

When we get together on any given Sunday, we're a mixture of different people from all kinds of different backgrounds. We aren't all the same. And we don't all believe exactly the same things. Some people are exploring the Christian faith, but wouldn't call themselves Christians yet. There's lots the Bible says that they don't yet believe. Among those of us who are trusting Jesus, we don't agree in how we understand every part of the Bible.

Each of us are God's 'work in progress', which means, as a church family, we are God's 'work in progress' too. Jesus' followers make progress together towards unity and maturity as the Bible is prayerfully taught and shared within in church life, so that we come to trust and know Jesus better as the Holy Spirit reveals him to us in the Bible (Ephesians 4v11-13).

The St Cuthbert's Parish Church Council thinks it is helpful to provide a summary of key truths which the church family and visitors can expect to be taught and encouraged in, and that people with Bible teaching responsibility within St Cuthbert's are called to hold to and to teach. We expect and pray that these truths continue to form the core for our Christian faith and the basis for our Christian unity.

As an Anglican Church...

As a Church of England parish church we teach "The doctrine of the Church of England is grounded in the Holy Scriptures, and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular such doctrine is to be found in the 39 Articles of Religion, the Book of Common Prayer, and the Ordinal." (Canon A5 of the Canons of the Church of England).

As an evangelical church... we affirm the following Statement of Faith of the Church of England Evangelical Council (including the additional declarations) as a description of that doctrine in modern English. We have [reproduced it below](#):

1. As members of the Church of England within the one, holy, catholic and apostolic church we affirm the faith uniquely revealed in the holy Scriptures and set forth in the catholic creeds, of which the Thirty-Nine Articles of Religion are a general exposition. Standing in the Reformation tradition we lay especial emphasis on the grace of God - his unmerited mercy - as expressed in the doctrines that follow.
2. God as the Source of Grace - In continuity with the teaching of Holy Scripture and the Christian creeds, we worship one God in three persons - Father, Son and Holy Spirit. God has created all things, and us in his own image: all life, truth, holiness and beauty come from him. His Son Jesus Christ, fully God and fully man, was conceived through

the Holy Spirit and born of the virgin Mary, was crucified, died, rose and ascended to reign in glory.

3. The Bible as the Revelation of Grace - We receive the canonical books of the Old and New Testaments as the wholly reliable revelation and record of God's grace, given by the Holy Spirit as the true word of God written. The Bible has been given to lead us to salvation, to be the ultimate rule for Christian faith and conduct, and the supreme authority by which the Church must ever reform itself and judge its traditions.
4. The Atonement as the Work of Grace - We believe that Jesus Christ came to save lost sinners. Though sinless, he bore our sins, and their judgement, on the cross, thus accomplishing our salvation. By raising Christ bodily from the dead, God vindicated him as Lord and Saviour and proclaimed his victory. Salvation is in Christ alone.
5. The Church as the Community of Grace - We hold that the Church is God's covenant community, whose members, drawn from every nation, having been justified by grace through faith, inherit the promises made to Abraham and fulfilled in Christ. As a fellowship of the Spirit manifesting his fruit and exercising his gifts, it is called to worship God, grow in grace, and bear witness to him and his Kingdom. God's Church is one body and must ever strive to discover and experience that unity in truth and love which it has in Christ, especially through its confession of the apostolic faith and in its observance of the dominical sacraments.
6. The Sacraments as the Signs of Grace - We maintain that the Sacraments of Baptism and Holy Communion proclaim the Gospel as effective and visible signs of our justification and sanctification, and as true means of God's grace to those who repent and believe. Baptism is the sign of forgiveness of sin, the gift of the Spirit, new birth to righteousness and entry into the fellowship of the People of God. Holy Communion is the sign of the living, nourishing presence of Christ through his Spirit to his people: the memorial of his one, perfect, completed and all-sufficient sacrifice for sin, from whose achievement all may benefit but in whose offering none can share; and an expression of our corporate life of sacrificial thanksgiving and service.
7. Ministry as the Stewardship of Grace - We share, as the People of God, in a royal priesthood common to the whole Church, and in the community of the Suffering Servant. Our mission is the proclamation of the Gospel by the preaching of the word, as well as by caring for the needy, challenging evil and promoting justice and a more responsible use of the world's resources. It is the particular vocation of bishops and presbyters, together with deacons, to build up the body of Christ in truth and love, as pastors, teachers, and servants of the servants of God.
8. Christ's Return as the Triumph of Grace - We look forward expectantly to the final manifestation of Christ's grace and glory when he comes again to raise the dead, judge the world, vindicate His chosen and bring his Kingdom to its eternal fulfillment in the new heaven and the new earth.

Additional Declarations

1. (4.1.1.) We gladly proclaim and submit to the unique and universal Lordship of Jesus Christ, the Son of God, humanity's only Saviour from sin, judgement and hell, who lived the life we could not live and died the death that we deserve. By his atoning death and glorious resurrection, he secured the redemption of all who come to him in repentance and faith.
2. (4.1.2.) We acknowledge God's creation of humankind as male and female and the unchangeable standard of Christian marriage between one man and one woman as the proper place for sexual intimacy and the basis of the family. We repent of our failures to maintain this standard and call for a renewed commitment to lifelong fidelity in marriage and abstinence for those who are not married.

Agreed by a meeting of the Parochial Church Council of St Cuthbert's, Chitts Hill on Saturday 5th February 2023.