnabas dissented from Paul. Great contention arose in the Church of Antioch between them that preached the one Christ, as Luke records in The Acts of the Apostles, ch. 15. And there have at all times been great contentions in the Church, and the most excellent teachers of the Church have differed among themselves about important matters without meanwhile the Church ceasing to be the Church because of these contentions. For thus it pleases God to use the dissensions that arise in the Church to the glory of his name, to illustrate the truth, and in order that those who are in the right might be manifest (I Cor. 11:19).

OF THE NOTES OR SIGNS OF THE TRUE CHURCH. Moreover, as we acknowledge no other head of the Church than Christ, so we do not acknowledge every church to be the true Church which vaunts herself to be such; but we teach that the true Church is that in which the signs or marks of the true Church are to be found, especially the lawful and sincere preaching of the Word of God as it was delivered to us in the books of the prophets and the apostles, which all lead us unto Christ, who said in the Gospel: "My sheep hear me voice, and I know them, and they follow me; and I give unto them eternal life. A stranger they do not follow, but they flee from him, for they do not know the voice of strangers" (John 10:5, 27, 28).

And those who are such in the Church have one faith and one spirit; and therefore they worship but one God, and him alone they worship in spirit and in truth, loving him alone with all their hearts and with all their strength, praying unto him alone through Jesus Christ, the only Mediator and Intercessor; and they do not seek righteousness and life outside Christ and faith in him. Because they acknowledge Christ the only head and foundation of the Church, and, resting on him, daily renew themselves by repentance, and patiently bear the cross laid upon them. Moreover, joined together with all the members of Christ by an unfeigned love, they show that they are Christ's disciples by persevering in the bond of peace and holy unity. At the same time they participate in the sacraments instituted by Christ, and delivered unto us by his apostles, using them in no other way than as they received them from the Lord. That saying of the apostle Paul is well known to all: "I received from the Lord what I also delivered to you" (I Cor. 11:23 ff.). Accordingly, we condemn all such churches as strangers from the true Church of Christ, which are not such as we have heard they ought to be, no matter how much they brag of a succession of bishops, of unity, and of antiquity. Moreover, we have a charge from the apostles of Christ "to shun the worship of idols" (I Cor. 10:14; I John 5:21), and "to come out of Babylon," and to have no fellowship with her, unless we want to be partakers with her of all God's plagues (Rev. 18:4; II Cor. 6:17).

OUTSIDE THE CHURCH OF GOD THERE IS NO SALVATION. But we esteem fellowship with the true Church of Christ so highly that we deny that those can live before God who do not stand in fellowship with the true Church of God, but separate themselves from it. For as there was no salvation outside Noah's ark when the world perished in flood; so we believe that there is no certain salvation outside Christ, who offers himself to be enjoyed by the elect in the Church; and hence we teach that those who wish to live ought not to be separated from the true Church of Christ.

THE CHURCH IS NOT BOUND TO ITS SIGNS. Nevertheless, by the signs [of the true Church] mentioned above, we do not so narrowly restrict the Church as to teach that all those are outside the Church who either do not participate in the sacraments, at least not willingly and through contempt, but rather, being forced by necessity, unwillingly abstain from them or are deprived of them; or in whom faith sometimes fails, though it is not entirely extinguished and does not wholly cease; or in whom imperfections and errors due to weakness are found. For we know that God had some friends in the world outside the commonwealth of Israel. We know what befell the people of God in the captivity of Babylon, where they were deprived of their sacrifices for seventy years. We know what happened to St. Peter, who denied his Master, and what is wont to happen daily to God's elect and faithful people who go astray and are weak. We know, moreover, what kind of churches the churches in Galatia and Corinth were in the apostles' time, in which the apostle found fault with many serious offenses; yet he calls them holy churches of Christ (I Cor. 1:2; Gal. 1:2).

THE CHURCH APPEARS AT TIMES TO BE EXTINCT. Yes, and it sometimes happens that God in his just judgment allows the truth of his Word, and the catholic faith, and the proper worship of God to be so obscured and overthrown that the Church seems almost extinct, and no more to exist, as we see to have happened in the days of Elijah (I Kings 19:10, 14), and at other times. Meanwhile God has in this world and in this darkness his true worshippers, and those not a few, but even seven thousand and more (I Kings 19:18; Rev. 7:3 ff.). For the apostle exclaims: "God's firm foundation stands, bearing this seal, 'The Lord knows those who are his,' " etc. (II Tim. 2:19). Whence the Church of God may be termed invisible; not because the men from whom the

Church is gathered are invisible, but because, being hidden from our eyes and known only to God, it often secretly escapes human judgment.

NOT ALL WHO ARE IN THE CHURCH ARE OF THE CHURCH. Again, not all that are reckoned in the number of the Church are saints, and living and true members of the Church. For there are many hypocrites, who outwardly hear the Word of God, and publicly receive the sacraments, and seem to pray to God through Christ alone, to confess Christ to be their only righteousness, and to worship God, and to exercise the duties of charity, and for a time to endure with patience in misfortune. And yet they are inwardly destitute of true illumination of the Spirit, of faith and sincerity of heart, and of perseverance to the end. But eventually the character of these men, for the most part, will be disclosed. For the apostle John says: "They went out from us, but they were not of us; for if they had been of us, they would indeed have continued with us" (I John 2:19). And although while they simulate piety they are not of the Church, yet they are considered to be in the Church, just as traitors in a state are numbered among its citizens before they are discovered; and as the tares or darnel and chaff are found among the wheat, and as swellings and tumors are found in a sound body, And therefore the Church of God is rightly compared to a net which catches fish of all kinds, and to a field, in which both wheat and tares are found (Matt. 13:24 ff., 47 ff.).

WE MUST NOT JUDGE RASHLY OR PREMATURELY. Hence we must be very careful not to judge before the time, nor undertake to exclude, reject or cut off those whom the Lord does not want to have excluded or rejected, and those whom we cannot eliminate without loss to the Church. On the other hand, we must be vigilant lest while the pious snore the wicked gain ground and do harm to the Church.

THE UNITY OF THE CHURCH IS NOT IN EXTERNAL RITES. Furthermore, we diligently teach that care is to be taken wherein the truth and unity of the Church chiefly lies, lest we rashly provoke and foster schisms in the Church. Unity consists not in outward rites and ceremonies, but rather in the truth and unity of the catholic faith. The catholic faith is not given to us by human laws, but by Holy Scriptures, of which the Apostles' Creed is a compendium. And, therefore, we read in the ancient writers that there was a manifold diversity of rites, but that they were free, and no one ever thought that the unity of the Church was thereby dissolved. So we teach that the true harmony of the Church consists in doctrines and in the true and harmonious preaching of the Gospel of Christ, and in rites that have been expressly delivered by the Lord. And here we especially urge that saying of the apostle: "Let those of us who are perfect have this mind; and if in any thing you are otherwise minded, God will reveal that also to you. Nevertheless let us walk by the same rule according to what we have attained, and let us be of the same mind" (Phil. 3:15 f.).

CHAPTER XVIII

Of The Ministers of The Church, Their Institution and Duties

GOD USES MINISTERS IN THE BUILDING OF THE CHURCH. God has always used ministers for the gathering or establishing of a Church for himself, and for the governing and

preservation of the same; and still he does, and always will, use them so long as the Church remains on earth. Therefore, the first beginning, institution, and office of ministers is a most ancient arrangement of God himself, and not a new one of men.

INSTITUTION AND ORIGIN OF MINISTERS. It is true that God can, by his power, without any means join to himself a Church from among men; but he preferred to deal with men by the ministry of men. Therefore ministers are to be regarded, not as ministers by themselves alone, but as the ministers of God, inasmuch as God effects the salvation of men through them.

THE MINISTRY IS NOT TO BE DESPISED. Hence we warn men to beware lest we attribute what has to do with our conversion and instruction to the secret power of the Holy Spirit in such a way that we make void the ecclesiastical ministry. For it is fitting that we always have in mind the words of the apostle: "How are they to believe in him of whom they have not heard? And how are they to hear without a preacher? So faith comes from hearing, and hearing comes by the word of God" (Rom. 10: 14, 17). And also what the Lord said in the Gospel: "Truly, truly, I say to you, he who receives any one whom I send receives me; and he who receives me receives him who sent me" (John 13:20). Likewise a man of Macedonia, who appeared to Paul in a vision while he was in Asia, secretly admonished him, saying: "Come over to Macedonia and help us" (Acts 16:9). And in another place the same apostle said: "We are fellow workmen for God; you are God's tillage, God's building" (I Cor. 3:9).

Yet, on the other hand, we must beware that we do not attribute too much to ministers and the ministry; remembering here also the words of the Lord in the Gospel: "No one can come to me unless my Father draws him" (John 6:44), and the words of the apostle: "What then is Paul? What is Apollos? Servants through whom you believed, as the Lord assigned to each. I planted, Apollos watered, but only God gives the growth" (I Cor. 3:5 ff.).

GOD MOVES THE HEARTS OF MEN. Therefore, let us believe that God teaches us by his word, outwardly through his ministers, and inwardly moves the hearts of his elect to faith by the Holy Spirit; and that therefore we ought to render all glory unto God for this whole favor. But this matter has been dealt with in the first chapter of this Exposition.

WHO THE MINISTERS ARE AND OF WHAT SORT GOD HAS GIVEN TO THE WORLD. And even from the beginning of the world God has used the most excellent men in the whole world (even if many of them were simple in worldly wisdom or philosophy, but were outstanding in true theology), namely, the patriarchs, with whom he frequently spake by angels. For the patriarchs were the prophets or teachers of their age whom God for this reason wanted to live for several centuries, in order that they might be, as it were, fathers and lights of the world. They were followed by Moses and the prophets renowned throughout all the world.

CHRIST THE TEACHER. After these the heavenly Father even sent his only-begotten Son, the most perfect teacher of the world; in whom is hidden the wisdom of God, and which has come to us through the most holy, simple, and most perfect doctrine of all. For he chose disciples for himself whom he made apostles. These went out into the whole world, and everywhere gathered together churches by the preaching of the Gospel, and then throughout all the churches in the world they appointed pastors or teachers according to Christ's command; through their successors he has taught and governed the Church unto this day. Therefore, as God gave unto his ancient people the

patriarchs, together with Moses and the prophets, so also to his people of the New Testament he sent his only-begotten Son, and, with him, the apostles and teachers of the Church.

MINISTERS OF THE NEW TESTAMENT. Furthermore, the ministers of the new people are called by various names. For they are called apostles, prophets, evangelists, bishops, elders, pastors, and teachers (I Cor. 12:28; Eph. 4:11).

THE APOSTLES. The apostles did not stay in any particular place, but throughout the world gathered together different churches. When they were once established, there ceased to be apostles, and pastors took their place, each in his church.

PROPHETS. In former times the prophets were seers, knowing the future; but they also interpreted the Scriptures. Such men are also found still today.

EVANGELISTS. The writers of the history of the Gospel were called Evangelists; but they also were heralds of the Gospel of Christ; as Paul also commended Timothy: "Do the work of an evangelist" (II Tim. 4:5).

BISHOPS. Bishops are the overseers and watchmen of the Church, who administer the food and needs of the life of the Church.

PRESBYTERS. The presbyters are the elders and, as it were, senators and fathers of the Church, governing it with wholesome counsel.

PASTORS The pastors both keep the Lord's sheepfold, and also provide for its needs.

TEACHERS. The teachers instruct and teach the true faith and godliness. Therefore, the ministers of the churches may now be called bishops, elders, pastors, and teachers.

PAPAL ORDERS. Then in subsequent times many more names of ministers in the Church were introduced into the Church of God. For some were appointed patriarchs, others archbishops, others suffragans; also, metropolitans, archdeacons, deacons, subdeacons, acolytes, exorcists, cantors, porters, and I know not what others, as cardinals, provosts, and priors; greater and lesser fathers, greater and lesser orders. But we are not troubled about all these about how they once were and are now. For us the apostolic doctrine concerning ministers is sufficient.

CONCERNING MONKS. Since we assuredly know that monks, and the orders or sects of monks, are instituted neither by Christ nor by the apostles, we teach that they are of no use to the Church of God, nay rather, are pernicious. For, although in former times they were tolerable (when they were hermits, earning their living with their own hands, and were not a burden to anyone, but like the laity were everywhere obedient to the pastors of the churches), yet now the whole world sees and knows what they are like. They formulate I know not what vows; but they lead a life quite contrary to their vows, so that the best of them deserves to be numbered among those of whom the apostle said: "We hear that some of you are living an irregular life, mere busybodies, not doing any work" etc. (II Thess. 3:11). Therefore, we neither have such in our churches, nor do we teach that they should be in the churches of Christ.

MINISTERS ARE TO BE CALLED AND ELECTED. Furthermore, no man ought to usurp the honor of the ecclesiastical ministry; that is, to seize it for himself by bribery or any deceits, or by his own free choice. But let the ministers of the Church be called and chosen by lawful and ecclesiastical election; that is to say, let them be carefully chosen by the Church or by those delegated from the Church for that purpose in a proper order without any uproar, dissension and rivalry. Not any one may be elected, but capable men distinguished by sufficient consecrated learning, pious eloquence, simple wisdom, lastly, by moderation and an honorable reputation, according to that apostolic rule which is compiled by the apostle in I Tim., ch. 3, and Titus, ch. 1.

ORDINATION. And those who are elected are to be ordained by the elders with public prayer and laying on of hands. Here we condemn all those who go off of their own accord, being neither chosen, sent, nor ordained (Jer., ch. 23). We condemn unfit ministers and those not furnished with the necessary gifts of a pastor.

In the meantime we acknowledge that the harmless simplicity of some pastors in the primitive Church sometimes profited the Church more than the many-sided, refined and fastidious, but a little too esoteric learning of others. For this reason we do not reject even today the honest, yet by no means ignorant, simplicity of some.

PRIESTHOOD OF ALL BELIEVERS. To be sure, Christ's apostles call all who believe in Christ "priests," but not on account of an office, but because, all the faithful having been made kings and priests, we are able to offer up a spiritual sacrifices to God through Christ (Ex. 19:6; I Peter 2:9; Rev. 1:6). Therefore, the priesthood and the ministry are very different from one another. For the priesthood, as we have just said, is common to all Christians; not so is the ministry. Nor have we abolished the ministry of the Church because we have repudiated the papal priesthood from the Church of Christ.

PRIESTS AND PRIESTHOOD. Surely in the new covenant of Christ there is no longer any such priesthood as was under the ancient people; which had an external anointing, holy garments, and very many ceremonies which were types of Christ, who abolished them all by this coming and fulfilling them. But he himself remains the only priest forever, and lest we derogate anything from him, we do not impart the name of priest to any minister. For the Lord himself did not appoint any priests in the Church of the New Testament who, having received authority from the suffragan, may daily offer up the sacrifice that is, the very flesh and blood of the Lord, for the living and the dead, but ministers who may teach and administer the sacraments.

THE NATURE OF THE MINISTERS OF THE NEW TESTAMENT. Paul explains simply and briefly what we are to think of the ministers of the New Testament or of the Christian Church, and what we are to attribute to them. "This is how one should regard us, as servants of Christ and stewards of the mysteries of God" II Cor. 4:1). Therefore, the apostle wants us to think of ministers as ministers. Now the apostle calls them rowers, who have their eyes fixed on the coxswain, and so men who do not live for themselves or according to their own will, but for others--namely, their masters, upon whose command they altogether depend. For in all his duties every minister of the Church is commanded to carry out only what he has received in commandment from his Lord, and not to indulge his own free choice. And in this case it is expressly declared who is the Lord, namely, Christ; to whom the ministers are subject in all the affairs of the ministry.

MINISTERS AS STEWARDS OF THE MYSTERIES OF GOD. Moreover, to the end that he might expound the ministry more fully, the apostle adds that ministers of the Church are administrators and stewards of the mysteries of God. Now in many passages, especially in Eph., ch. 3, Paul called the mysteries of God the Gospel of Christ. And the sacraments of Christ are also called mysteries by the ancient writers. Therefore for this purpose are the ministers of the Church called--namely, to preach the Gospel of Christ to the faithful, and to administer the sacraments. We read, also, in another place in the Gospel, of "the faithful and wise steward," whom "his master will set over his household, to give them their portion of food at the proper time" (Luke 12:42). Again, elsewhere in the Gospel a man takes a journey in a foreign country and, leaving his house, gives his substance and authority over it to his servants, and to each his work.

THE POWER OF MINISTERS OF THE CHURCH. Now, therefore, it is fitting that we also say something about the power and duty of the ministers of the Church. Concerning this power some have argued industriously, and to it have subjected everything on earth, even the greatest things, and they have done so contrary to the commandment of the Lord who has prohibited dominion for this disciples and has highly commended humility (Luke 22:24 ff.; Matt. 18:3 f.; 20:25 ff.). There is, indeed, another power that is pure and absolute, which is called the power of right. According to this power all things in the whole world are subject to Christ, who is Lord of all, as he himself has testified when he said: "All authority in heaven and on earth has been given to me" (Matt. 28:18), and again, "I am the first and the last, and behold I am alive for evermore, and I have the keys of Hades and Death" (Rev. 1:18); also, "He has the key of David, which opens and no one shall shut, who shuts and no one opens" (Rev. 3:7).

THE LORD RESERVES TRUE POWER FOR HIMSELF. This power the Lord reserves to himself, and does not transfer it to any other, so that he might stand idly by as a spectator while his ministers work. For Isaiah says, "I will place on his shoulder the key of the house of David" (Isa. 22:22), and again, "The government will be upon his shoulders, but still keeps and uses his own power, governing all things.

THE POWER OF THE OFFICE AND OF THE MINISTER. Then there is another power of an office or of ministry limited by him who has full and absolute power. And this is more like a service than a dominion.

THE KEYS. For a lord gives up his power to the steward in his house, and for that cause gives him the keys, that he may admit into or exclude from the house those whom his lord will have admitted or excluded. In virtue of this power the minister, because of his office, does that which the Lord has commanded him to do; and the Lord confirms what he does, and wills that what his servant has done will be so regarded and acknowledges, as if he himself had done it. Undoubtedly, it is to this that these evangelical sentences refer: "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" (Matt. 16:19). Again, "If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" (John 20:23). But if the minister does not carry out everything as the Lord has commanded him, but transgresses the bounds of faith, then the Lord certainly makes void what he has done. Wherefore the ecclesiastical power of the ministers of the Church is that function whereby they indeed govern the Church of God, but yet se do all things in the Church as the Lord has prescribed in his Word. When those things are done, the faithful esteem them as done by the Lord himself. But mention has already been made of the keys above.

THE POWER OF MINISTERS IS ONE AND THE SAME, AND EQUAL. Now the one and an equal power or function is given to all ministers in the Church. Certainly, in the beginning, the bishops or presbyters governed the Church in common; no man lifted up himself above another, none usurped greater power or authority over his fellow-bishops. For remembering the words of the Lord: "Let the leader among you become as one who serves" (Luke 22:26), they kept themselves in humility, and by mutual services they helped one another in the governing and preserving of the Church.

ORDER TO BE PRESERVED. Nevertheless, for the sake of preserving order some one of the ministers called the assembly together, proposed matters to be laid before it, gathered the opinions of the others, in short, to the best of man's ability took precaution lest any confusion should arise. Thus did St. Peter, as we read in The Acts of the Apostles, who nevertheless was not on that account preferred to the others, nor endowed with greater authority than the rest. Rightly then does Cyprian the Martyr say, in his *De Simplicitate Clericorum*: "The other apostles were assuredly what Peter was, endowed with a like fellowship of honor and power; but [his] primacy proceeds from unity in order that the Church may be shown to be one."

WHEN AND HOW ONE WAS PLACED BEFORE THE OTHERS. St. Jerome also in his commentary upon The Epistle of Paul to Titus, says something not unlike this: "Before attachment to persons in religion was begun at the instigation of the devil, the churches were governed by the common consultation of the elders; but after every one thought that those whom he had baptized were his own, and not Christ's, it was decreed that one of the elders should be chosen, and set over the rest, upon whom should fall the care of the whole Church, and all schismatic seeds should be removed." Yet St. Jerome does not recommend this decree as divine; for he immediately adds: "As the elders knew from the custom of the Church that they were subject to him who was set over them, so the bishops knew that they were subject to him who was set over them, so the bishops knew that they were above the elders, more from custom than from the truth of an arrangement by the Lord, and that they ought to rule the Church in common with them." Thus far St. Jerome. Hence no one can rightly forbid a return to the ancient constitution of the Church of God, and to have recourse to it before human custom.

THE DUTIES OF MINISTERS. The duties of ministers are various; yet for the most part they are restricted to two, in which all the rest are comprehended: to the teaching of the Gospel of Christ, and to the proper administration of the sacraments. For it is the duty of the ministers to gather together an assembly for worship in which to expound God's Word and to apply the whole doctrine to the care and use of the Church, so that what is taught may benefit the hearers and edify the faithful. It falls to ministers, I say, to teach the ignorant, and to exhort; and to urge the idlers and lingerers to make progress in the way of the Lord. Moreover, they are to comfort and to strengthen the fainthearted, and to arm them against the manifold temptations of Satan; to rebuke offenders; to recall the erring into the way; to raise the fallen; to convince the gainsayers to drive the wolf away from the sheepfold of the Lord; to rebuke wickedness and wicked men wisely and severely; no to wink at nor to pass over great wickedness. And, besides, they are to administer the sacraments, and to commend the right use of them, and to prepare all men by wholesome doctrine to receive them; to preserve the faithful in a holy unity; and to check schisms; to catechize the unlearned, to commend the needs of the poor to the Church, to visit, instruct, and keep in the way of life the sick and those afflicted with various temptations. In addition, they are to attend to public prayers of supplications in times of need, together with common fasting, that is, a holy abstinence; and as

diligently as possible to see to everything that pertains to the tranquility, peace and welfare of the churches.

But in order that the minister may perform all these things better and more easily, it is especially required of him that he fear God, be constant in prayer, attend to spiritual reading, and in all things and at all times be watchful, and by a purity of life to let his light to shine before all men.

DISCIPLINE. And since discipline is an absolute necessity in the Church and excommunication was once used in the time of the early fathers, and there were ecclesiastical judgments among the people of God, wherein this discipline was exercised by wise and godly men, it also falls to ministers to regulate this discipline for edification, according to the circumstances of the time, public state, and necessity. At all times and in all places the rule is to be observed that everything is to be done for edification, decently and honorably, without oppression and strife. For the apostle testifies that authority in the Church was given to him by the Lord for building up and not for destroying (II Cor. 10:8). And the Lord himself forbade the weeds to be plucked up in the Lord's field, because there would be danger lest the wheat also be plucked up with it (Matt. 13:29 f.).

EVEN EVIL MINISTERS ARE TO BE HEARD. Moreover, we strongly detest the error of the Donatists who esteem the doctrine and administration of the sacraments to be either effectual or not effectual, according to the good or evil life of the ministers. For we know that the voice of Christ is to be heard, though it be out of the mouths of evil ministers; because the Lord himself said: "Practice and observe whatever they tell you, but not what they do" (Matt. 23:3). We know that the sacraments are sanctified by the institution and the word of Christ, and that they are effectual to the godly, although they be administered by unworthy ministers. Concerning this matter, Augustine, the blessed servant of God, many times argued from the Scriptures against the Donatists.

SYNODS. Nevertheless, there ought to be proper discipline among ministers. In synods the doctrine and life of ministers is to be carefully examined. Offenders who can be cured are to be rebuked by the elders and restored to the right way, and if they are incurable, they are to be deposed, and like wolves driven away from the flock of the Lord by the true shepherds. For, if they be false teachers, they are not to be tolerated at all. Neither do we disapprove of ecumenical councils, if they are convened according to the example of the apostles, for the welfare of the Church and not for its destruction.

THE WORKER IS WORTHY OF HIS REWARD. All faithful ministers, as good workmen, are also worthy of their reward, and do not sin when they receive a stipend, and all things that be necessary for themselves and their family. For the apostle shows in I Cor., ch. 9, and in I Tim., ch. 5, and elsewhere that these things may rightly be given by the Church and received by ministers. The Anabaptists, who condemn and defame ministers who live from their ministry are also refuted by the apostolic teaching.
