

The Constitution and Bylaws of Northwest Hills Community Church Torrington, Connecticut

Ratified on May 20, 2012, by a unanimous vote of the Board of Elders: John Busa, Bill Lutton, Bob Marcotte, and Scotty Neasbitt.

Revised on November 10, 2014, by a unanimous vote of the Board of Elders: Mike Clark, Duane Doot, Bill Lutton, and Scotty Neasbitt.

Revised on May 1, 2017, by a unanimous vote of the Board of Elders: Mike Clark, Duane Doot, Bill Lutton, and Mike Ambrose.

Revised on November 13, 2017, by a unanimous vote of the Board of Elders: Mike Clark, Duane Doot, Bill Lutton, Mike Ambrose, and Michael Burgos.

Revised on December 18, 2018, by a unanimous vote of the Board of Elders: Michael Ambrose, Michael Burgos, Paul Carmen, Mike Clark, Duane Doot, and Michael Ocain.

Revised on May 15, 2023, by a unanimous vote of the Board of Elders: Michael Ambrose, Michael Burgos, Michael Clark, Paul Carmen, Duane Doot, and Michael Ocain.

Revised on December 1, 2025, by a unanimous vote of the Board of Elders: Michael Burgos, Paul Carmen, Michael Clark, Duane Doot, James Lawson, and Michael Ocain.

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Revision Index

Revision #1, ratified 11/10/2014, is revised as shown:

1. Addendum #1 is added to this *Constitution*
2. Section VII.B of this Constitution is revised to read:

TERM: Each Elder, *including the Senior Pastor, will serve without any prescribed term.*

Addendum #1

Whereas this Constitution states in section VII A that a staff member, other than the Senior Pastor, may not serve on the Board (of Elders); and

Whereas an impending merger shall take effect between Calvary Baptist Church and Northwest Hills Community Church; and

Whereas the Board of Elders seeks to make a provision for the addition of a staff member to the Board of Elders in conjunction with said merger, changes to this Constitution will be in effect as follows:

1. Pastor Michael F. Ambrose will be appointed to the Board of Elders of Northwest Hills Community Church on the date the merger between Calvary Baptist Church and Northwest Hills Community Church shall take effect.
2. All other aspects of Pastor Ambrose's role as an associate pastor and member of the Board of Elders will be determined by this *Constitution*.
3. This addendum may be terminated or amended at any time by a majority vote of the Board of Elders.

Revision #2, ratified May 1, 2017, is revised as shown:

1. To correct punctuation and remove unnecessary legal jargon.
2. Extensive changes to section VII Board of Elders and section IX Staff
3. The fiscal year was changed from October 1 through September 30

Ratified on this 1st day of May, 2017 by unanimous vote of the Board of Elders:

Michael Clark

Bill Lutton

Duane Doot

Michael Ambrose

Revision #3, ratified November 13, 2017, is revised as shown:

1. The removal of *The Statement of Faith*.
2. The addition of *The Congregational Statement of Faith*.
3. The addition of *The Statement of Theological Distinctives*.
4. The amending of article VII (Membership) and article 3 to reflect the addition of the aforementioned statements.
5. A change in font and the addition of footnoted biblical citations.

Ratified on November 13, 2017 by unanimous vote of the Board of Elders:

Michael Clark

Bill Lutton

Duane Doot

Michael Ambrose

Michael Burgos

Revision #4, December 18, 2018, is revised as shown:

1. *The Constitution* was renamed *The Constitution and Bylaws* to accurately reflect the extent of the document. This revision constitutes extensive redactions, revisions, and additions.
2. Various points of pagination were corrected, including corrections related to grammar and syntax. Also, minor changes were made throughout to reflect semantic consistency.
3. Changes have been made to reflect NHCC's departure from membership in Converge Northeast and its association with the Baptist Convention of New England and the Southern Baptist Convention (e.g., § II.C).
4. Sections VI and V of the previous edition were conflated into one section as the *Confession of Faith*.
5. Section V of this current edition was substantially changed to reflect guiding principles that better reflect the identity and values of Northwest Hills Community Church.
6. Section VI.A.2 was modified to include the Triune baptismal formula. Section VI.B.1 was modified to provide the Board of Elders more flexibility in identifying the inactivity of a member. Section VI.B.2 was modified to better accommodate a member's transition to another church.
7. Changes and additions were made to sections VIII and IX to reflect a more robust process of evaluation, installation, and removal of non-vocation and vocational Elders/Pastors and Deacons.
8. Section XIV (i.e., "Bylaws") of the previous edition has been omitted.
9. Appendices I-III were added.

Revised on December 18, 2018 by unanimous vote of the Board of Elders:

Michael Clark

Duane Doot

Michael Ambrose

Michael Burgos

Paul Carmen

Michael Ocain

Revision #5, May 15, 2023, is revised as shown:

1. Section VII.C.5 was redacted and made to accord with the legal counsel provided by the Alliance Defending Freedom. This affords members, in accordance with the First Amendment of the Constitution of the United States, the right to remove themselves from membership during the church discipline process.
2. Section X.C was added to accord with the legal counsel provided by the Alliance Defending Freedom to protect NHCC from wrongful termination litigation should an employee substantially change his or her views such that they are no longer in step with NHCC's doctrinal position.
3. Section VI.A.2 was redacted to extend church membership to those who share NHCC's evangelical faith but who also affirm paedobaptism.

Revised on May 15, 2023 by unanimous vote of the Board of Elders:

Michael Clark

Duane Doot

Michael Ambrose

Michael Burgos

Paul Carmen

Michael Ocain

Revision #6, 2025, is revised as shown:

1. Section I.C was amended to reflect NHCC's disaffiliation with the SBC/BCNE and its pursuit of candidacy with the CREC.
2. Section III was revised to reflect NHCC's affirmation of the historic Christian creeds, and Appendices IV-VII were added.
3. Section IV was revised to reflect NHCC's general affirmation of the *London Baptist Confession of Faith of 1689*.
4. The membership process (§VI.A.6) was revised such that weekly attendance for eight weeks is required in lieu of participation in a church membership course.
5. Section VI.E was amended, and sections VI.F-G were added to reflect NHCC's participation with the CREC.
6. Section VII.G.7-8 was amended to reflect NHCC's cooperation with the CREC and to account for ordination examination. Section VII.H.1 was added to reflect NHCC's participation with the CREC.
7. Section VII.C.2.a was revised to permit any Elder to serve as the Chairman of the Board.
8. Section XII was amended to remove the SBC/BCNE and to permit the Board to attribute NHCC's assets in the event of a dissolution to any chosen church or ministry.
9. The interpretation offered for the phrase "his children are believers" (Titus 1:6) in Appendix II was changed to reflect a consistent understanding of the underlying text in conjunction with the realization that while fathers can ensure the submission of their children, they cannot regenerate them.
10. The language of "Lead Pastor" was replaced with "Elder" or "Pastor" to reflect NHCC's polity structure.
11. Various changes to the pagination, minor typographical changes/corrections were made throughout the document, and a table of contents was added.

Revised on December 1, 2025, by unanimous vote of the Board of Elders:

Michael Burgos

Paul Carmen

Michael Clark

Duane Doot

James Lawson

Michael Ocain

I. Name, Incorporation, and Affiliations

A. NAME: Northwest Hills Community Church (NHCC)

B. INCORPORATION: NHCC was incorporated as a religious corporation in the State of Connecticut on May 27, 2007.

C. AFFILIATIONS: NHCC is pursuing candidacy with the Communion of Reformed and Evangelical Churches (CREC). As such, NHCC affirms and upholds the CREC's *Governing Documents*.¹

II. Purpose

Jesus, the Christ, is the true source of all the Church is and does, and his glory is to be the objective of every act, function, and motive of the Church, both individually and corporately.²

Jesus, the Christ, has provided his thoughts and his direction for the Church in the Word. The Bible reflects and contains his mind, his commands, his counsel, and his purpose for every follower.³

The Church is to conform to his Word, thus carrying out his will to his glory. That is our reason for being.⁴

III. The Historic Creeds

NHCC is committed to biblical fidelity and the Lordship of Jesus Christ. NHCC affirms the Apostles', Nicene, and Athanasian Creeds, as well as the Symbol of Chalcedon. See Appendices IV-VII.

IV. *The London Baptist Confession of Faith of 1689*

NHCC generally affirms the *London Baptist Confession of Faith of 1689*. "General affirmation" means that NHCC affirms the *Confession* insofar as it reflects the teaching of the Word of God. General affirmation provides liberty for NHCC's officers, teachers, and members to reflect mild theological differences on matters of secondary or tertiary importance. The *Confession* itself states that "The supreme judge for deciding all religious controversies and for evaluating all decrees of councils, opinions of ancient writers, human teachings, and individual interpretations, and in whose judgment we are to rest, is nothing but the Holy Scripture delivered by the Spirit. In this Scripture, our faith finds its final word."⁵

V. Guiding Principles

¹ To access the *Governing Documents of the Communion of Reformed Evangelical Churches* (2023) see <https://crechurches.org/wp-content/uploads/2024/04/CREC-Governing-Docs-2024-6.pdf>.

² 1 Cor. 1:31.

³ 2 Tim. 3:16-17.

⁴ Col. 3:15-17.

⁵ §1.10, *The 1689 Baptist Confession of Faith in Modern English* (Cape Coral, FL: Founders Press, 2017).

In addition to historic creeds and the *London Baptist Confession of Faith of 1689*, which grounds us in truth, these distinctive principles guide our approach to ministry.

- A. MISSION: To glorify the Triune God through gospel-centered preaching, teaching, and worship.
- B. VALUES: Our values set us apart in how we do ministry and form a foundation for the kinds of ministries we will be involved in. Our values include:
 - 1. Word Centered – We desire to center all of our ministry on the sure foundation of the Word of God. We desire not only to involve the Scriptures in our ministry, but to derive the very content of our ministry from the Scriptures.
 - 2. Gospel Centered – The gospel is not merely a rite of passage for new believers, but is vital to every Christian every day.
 - 3. Expository Preaching/Teaching – Because the Scriptures are sufficient to equip us for every good work, we value careful and faithful expository preaching and teaching.
 - 4. True Religion – We want our lives to reflect the fullness of the glory and love of God. We’ve been saved by grace unto good works and therefore desire to serve orphans, the unborn, widows, and those who are in need.
 - 5. Evangelism-Minded – We preach Christ and him crucified for the forgiveness of sins for the salvation of the world.
 - 6. Intentionally Theological – The Bible tells us to love God with all of our heart and mind. Therefore, we desire to feast upon the Word and to revel in the deep truths of the faith. The more we know of Christ, the more we are drawn to worship.

VI. Membership

- A. QUALIFICATIONS: A person must meet all the following requirements to be a member of NHCC:
 - 1. Profess Christian faith in accordance with the gospel of Jesus Christ;
 - 2. Testify of Christian faith to at least two Elders;
 - 3. Receive, or have previously received, Christian baptism publicly in the name of the Father, and of the Son, and of the Holy Spirit;
 - 4. Read NHCC’s *Constitution and Bylaws*,
 - 5. Indicate personal willingness to live in accordance with the NHCC Members’ Covenant by signing the Covenant and/or indicating such willingness on the NHCC Membership Application;
 - 6. Be in weekly attendance for a period of eight consecutive weeks;
 - 7. Be received by the Board of Elders’ approval by a majority vote.

B. TERM: Membership is perpetual unless one or more of the following occurs, at which point membership will be revoked automatically:

1. Members who are found to be inactive in the worship, fellowship, and ministry of the Church will be removed from the membership roll. Exception: the member who cannot attend regularly, but who would like to maintain membership, should notify the Board of Elders of such intent.
2. A member who is not under discipline asks to be removed from the membership roll. Members in good standing may request a letter of recommendation to present to a different church. Members who unite with another Church will be removed from the membership roll.
3. Membership is revoked by the Board of Elders in accordance with dismissal standards as outlined in this document.

C. DISMISSAL: The Board of Elders may terminate a person's membership if that person's conduct is contrary to the commitment that he or she made in affirming the NHCC Members' Covenant and/or due to unwillingness to follow the pattern established by the Lord Jesus in Matthew 18:15-17 as it pertains to confrontation, repentance, and reconciliation due to sin. If the member refuses to repent and seek restoration of fellowship, as determined by the Board of Elders, that person's membership may be revoked.

D. REINSTATEMENT: A person whose membership has been revoked automatically or by action of the Board of Elders can have membership reinstated at the discretion of the Board of Elders following:

1. A period of living in accordance with the NHCC Members' Covenant, as determined by the Board.
2. A meeting with at least two Elders for determining if membership reinstatement is appropriate.
3. Receiving the Board of Elders' approval.

E. RIGHTS & DISPUTES: Members have no contract, property, or civil legal rights in the property or other ministry affairs of NHCC. Based on 1 Corinthians 6:1-8, all personal disputes between brothers and sisters in Christ, including disputes between a member and NHCC, shall be resolved based on Scripture's prescribed process. All members agree to submit to binding arbitration any matters that cannot otherwise be resolved, and expressly waive all rights in law and equity to bring any civil disagreement before a court of law. The normal procedure includes bringing any unresolved disputes between brothers and sisters in Christ before the Board. If the Board cannot find a resolution, an appeal for aid may be made to the Presiding Minister of the Presbytery.

F. APPEALS: Any member shall possess a right of appeal regarding judicial

actions of which he may be or was the subject. All matters must be adjudicated by the Board of Elders before an appeal may be made. Appeals should be directed to the Presiding Minister of the Presbytery.

G. COMPLAINTS: A complaint is a formal request to the Presiding Minister by one or more members for a judicial decision to be made by the Presbytery against a current individual member, the Board of Elders, or NHCC regarding a charge that has not yet been adjudicated, either because the Board of Elders refused to hear the case, NHCC resolved the matter without formal action, or NHCC itself is the subject of the complaint.

1. The Board must first address complaints against individuals. If the Board's formal action resolves the matter, the right of appeal may be exercised.
2. A complaint against NHCC, its officers, or an individual must accompany the testimony of two or three witnesses. These witnesses may not be husband and wife.
3. A complaint against the Board of Elders may be brought if the Board is accused of participating in or tolerating grievous dishonesty in subscription to NHCC's creeds, *Confession*, or the *Constitution and Bylaws*, or is accused of engaging in gross misbehavior.

H. CHURCH DISCIPLINE:

1. DISTINCTION: There are two kinds of discipline that occur in the Church: daily/relational discipline and formal discipline.
2. RELATIONAL: This kind of discipline is done in the context of grace-filled relationships among brothers and sisters in Christ. As the people of the Church grow together in Christ, they can be an example to one another and participate in mutual accountability. This accountability must always take place in love and with the acknowledgement that we all sin.⁶ This discipline is not intended to be legalistic or harsh, but a 'stretching' of the body of Christ as we struggle to know one another and restore our relationships.⁷ This kind of discipline is to be private, personal, informal, and ongoing.
3. FORMAL: In the case of unrepentant sin of a church member, formal discipline may be led by the Board and carried out by the Church.⁸

Formal discipline can only be considered with the following criteria in mind:

- If the offender is an Elder, there must be at least two witnesses to the

⁶ Heb. 10:24-25.

⁷ Matt. 18:15-17.

⁸ 1 Cor. 5.

indiscretion.⁹

- The offense considered for discipline must be shown to be unrepentant sin. The tenor of Scripture must clearly define the sin. The individual must refuse, when shown his fault, to struggle against this sin in his life.
- Discipline may be instituted in instances of extreme public sin that may have the potential to hurt the reputation of Christ in the community.
- The formal discipline process includes:
 - The Board must be informed of the situation.
 - If the offense is not a cause of imminent harm to others, the Board may approach the individual privately to personally establish facts and encourage repentance of any sin uncovered. The individual will be given reasonable opportunity to explain and defend his actions. If the individual recognizes the sin and repents, then the matter is considered resolved.
 - If an offense is likely to harm others or lead to further sin, or cause division or disruption, the Board may accelerate the process and move to promptly protect the church body.¹⁰
 - As the disciplinary process progresses, the Board may impose a variety of sanctions to encourage repentance, including private or public admonition, withholding the Lord's Supper, removal from office or ministry, withdrawal of normal fellowship, and/or removal of membership.
 - If the straying individual does not repent in response to the Board's actions, the Board may inform others in the Church who may have a constructive influence upon the individual, such as a close friend or fellow small group member.
 - If, after a period defined by the Board, the individual still refuses to repent, the Board may remove him from membership and normal fellowship, and publicly inform the Church. NHCC will consider the individual an unbeliever and pursue his reconciliation through Christ.
- Should a member withdraw membership while discipline is pending

⁹ 1 Tim. 5:19-20.

¹⁰ Rom. 16:17; 1 Cor. 5:1-13.

and(or) cease church attendance for thirty days or more, the Church will continue in her God-given responsibility to pursue repentance and reconciliation and will consider that person under discipline until restoration has been accomplished.

- All church discipline must be done with the goal of restoration and the spirit of love.¹¹

VII. Board of Elders

NHCC is guarded and led by a plurality of Elders who work together as a team under the headship of the Lord Jesus to provide oversight, accountability, and wisdom for the direction of the Church. Elders are servant-leaders who accept the task of managing conflict, making decisions, and maintaining truth for the glory of God and the good of this Church.

- A. NUMBER: The Board of Elders (Board) will be comprised of no fewer than three men. Vocational Pastors will be constant members of the Board. The number, at any given time, will be determined by the Board. The majority of Elders on the Board must be non-vocational Elders.
- B. RESPONSIBILITIES: The Board functions together to provide oversight, accountability, and wisdom for the direction of NHCC. The Board evaluates the effectiveness and direction of the Church per NHCC's doctrine, guiding principles, and resources – capital or otherwise. The Board's duties include:
 - 1. Pray for the congregation, staff, and Board.
 - 2. Protect the congregation from false teaching.¹²
 - 3. Monitor the Church's spiritual, fiscal, and relational health.
 - 4. Keep the Church focused on the mission and vision.
 - 5. Produce and authorize written policies that govern the Board itself and that reflect the Church's theology and practices.
 - 6. Provide fiscal accountability through the approval of an annual operating budget and oversight of major capital expenses as needed.
 - 7. Exercise church discipline when necessary. The objective of church discipline is to seek correction and restoration rather than punishment.¹³
 - 8. License individuals to preach or ordain individuals for ministry.¹⁴
 - 9. Select other Elders and Deacons.
 - 10. Provide supervision, accountability, protection, and development for the vocational Pastors/Elders, including:
 - a. Evaluating the skills in teaching and leadership

¹¹ Gal. 6.

¹² Acts 20:28.

¹³ Matt. 18:15-20; Gal. 6:1; Titus 3:10; 1 Cor. 5.

¹⁴ Acts 14:23; 1 Tim. 4:14; Titus 1:5.

- b. Establishing fair compensation commensurate with training, experience, tenure, and results.
- c. Providing an evaluation of performance and the compensation package no less than annually.
- d. Making decisions based on NHCC's doctrine, guiding principles, and resources.

C. OPERATION: For all practical purposes, the Board has final say in all matters concerning the overall direction of NHCC. Elders will work together as a unified team in the best interests of the Church.

1. The Board will generally meet biweekly, but not less than once every two months.
2. The Board will select Elders to serve in the following administrative capacities:
 - a. Chairman: One Elder will serve as Chairman of the Board. He will direct the work of the Board, preside at Churchwide Meetings, and serve as spokesman to the congregation and for the Church. At times, he can delegate the Chairman's duties to another Elder who is willing to serve as a *pro tempore* Chairman. The *pro tempore* Chairman cannot concurrently serve as Secretary or Treasurer. The Board will vote yearly to appoint the Chairman.
 - b. Secretary: The Secretary will record and maintain the minutes of Board meetings and Churchwide Meetings. He will make a written record of the minutes available at the next meeting for Board approval. The Elder chosen to serve as Secretary serves for a period of one year. At the end of the year, the Board may reassign the role of Secretary or renew the current Elder's role for another one-year term. The Board will vote yearly to appoint the Secretary.
 - c. Treasurer: The Treasurer will work directly with the Finance Team. The Finance Team advises the Board on all finance-related matters. This includes creating and abiding by policies and procedures to be approved by the Board, which keep the Church financially healthy and viable for the fulfillment of the mission. The Treasurer will ensure that the Board has the necessary financial information to lead the Church in healthy stewardship of her resources and in approving processes that are above reproach. The Elder chosen to serve as Treasurer serves for a period of one year. At the end of the year, the Board may reassign the role of Treasurer or renew the current Elder's role for another one-year term.
3. Elders must commit to attending meetings regularly.
4. Elders must trust and respect one another.

5. Elders must keep matters confidential.
6. If a conflict of interest arises for an Elder, that Elder shall abstain from being involved in a decision related to the conflict of interest.
7. Decisions will be made by majority vote unless stated otherwise in the *Constitution and Bylaws*.
8. Disagreement is invited privately among Elders, but not acceptable publicly.
9. Final decisions will be the position of the Board, and will be represented publicly with one united voice.

D. LIMITATIONS: There are limits to an Elder's authority and guidelines that direct relationships.

1. The Board may not take any of the following actions without first receiving the input/feedback of membership at a Churchwide Meeting:
 - a. Calling (hiring) vocational Pastors.
 - b. Changing the Church's *Constitution & Bylaws*.
 - c. Commissioning, or re-commissioning, an Elder.
 - d. Incurring loan debt more than 25% of the Church's previous year's annual operating budget.
 - e. Purchasing, mortgaging, or selling church real estate.
2. No individual Elder has authority to contractually bind the Church verbally or in writing.

E. SELECTING NON-VOCATIONAL ELDERS: The Board will prayerfully and wisely select men who:¹⁵

1. Are members of NHCC prior to selection.
2. Agree with, and are passionate about, the Church's doctrine, guiding values, and strategy.
3. Are characterized by their servant-leadership.
4. Demonstrate the Fruit of the Spirit.
5. Have spouses who support their role as an Elder, if married.
6. Meet the biblical qualifications:

¹⁵ See Appendix II.

- a. Only qualified men.¹⁶
- b. Spirit-given desire.¹⁷
- c. Willing heart.¹⁸
- d. Moral/spiritual aptitude.¹⁹

F. EVALUATION & INSTALLATION OF NON-VOCATIONAL ELDERS: The Board of Elders will follow the following evaluation and installation process:

1. The Board will achieve a unanimous vote for the consideration of a prospective Elder who seems to meet the qualifications outlined in 1 Timothy 3:1-7 and Titus 1:6-9.
2. The Board will assign one Elder to approach the prospective Elder and invite him to begin to pray and consider his potential participation in the office. The prospective Elder will read any materials required by the Board. The prospective Elder will be given a specified period of time to consider this proposal. The prospective Elder must affirm the *Confession of Faith* in its entirety.
3. The prospective Elder will either accept or decline participation in the Elder evaluation process by the end of the specified period.
4. The Board will announce a period of congregational evaluation and consideration of the prospective Elder during either a Sunday service or a churchwide meeting. At this time, a written testimony of his conversion and current theological views must be made available to the congregation. This period of evaluation must be no shorter than thirty days. During this time, the congregation ought to consider the prospective Elder in light of 1 Timothy 3:1-7 and Titus 1:6-9. Members or attendees are encouraged to interact with the prospective Elder.
5. At a churchwide meeting, members are provided the opportunity to affirm the appointment of the prospective Elder.
6. The Board ordains the prospective Elder by means of prayer and the laying on of hands at either a Sunday service or churchwide meeting.

G. EVALUATION, AND INSTALLATION OF VOCATIONAL PASTORS: The Board of Elders will follow the following evaluation and installation process:

1. The Board of Elders will vote to determine the need for a vocational Pastor. However, if there is no vocational Pastor on staff, the Board must begin the search process immediately.
2. Upon finding a candidate, the Board will evaluate him according to the

¹⁶ Titus 1:5-11.

¹⁷ 1 Tim. 3:1.

¹⁸ 1 Pet. 5:2.

¹⁹ 1 Tim. 3:1-17; Titus 1:5-9.

qualifications set forth in 1 Timothy 3:1-7 and Titus 1:6-9.²⁰ Because these qualifications assume the congregation's familiarity with the candidate, qualified members of NHCC will be evaluated and considered first. The prospective Pastor must affirm the historic Christian creeds in their entirety and generally affirm the *Baptist Confession of Faith of 1689*.

3. If the prospective Pastor is not a member of NHCC, he must produce a Declaration of Faith detailing his theology and ministerial philosophy and a personal testimony. Additionally, he must submit sermons and (or) teachings for evaluation. Any materials published by the prospective Pastor also ought to be evaluated.
 4. After much prayer, the Board should, in either a Sunday service or a churchwide meeting, announce its continued consideration and evaluation of the prospective Pastor. At this time, the prospective Pastor's Declaration of Faith ought to be made available to the congregation. Additionally, the prospective Pastor will be invited to preach a minimum of one Sunday sermon and to make himself available for questions during a churchwide meeting.
 5. At a churchwide meeting, members are provided the opportunity to affirm the appointment of the prospective Pastor.
 6. The Board achieves a unanimous vote in affirmation of the candidate's appointment.
 7. If the prospective Pastor is not presently ordained within the CREC, he will submit himself to the examination of the Presbytery.
 8. Upon the recommendation of the Presbytery, the Board either ordains or recognizes the preexisting ordination of the prospective Pastor by means of prayer and the laying on of hands at either a Sunday service or churchwide meeting.
 9. If ordained, a Certificate of Ordination signed by the Board is issued to the Pastor for ecclesiastical, legal, and tax purposes.
- H. DISMISSAL OF ELDERS: Each Elder will serve without any prescribed term. If it becomes apparent that an Elder/Pastor should not serve in the office, he may resign or, by unanimous vote of the Board of Elders, excluding the Elder under consideration, be immediately retired from the office. Where a grievance exists against an Elder/Pastor due to teaching contrary to the beliefs of the Church as set forth in her creeds or *Confession*, or to alleged conduct on their part unfitting an Elder, such grievance may be brought before the Board of Elders by any two members in good standing. If the Board, after thorough investigation and consideration, believes the grievance to be true and substantial, then the call of the Elder may be terminated by a unanimous vote of the Board. A unanimous vote of the Board may also revoke a vocational Pastor's ordination. His position will remain vacant until the Board of Elders chooses a qualified replacement.

²⁰ See also Appendix II.

1. The Board may enlist the aid of the Presiding Minister of the Presbytery in its investigation.

VIII. Deacons

- A. SELECTING DEACONS: The Board may appoint any number of Deacons to assist the Elders in the implementation of ministry. The qualifications of Deacons are essentially the same as those of Elders. While the office of Elder is restricted to qualified men, both qualified men and women are suitable candidates for Deacons.²¹
- B. EVALUATION & INSTALLATION: The Board of Elders will follow the following evaluation and installation process for Deacons:
 1. The Board will achieve a unanimous vote on the consideration of a prospective deacon who seems to meet the qualifications outlined in 1 Timothy 3:8-13.
 2. The Board will assign one Elder to approach the prospective Deacon and invite him to begin to pray and consider his potential participation in the office. The prospective Deacon will read any materials required by the Board. The prospective Deacon will be given a specified period of time to consider this proposal.
 3. The prospective Deacon will either accept or decline participation in the Elder evaluation process by the end of the specified period.
 4. The Board will announce a period of congregational evaluation and consideration of the prospective Deacon during either a Sunday service or a churchwide meeting. At this time, a written testimony of his conversion must be made available to the congregation. This period of evaluation must be no shorter than thirty days. During this time, the congregation ought to consider the prospective Deacon in light of 1 Timothy 3:8-13. Members or attendees are encouraged to interact with the prospective Deacon.
 5. At a churchwide meeting, members are provided the opportunity to affirm the appointment of the prospective Deacon.
 6. The Board ordains the prospective Deacon by means of prayer and the laying on of hands at either a Sunday service or churchwide meeting.
- C. RESPONSIBILITIES: Responsibilities will be assigned to each Deacon per the Church's needs in specific ministry areas.
- D. DISMISSAL: Each Deacon will serve without any prescribed term. If it becomes apparent that a Deacon should not serve in the office, he may resign or, by unanimous vote of the Board of Elders, be immediately retired from the office.

²¹ See Appendix III.

Where a grievance exists against a Deacon due to teaching contrary to the beliefs of the Church as outlined in its creeds or *Confession*, or to alleged conduct on their part unfitting a Deacon, such grievance may be brought before the Board of Elders by any two members in good standing, excluding a husband and wife. If the Board, after thorough investigation and consideration, believes the grievance to be true and substantial, then the call of the Deacon may be terminated by a unanimous vote of the Board. His position will remain vacant until the Board of Elders chooses a qualified replacement.

- E. OPERATION: Each Deacon will report directly to the Board. Deacons may build a team of members and non-members to fulfill their assigned duties and in accordance with the guiding principles of NHCC.

IX. Staff

Staff members are defined as paid employees of the Church, whether full- or part-time.

- A. PASTORAL STAFF: Vocational Pastors will be recruited and hired by the Board of Elders according to the aforementioned process. The Board of Elders will take into consideration the feedback of the congregation when deciding to hire vocational Pastors.
- B. OTHER STAFF: The Board of Elders is responsible for hiring or dismissing staff members in consultation with the Board of Elders. Staff members are to be supervised by the primary preaching Pastor. The Board must approve all paid positions before recruitment.

If a non-pastoral employee changes his or her views such that those views are incongruous to the Church's creeds or *Confession*, that person is obligated to immediately notify the Board of Elders. Upon notification, the Board will investigate the matter and decide whether to retain or terminate the individual's employment.

X. Meetings

- A. PUBLIC WORSHIP: NHCC shall offer regular opportunities for people to gather to worship, study the Bible, pray, and observe the sacraments of Baptism and the Lord's Supper.
- B. ANNUAL MEETING: NHCC shall provide a minimum of one meeting per calendar year for dialogue between the Board and the membership. The annual meeting will be announced either from the pulpit, electronic media, postal mail, or a combination thereof at least two weeks prior to the annual meeting.
- C. SPECIAL MEETINGS: From time to time, as deemed necessary by the Board, a special meeting may be announced either from the pulpit, electronic media, postal mail, or a combination thereof at least two weeks prior to the special meeting.
- D. OPERATION: Either the primary preaching Pastor, Chairman of the Board of Elders, or someone delegated by the primary preaching Pastor will preside over the annual and special meetings. The Board Secretary or someone delegated by him will record the minutes of these meetings and make the record available for approval by the Board at the next Board meeting.

XI. Financial Matters

- A. FISCAL YEAR: The fiscal year shall be May 1 through April 30.
- B. CONTRIBUTIONS: The designation of gifts or contributions, whether pre-approved by the Board or not, shall be considered advisory rather than mandatory in nature. All contributions are subject to the exclusive control and discretion of the Board.
- C. FINANCE TEAM: This team will strive to lead the Church in healthy stewardship of the Church's financial resources by developing and executing processes that are above reproach. The Finance Team will advise the Board on all finance-related matters, including creating and abiding by policies and procedures to be approved by the Board, which keep the Church financially healthy and viable for the fulfillment of our mission.

XII. Dissolution

Should it be determined by the Board of Elders that NHCC has ceased to function as a church of like faith and practice, or if the membership should dissolve due to a split or other disaster, all debts will be settled by liquidation of assets, and subsequent property rights will be assigned to a church or Christian ministry as determined by the Board of Elders.

XIII. Revisions to the Constitution

Revisions may be proposed by any member, but the proposal must be made in writing to the Board. The Board, after deliberating on the matter, may call a special meeting to bring the revision proposal to membership before deciding about the proposed revision.

Appendix I: Member's Covenant

Having been brought by the grace of God to repent and believe in the Lord Jesus Christ and to give ourselves to him, and having been baptized upon our profession of faith, in the name of the Father and of the Son and the Holy Spirit, we now, relying on his gracious aid, make this covenant with each other:

We will love each other, not just with words, but with deeds and in truth.²² We will rejoice at each other's happiness and with tenderness and sympathy bear each other's burdens and sorrows.²³ We will watch over each other with love, pray for each other, and faithfully admonish and encourage each other as occasion may require.²⁴

We will submit to the Elders and other appointed leaders of the Church, and diligently strive for unity and peace within the Church, being slow to take offence and quick to pursue reconciliation.²⁵

We will regularly meet together on the Lord's Day for corporate worship, with the preaching of the Word and observance of baptism and the Lord's Supper.²⁶

We will contribute cheerfully and regularly, according to our means, to the financial support of this Church and its mission to spread of the Gospel through all nations. And we will joyfully serve this body with our time, talents and spiritual gifts.²⁷

We will, by God's grace through the power of the Holy Spirit, strive to live holy lives at home, in the Church, and in the world, turning away from ungodliness and worldly lusts, and letting our light shine before others "so that they may see [our] good deeds and give glory to [our] Father in heaven."²⁸ We will seek the salvation of family, neighbors and friends by sharing the gospel and living lives that commend it.²⁹ We will endeavor to bring up any children the Lord gives us in the discipline and instruction of the Lord.³⁰

We will submit our marriages to the teaching of Scripture so that they reflect the union between Christ and his Church.³¹ Whether married or single, we will pursue purity and flee from all forms

²² 1 John 3:16-18.

²³ Rom. 12:15; Gal. 6:2.

²⁴ Col. 3:16; 1 Thess. 5:14.

²⁵ Matt. 5:21-25; Eph. 4:1-3; Heb. 13:17; 1 Pet. 5:5.

²⁶ Acts 2:41-42; 20:7; Heb. 10:24-25.

²⁷ 2 Cor. 8:1-15; 9:6-14; 1 Pet. 4:10-11.

²⁸ Matt. 5:16; Col. 3:1-7; 1 Pet. 1:13-16.

²⁹ Matt. 28:19; Acts 1:8.

³⁰ Eph. 6:4.

³¹ Matt. 19:3-9; 1 Cor. 7:1-16; Eph. 5:22-23.

of sexual sin, including adultery, premarital sex, pornography, and homosexual practice.³² If single, we will only marry a fellow believer.³³

We will humbly submit to the Church's discipline, graciously repenting when approached about personal sin, and lovingly restoring others who become entangled in sin.³⁴

We will, when we move from this place, as soon as possible, unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word.³⁵

³² Rom. 13:13-14; 1 Cor. 6:18; 1 Thess. 4:3-7.

³³ 1 Cor. 7:39.

³⁴ Matt. 18:15-20; 1 Cor. 5:19-13; 2 Cor. 2:5-11; Gal. 6:1.

³⁵ Rom. 12:4-13.

Appendix II: Qualifications for Elders/Pastors

A. Men Who Possess a Desire for Eldership Motivated by the Holy Spirit

Upon the basis of the chronology of creation and the deception of Eve in the garden, Paul prohibits “a woman to teach or to exercise authority over a man.”³⁶ This teaching is confirmed more generally in Scripture by the principle of male headship in the home,³⁷ and by Paul’s statement in 1 Corinthians 14:33-35.

Subsequently, the office of Elder/Pastor is restricted to qualified men who desire “the noble task”³⁸ of shepherding the people of God. Elders must be “eager” shepherds who desire the flourishing of the flock.³⁹

B. Moral-Spiritual Qualifications

The Holy Spirit makes men “overseers, to care for the church of God, which he obtained with his own blood.”⁴⁰ The Holy Spirit does this through inward God-wrought desire and the call of the local Church. Paul outlines both positive and negative criteria in 1 Timothy 3:2-3, vv. 6-7 and Titus 1:6-9. The negative criteria is as follows:

- Not addicted or a drunkard
- Not violent
- Not quarrelsome
- Not greedy
- Not a recent convert
- Not arrogant
- Not quick-tempered

Paul’s positive criteria is as follows:

- One-woman man
- Gentle
- Able to teach
- Sober-minded
- Above reproach

³⁶ 1 Tim. 2:12.

³⁷ 1 Cor. 11:1-16; Eph. 5:22-24; 1 Pet. 3:1.

³⁸ 1 Tim. 3:1.

³⁹ 1 Pet. 5:2.

⁴⁰ Acts 20:28. It should be noted that the terms “Elder” (Gk. *presbuteros*), “Overseer” (*episkopos*), and “Shepherd” or “Pastor” (from the verb *poimen*) all refer to the same office. In Acts 20:17 and v. 28, Paul uses all of these terms to refer to the same group of Ephesian Elders.

- Self-controlled
- Respectable
- Hospitable
- Well thought of by outsiders—not open to a charge of debauchery or insubordination
- A lover of good
- Upright
- Holy
- Disciplined
- Hold fast to the Word

Moreover, the Apostle provides a means of evaluating the prospective Elder's/Pastor's management and dignity, namely, the management of his household. He wrote, "He must manage his own household well, with all dignity keeping his children submissive."⁴¹ If a man does not manage his household well, he is unfit for the office of Elder: "For if someone does not know how to manage his own household, how will he care for the church of God?"⁴² A prospective Elder's children should be well-behaved.⁴³ This evaluation criterion implies that the Church and its Board of Elders are familiar enough with the candidate to sufficiently judge his performance as a father and a husband.

Twice, in both 1 Timothy 3:2 and Titus 1:9, Paul makes clear that an Elder ought to be capable of teaching the Word well. He must be a mature believer "having the powers of his discernment trained with constant practice,"⁴⁴ being able to "give instruction in sound doctrine and also to rebuke those who contradict it."⁴⁵ He must be capable of "enduring suffering" and doing "the work of an evangelist."⁴⁶ Thus, an Elder/Pastor must be a teacher of "sound doctrine," being able to adequately refute false doctrine, protecting the flock of God.⁴⁷ These criteria imply the following:

- Elders are well-equipped students of Scripture.
- Elders are highly discerning.
- Elders have considerable theological convictions.

⁴¹ 1 Tim. 3:4.

⁴² 1 Tim. 3:5.

⁴³ Titus 1:6.

⁴⁴ Heb. 5:14.

⁴⁵ Titus 1:9.

⁴⁶ 2 Tim. 4:5.

⁴⁷ Titus 2:1.

Appendix III: The Qualifications and Responsibilities of Deacons

A. Men and Women Both Appropriate Candidates for the Diaconate

When Paul began his discussion of the qualifications of the office of Deacon he was speaking of men.⁴⁸ The adverb *hosautos*, translated “likewise,” indicates continuity between the qualifications for male Elders and the qualifications of male Deacons. Verse 11 states in the English Standard Version, “Their wives likewise must be dignified.” The term *gunē*, translated “wives,” is legitimately translated “women,” and may therefore refer to female Deacons (i.e., Deaconesses). That Paul mentions these women within the middle of a discussion of the qualifications for the office of Deacon is a good indication that women are suitable candidates for the diaconate. This interpretation is confirmed by Paul’s identification of Pheobe in Romans 16:1-2. Paul wrote, “I commend to you our sister Pheobe, a servant of Cenchreae.” The term translated “servant” is the noun *diakonos*, the term from which we get the English term “Deacon.” The phrase, “a servant/Deaconess of Cenchreae,” is indicative of the office of Deacon. While women may not preach or possess teaching authority over men,⁴⁹ both men and women are suitable candidates for the office of Deacon.

B. Qualifications for Appointment

In Paul’s letters, the qualifications for Deacons are essentially the same as those for Elders, with one notable exception. Of the qualifications of Elders Paul wrote, “He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also rebuke those who contradict it.”⁵⁰ Elders are teachers, and therefore, they must possess the ability to proclaim and defend the Word. While all Christians must be capable of teaching the Scriptures⁵¹ and giving a defense of the faith,⁵² Elders are unusually well-equipped for this task. However, when the Apostles chose Deacons, they sought “seven men of good reputation, full of the Spirit and of wisdom.”⁵³ Therefore, Deacons ought to be Spirit-filled and wise, having an excellent understanding of the Bible and of Christian theology. Like Elders, Deacons must possess good moral character. They must have a dignified personality, not garish or reckless. Deacons must have good social skills since they represent the fellowship and must interact with others regularly. A Deacon’s children and household are a reflection of their ministry, and thus, potential Deacons must manage

⁴⁸ 1 Tim. 3:8.

⁴⁹ 1 Tim. 2:12.

⁵⁰ Titus 1:9.

⁵¹ Matt. 28:19.

⁵² 1 Pet. 3:15.

⁵³ Acts 6:3.

“their children and their own household well.”⁵⁴

C. The Roles of the Christian Deacon

A Deacon is a Christian Minister. While Deacons are not Elders, they are appointed (i.e., ordained) to minister to both the fellowship and our community.⁵⁵ Whereas Elders are charged with the leadership of the Church, the teaching and proclamation of the Word, and prayer, Deacons serve and even specialize in a variety of roles. Since the qualifications of Deacons are managing a household properly, Deacons may serve in an administrative capacity, such as the head of a ministry team. They are to “not to be addicted to much wine,” and therefore, perhaps they function as a godly counselor to individuals who have been addicted. Deacons are “not greedy for dishonest gain,” and therefore they may be charged with handling the Church’s finances. Deacons may serve in a variety of tasks wherein they capably meet the Church’s needs. Traditionally, Deacons have specialized within a particular area of service in which they possess gifting.

⁵⁴ 1 Tim. 3:13.

⁵⁵ The Greek term καθίστημι, often translated either “appoint” or “ordain,” refers to the formal ordination of Elders and Deacons wherein Elders lay hands upon and pray for the anointing of the Holy Spirit on the new Elder or Deacon (cf. Acts 6:3; 14:23; 2 Tim. 2:2; Titus 1:5).

Appendix IV: The Apostles' Creed⁵⁶

I believe in God, the Father almighty,
Creator of heaven and earth.
I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
He descended to Hades.⁵⁷
On the third day, he rose again;
He ascended into heaven,
He is seated at the right hand of the Father,
And he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,⁵⁸
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.

⁵⁶ This translation is by M. R. Burgos from the Greek text provided in Philip Schaff, *The Creeds of Christendom, with a History and Critical Notes: The Greek and Latin Creeds, with Translations*, vol. 2 (New York: Harper & Brothers, 1890), 45.

⁵⁷ The biblical term "Hades" (i.e., ᾗδης) refers to the realm of the dead wherein the souls of the deceased dwell as they await resurrection, whether unto judgment or everlasting life. As an authentic human, upon his death, Christ's soul entered Hades for a period of three days until his resurrection (see Acts 2:27, v. 32; cf. Luke 16:19-31; Rev. 20:13).

⁵⁸ The phrase "holy catholic Church" neither refers to the Roman Catholic Church nor the religion of the Pope. Rather, the term "catholic" is here used in its historic sense to refer to the universal church consisting of God's people from every tribe, tongue, and nation, whether on earth or already in the presence of God (cf. Heb. 12:18-29; Rev. 5:9-10).

Appendix V: The Nicene Creed⁵⁹

I believe in one God the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the only begotten Son of God,
begotten of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial⁶⁰ with the Father;
Through him all things were made.
For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.
For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
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.
I 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 adored and glorified,
who has spoken through the prophets.
I believe in one, holy, catholic, and apostolic church.⁶¹
I confess one Baptism for the forgiveness of sins,
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

⁵⁹ This translation of the Nicene-Constantinopolitan Creed is an adapted and revised version of the translation provided in Philip Schaff, *The Creeds of Christendom, with a History and Critical Notes: The Greek and Latin Creeds, with Translations*, vol. 2 (New York: Harper & Brothers, 1890), 58-9.

⁶⁰ The term “consubstantial” is a translation of the Greek *ὁμοούσιον*, which refers to the mutual sharing of the divine nature among the Father, Son, and Holy Spirit, such that the persons are identical in essence or being.

⁶¹ The phrase “holy, catholic, and apostolic Church” neither refers to the Roman Catholic Church nor the religion of the Pope. Rather, the term “catholic” is here used in its historic sense to refer to the universal church consisting of God’s people from every tribe, tongue, and nation, whether on earth or already in the presence of God (cf. Heb. 12:18-29; Rev. 5:9-10). The term “apostolic” refers to the church that upholds and confesses the doctrine of the apostles as reflected in the New Testament.

Appendix VI: The Symbol of Chalcedon⁶²

We, then, following the holy fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in deity and also perfect in humanity; truly God and truly man, of a reasonable soul and body; consubstantial with the Father⁶³ according to his deity, and consubstantial with us according to the humanity; in all things like unto us, without sin; begotten before all ages of the Father according to his deity, and in these last days, for us and for our salvation, born of the Virgin Mary, the mother of God,⁶⁴ according to his humanity; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, unconfused, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one person and one subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ: as the prophets from the beginning have declared concerning him, and the Lord Jesus Christ himself has taught us, and the creed of the holy Fathers has handed down to us.

⁶² This translation of the Symbol of Chalcedon is an adapted and revised version of the translation provided in Philip Schaff, *The Creeds of Christendom, with a History and Critical Notes: The Greek and Latin Creeds, with Translations*, vol. 2 (New York: Harper & Brothers, 1890), 62.

⁶³ The term “consubstantial” is a translation of the Greek ὁμοούσιον, which refers to the mutual sharing of the divine nature among the Father, Son, and Holy Spirit, such that the persons are identical in essence or being.

⁶⁴ The title “mother of God” is a translation of the Greek term Θεοτόκος (lit. “God-bearer”). This title is not a means of elevating Mary beyond her biblical description but is instead an affirmation of the true deity and humanity of Christ.

Appendix VII: The Athanasian Creed⁶⁵

Whosoever will be saved: before all things it is necessary that he hold the catholic faith:⁶⁶
Which Faith except everyone do keep whole and undefiled: without doubt he shall perish
everlastingly.

And the catholic faith is this: That we worship one God in Trinity, and Trinity in unity;
Neither confounding the persons: nor dividing the substance.
For there is one Person of the Father: another of the Son: and another of the Holy Spirit.
But the deity of the Father, of the Son, and of the Holy Spirit, is all one: the glory equal, the
majesty coeternal.

Such as the Father is: such is the Son: and such is the Holy Spirit.
The Father is uncreated: the Son is uncreated: and the Holy Spirit is uncreated.
The Father is immeasurable: the Son is immeasurable: and the Holy Spirit is immeasurable.
The Father is eternal: the Son is eternal: and the Holy Spirit is eternal.

And yet they are not three eternals: but one eternal.
As also there are not three uncreated: nor three immeasurables, but one uncreated: and one
immeasurable.

So likewise the Father is almighty: the Son is almighty: and the Holy Spirit is almighty.
And yet they are not three almighties: but one almighty.

So the Father is God: the Son is God: and the Holy Spirit is God.
And yet they are not three Gods: but one God.
So likewise the Father is Lord: the Son is Lord: and the Holy Spirit is Lord.
And yet not three Lords: but one Lord.

For we are compelled by the Christian truth to acknowledge every person by himself to be
God and Lord:

So are we forbidden by the catholic religion to say, “There are three Gods, or three Lords.”

The Father is made of none: neither created, nor begotten.
The Son is of the Father alone: not made, nor created, but begotten.
The Holy Spirit is of the Father and of the Son: neither made, nor created, nor begotten: but
proceeding.

So there is one Father, not three Fathers: one Son, not three Sons: one Holy Spirit, not three
Holy Spirits.

And in this Trinity none is before, or after another: none is greater, or less than another.
But the whole three persons are coeternal, and coequal.

So that in all things, as aforesaid: the unity in Trinity, and the Trinity in unity, is to be
worshiped.

He therefore that will be saved, must thus think of the Trinity.

⁶⁵ This translation of the Athanasian Creed is an adapted and revised version of the translation provided in Philip Schaff, *The Creeds of Christendom, with a History and Critical Notes: The Greek and Latin Creeds, with Translations*, vol. 2 (New York: Harper & Brothers, 1890), 66-70

⁶⁶ The phrase “catholic faith” or later, “catholic religion,” neither refers to the Roman Catholic Church nor the religion of the Pope. Rather, the term “catholic” is here used in its historic sense to refer to the universal church consisting of God’s people from every tribe, tongue, and nation, whether on earth or already in the presence of God (cf. Heb. 12:18-29; Rev. 5:9-10).

Furthermore it is necessary to everlasting salvation: that he also believe faithfully the incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father; begotten before the worlds: and Man, of the Substance of his mother, born in the world.

Perfect God: and perfect Man, of a reasonable soul and human flesh subsisting.

Equal to the Father, as touching his deity: and inferior to the Father as touching his humanity.

Who although he be is God and Man; yet he is not two, but one Christ.

One; not by conversion of the deity into flesh: but by assuming humanity into God.

One altogether; not by confusion of substance but by unity of person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation: descended into Hades;⁶⁷

rose again the third day from the dead.

He ascended into heaven, he sits on the right hand of the Father God almighty.

From where he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies;

And shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the catholic faith: which except a man believe faithfully, he can not be saved.

⁶⁷ The biblical term “Hades” (i.e., ᾗδης) refers to the realm of the dead wherein the souls of the deceased dwell as they await resurrection, whether unto judgment or everlasting life. As an authentic human, upon his death, Christ’s soul entered Hades for a period of three days until his resurrection (see Acts 2:27, v. 32; cf. Luke 16:19-31; Rev. 20:13).