

06.25 Genevan Ecclesiastical Ordinances, 1541

The words in [square brackets] were modifications to Calvin's draft ordinances made at the insistence of the Genevan magistrature before it was enacted.

First there are four orders of offices instituted by our Saviour for the government of his Church: namely, the pastors, then the doctors, next the elders [*nominated and appointed by the government,*] and fourthly the deacons. If we wish to see the Church well-ordered and maintained we ought to observe this form of government.

The duty of pastors

Pastors are sometimes named in the Bible as overseers, elders and ministers. Their work is to proclaim the Word of God, to teach, admonish, exhort and reprove publicly and privately, to administer the sacraments and, with the elders or their deputies, to issue fraternal warnings.

The examination of pastors

This consists of two parts. The first concerns doctrine - to find out if the candidate has a good and sound knowledge of the Bible; and, secondly, comes his suitability for expounding this to the people for their edification.

Further, to avoid any danger of his having any wrong ideas, it is fitting that he should profess to accept and uphold the teaching approved by the Church.

Questions must be asked to find out if he is a good teacher and he must privately set forth the teaching of our Lord.

Next, it must be ascertained that he is a man of good principles without any known faults.

The selection of pastors

First the ministers should choose someone suitable for the position [*and notify the government*]. Then he is to be presented to the council. If he is approved, he will be accepted and received by the council. [*as it thinks fit*]. He is then given a certificate to be produced when he preaches to the people, so that he can be received by the common consent of the faithful. If he is found to be unsuitable and this demonstrated by evidence, there must be a new selection to find another.

As to the manner of introducing him, because the ceremonies previously used led to a great deal of superstition, all that is needed is that a minister should explain the nature of the position to which he has been appointed and then prayers and pleas should be made that our Lord will give him grace to do what is needed.

After election he must take an oath of allegiance to the government following a written form as required of a minister.

Weekly meetings to be arranged

In the first place it is desirable that all ministers should meet together once a week. This is to maintain purity and agreement in their teaching and to hold Bible discussions. Attendance shall be compulsory unless there is good reason for absence...As for the preachers in the villages under the control of the government, it is for the city ministers to urge them to attend whenever possible...

What should be done in cases of difference about doctrine

If any differences of opinion concerning doctrine should arise, the ministers should gather together and discuss the matter. If necessary, they should call in the elders and commissioners [*appointed by the government*] to assist in the settlement of any difficulties.

There must be some means available to discipline ministers...to prevent scandalous living. In this way, respect for the ministry can be maintained and the Word of God not debased by any minister bringing it into scorn and derision. Those who deserve it must be corrected, but at the same time care must be taken to deal with gossip and malicious rumours which can bring harm to innocent parties.

But it is of first importance to notice that certain crimes are quite incompatible with the ministry and cannot be dealt with by fraternal rebuke. Namely heresy, schism, rebellion against Church discipline, open blasphemy deserving civil punishment, simony and corrupt inducement, intriguing to take over one another's position, leaving the Church without special permission, forgery.

There follows the second order which we have called the doctors

The special duty of the doctors is to instruct the faithful in sound doctrine so that the purity of the gospel is not corrupted by ignorance or wrong opinion.

As things stand at present, every agent assisting in the upholding of God's teaching is included so that the Church is not in difficulties from a lack of pastors and ministers. This is in common parlance the order of school teachers. The degree nearest the minister and closely joined to the government of the Church is the lecturer in theology.

Establishment of a college

Because it is only possible to profit from such teaching if one is first instructed in languages and humanities, and also because it is necessary to lay the foundations for the future...a college should be instituted for instructing children to prepare them for the ministry as well as for civil government.

In the first place suitable accommodation needs to be provided for the teaching of children and others who want to take advantage of it. We also need a literate, scholarly and trained teacher who can take care of the establishment and their education. He should be chosen and paid on the understanding that he should have under his charge teachers in languages and logic, if they can be found. He should also have some student teachers (bacheliers) to teach the little ones...

All who are engaged must be subject to the same ecclesiastical ordinances as apply to the ministers.

There is to be no other school in the city for small children, although the girls are to have a separate school of their own as has been the case up to now.

No one is to be appointed without the approval of the ministers - essential to avoid trouble. [*The candidate must first have been notified to the government and then presented to the council. Two members of the 'council of 24' should be present at all interviews.*]

Here follows the third order, or elders

Their duty is to supervise every person's conduct. In friendly fashion they should warn backsliders and those of disorderly life. After that, where necessary, they should report to the Company [*of pastors*] who will arrange for fraternal correction...

As our Church is now arranged, it would be most suitable to have two elected from the 'council of 24', four from the 'council of 60' and six from the 'council of 200'. They should be men of good repute and conduct...They should be chosen from each quarter of the city so that they can keep an eye on the whole of it.

Method of choosing the elders

Further we have decided upon the machinery for choosing them. The 'council of 24' will be asked to nominate the most suitable and adequate men they can discover. In order to do this, they should discuss the matter with the ministers and then present their suggestion to the 'council of 200' for approval. If they are found worthy and [*and approved*], they must take an oath in the same form as it is presented to the ministers. At the end of the year and after the elections to the council, they should present themselves to the government so that a decision can be made as to whether they shall be re-appointed or not, but they should not be changed frequently and without good cause provided that they are doing their work faithfully.

The fourth order of ecclesiastical government, namely, the deacons

There have always been two kinds of these in the early Church. One has to receive, distribute and care for the goods of the poor (i.e. daily alms as well as possessions, rents and pensions); the other has to tend and look after the sick and administer the allowances to the poor as is customary. [*In order to avoid confusion*], since we have officials and hospital staff, [*one of the four officials of the said hospital should be responsible for the whole of its property and revenues and he should have an adequate salary in order to do his work properly.*]

Concerning the hospital

Care should be taken to see that the general hospital is properly maintained. This applies to the sick, to old people no longer able to work, to widows, orphans, children and other poor people. These are to be kept apart and separate from others and to form their own community.

Care for the poor who are scattered throughout the city shall be the responsibility of the officials. In addition to the hospital for those visiting the city, which is to be kept up, separate arrangements are to be made for those who need special treatment. To this end a room must be set apart to act as a reception room for those that are sent there by the officials..

Further, both for the poor people in the hospital and for those in the city who have no means, there must be a good physician and surgeon provided at the city's expense...

As for the plague hospital, it must be kept entirely separate.

Begging

In order to stop begging, which is contrary to good order, the government should use some of its officers to remove any beggars who are obstinately present when people come out of Church.

And this especially if it should happen that the city is visited by this scourge of God.

Of the [sacraments](#)

Baptism is to take place only at sermon time and is to be administered only by ministers or their assistants. A register is to be kept of the names of the children and of their parents: the justice department is to be informed of any bastard.

Since the [Supper](#) was instituted by our Lord to be more often observed by us and also since this was the case in the early Church until such time as the devil upset everything by setting up the mass in its place, the defect ought to be remedied by celebrating it a little more frequently. All the same, for the time being we have agreed and ordained that it should be administered four times a year, i.e. at Christmas, Easter, Pentecost and the first Sunday in September in the autumn.

The ministers shall distribute the bread in orderly and reverent fashion and no other person shall offer the chalice except those appointed (or the deacons) along with the ministers and for this reason there is no need for many plates and cups.

The tables should be set up close to the pulpit so that the mystery can be more suitably set forth near by.

Celebration should take place only in church and at the most suitable time.

Of the order which must be observed in obedience to those in authority, for the maintenance of supervision in the Church

A day should be fixed for the [consistory](#). The [elders](#), should meet once a week with the ministers, on a Thursday, to ensure that there is no disorder in the Church and to discuss together any necessary remedial action.

Since they have neither the power nor the authority to use force, we have agreed to assign one of our officials to them to summon those whom they wish to admonish.

If any one should deliberately refuse to appear, the council is to be informed so as to take action.

If any one teaches things contrary to the received doctrine he shall be summoned to a conference. If he listens to reason, let him be sent back without any scandal or disgrace. If he is obstinate, he should be admonished several times until it is apparent that greater severity is needed: then he shall be forbidden to attend the communion of the Supper and he shall be reported to the magistrates.

If any one fails to come to church to such a degree that there is real dislike for the community of believers manifested, or if any one shows that he cares nothing for ecclesiastical order, let him be admonished, and if he is tractable let him be amicably sent back. If however he goes from bad to worse, after having been warned three times, let him be cut off from the Church and be denounced to the magistrate...

[All this must be done in such a way that the ministers have no civil jurisdiction nor use anything but the spiritual sword of the word of God as St Paul commands them; nor is the authority of the consistory to

diminish in any way that of the magistrate or ordinary justice. The civil power must remain unimpaired. In cases where, in future, there may be a need to impose punishments or constrain individuals, then the ministers and the consistory, having heard the case and used such admonitions and exhortations as are appropriate, should report the whole matter to the council which, in turn, will judge and sentence according to the needs of the case.]



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