



Junia heute

The 10th Article of Faith - Reality in the Church?

The creed - the central statements about "what we believe". The Catechism of the New Apostolic Church defines it as follows: "A profession of faith summarises the essential contents of a doctrine of faith. Whoever professes it fulfils one of the prerequisites for belonging to the respective faith community: He believes what all other members in the community also profess. In this respect, a faith community defines itself by its confession and thereby distinguishes itself from others."

The Creed of the New Apostolic Church (NAC) comprises ten Articles of Faith: The first three Articles of Faith deal with faith in the triune God, two others deal with statements on apostleship, followed by three Articles of Faith on the sacraments of the Church and the ninth Article of Faith, which formulates the believers' hope for the future.

And then there is the somewhat strange-sounding 10th Article of Faith: "I believe that I am obliged to obey the secular authorities, insofar as divine laws do not contradict this."

In the Catechism, various biblical passages are used to establish the connection between this article of faith and the New Testament (1 Peter 2 verses 11-17, Romans 13 verses 1-7, and Acts 5 verse 29) and thus describe the meaning of this article in more detail.

We as New Apostolic Christians - i.e. also the leaders of our church - are fundamentally obliged by our profession of faith to obey the state and thus have to observe its laws. In Germany, this of course applies in particular to the observance of the Constitution, which is the basis of all other subordinate laws - and Article 3 of the Constitution states:

I. The fundamental rights

Article 3

(1) All human beings are equal before the law.

(2) Men and women shall have equal rights. The State shall promote the effective implementation of equal rights for women and men and shall work towards the elimination of existing disadvantages.

(3) No one shall be discriminated against or given preferential treatment on the grounds of sex, descent, race, language, nationality and origin, creed, religious or political beliefs. No one may be disadvantaged because of his or her disability.

So if those responsible in our church are also obliged to the authorities and their laws, then it is high time that they fully establish equal rights for women and men in our church and put an end to the unequal treatment of the sexes in the question of ordination.

Especially at a time when women's rights are again acutely in danger, when women and girls are massively discriminated against in some countries of this world and are in some cases completely defenceless, the Church can thus also send a clear signal right now: In our Church, according to our understanding of the Gospel of Jesus Christ, the equality of all genders in all functions, offices and levels represents an unrestricted fundamental Christian value that is no longer up for discussion.

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