

COMPANIES ACTS 1985 AND 1989  
COMPANY LIMITED BY GUARANTEE AND NOT HAVING A SHARE CAPITAL

MEMORANDUM OF ASSOCIATION OF  
THE LATIMER TRUST

1. NAME

The name of the Company is THE LATIMER TRUST ("the Charity")

2. REGISTERED OFFICE

The registered office of the Charity is to be in England and Wales

3. OBJECTS

The objects of the Charity ("the Objects") are :-

(A) (i) to promote safeguard and advance the Protestant and Evangelical teaching and principles of the Church of England and to advance such teaching and principles within the Christian Church generally with particular attention to contemporary controversies and issues that may undermine biblical truth

(ii) to create and administer and assist in the creation and administration of scholarships exhibitions and prizes for the encouragement of study and learning

(B) In order to facilitate the furtherance of the Objects the Trustees may do the following:-

(i) print and publish and sell or distribute or disseminate through any media all such notices reports tracts books pamphlets or other literature as the Charity shall think fit

(ii) employ persons of learning whose beliefs shall be in accord with the Doctrinal Basis hereinafter set forth to conduct such research to pursue such studies and to give such instruction to such other persons as the Charity shall think fit

4. DOCTRINAL BASIS OF THE CHARITY

The work of the Charity shall be carried out in strict compliance with the Doctrinal Basis of the Charity and all Trustees, Council Members, Members and senior employees shall be required to sign the Doctrinal Basis of the Charity annually provided always that such a requirement does not put the Trustees in breach of any relevant legislation in force from time to time as follows:-

1. "We accept the doctrine of the Church of England as set forth in the Thirty-nine Articles of Religion understood in their plain natural and intended sense

2. More particularly

(i) We worship the one God as He has revealed Himself to us in Jesus Christ and in the Holy Scriptures In his divine nature, he is omnipotent, omnipresent, omniscient, infinite, immortal and

immutable He is wholly good, trustworthy and holy in all his ways He has revealed himself to be a Trinity of three co-equal and co-eternal persons, the Father, the Son and the Holy Spirit, subsisting in an eternal relationship of mutual love Each person manifests the fullness of the Godhead, and yet is distinguished from the others by incommunicable attributes which are revealed in their particular work To the Father belongs; the plan of salvation, which he entrusted to the Son to fulfil To the Son belongs his incarnation as the man Jesus Christ, and the saving work which he accomplished in his human nature To the Holy Spirit belongs the task of creating and preserving the church as Christ's bride and body

(ii) We receive the canonical books of the Old and New Testaments in their intended literal sense as the inspired and unerring Word of God the sole sufficient and perspicuous rule of Christian faith and practice and the final court of appeal in all controversies relating thereto and we admit post-apostolic traditions only so far as they are compatible with the teaching of the New Testament The Old Testament is to be interpreted in the light of the New, and all parts of the New Testament are of equal and apostolic authority No part of Scripture is to be interpreted in a way which contradicts or excludes any other part

(iii) We acknowledge the Lord Jesus Christ as our only Priest and Mediator who took our place on the cross and by his sacrificial death paid the price for our sins, thereby satisfying the demands of the Father's justice and reconciling us to God Through his death alone, without further priestly intervention or offering of sacrifice on our behalf we gain full access to God and acceptance with Him by faith. We believe that Christ's atoning sacrifice of Himself offered and accepted once-for-all is a finished work which can under no circumstances be repeated prolonged supplemented or re-represented and we repudiate all views of the Ministry and the Lord's Supper which imply the contrary

(iv) We affirm that according to the New Testament the Christian Ministry is not a sacerdotal ministry but was instituted for the purpose of preaching teaching and pastoral oversight We reject all practices (such as the Eastward Position and the use of eucharistic vestments at the Lord's Supper) which imply a

sacerdotal character of the Ministry. We reject also all theories of the sacraments which imply that the ministerial action invariably conveys grace

(v) We affirm that a due exercise of Christian discipline is a mark of the faithful Church and that the government of the Christian community properly belongs under God to the Church as a whole both clergy and laity together and not exclusively to bishops or to any other particular order

(vi) We affirm that the true unity of Christ's Church is a unity in faith doctrine and love and not of ministerial orders or external uniformity. We hold that the Lord's people should openly express this unity in particular at the Lord's Table as well as in other ways of witness and worship Moreover while approving the threefold ministry of the Church of England we deny that non-episcopal orders are necessarily defective and constitute a barrier to reunion

(vii) We affirm that men and women are equal as human beings created in the image and likeness of God and redeemed by the blood of Christ We also affirm that God created male and female differently, in order for them to be complementary to each other This complementarity is specially to be seen in the marriage relationship and in the roles given to men and women in the family of the church Thus matrimony is the lifelong union between one man and one woman, and sexual relations outside that context are sinful in God's eyes Furthermore, within the church there is a divinely appointed order in which headship roles are given to the male. not for the purpose of domination over the female, but in order to protect and nourish the entire body of Christ The ministry of men and women is equally valid in God's eyes, but the Church must take care to study and to obey Scripture with regard to preserving the complementarity of roles

TOGETHER WITH such other statements as the Trustees shall from time to time and at any time determine by at least 75% majority of the Trustees existing at that time reflecting the historic Christian faith as set forth in Scripture provided always that any changes to this clause shall be subject to the prior consent of the Commission