

Constitution of Christ the Redeemer Church

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Adopted Unanimously on 4 September 2011

Preamble:

In the church of God, all things are to be done decently and in order. This pertains to the government of the church as much as to the corporate worship of the church. Convinced that Jesus Christ, the Head of the church, will protect and guide us, we seek to obey Scripture for the orderly and scriptural government of our church, Christ the Redeemer Church, in Manhattan, Kansas (hereafter, CTR). This constitution does not supplant Scripture but rather is an expression of our understanding of biblical church government under God. While seeking to be biblical in structure, we make no claim that every detail herein is expressly taught by Scripture. This constitution is primarily procedural. The church's doctrinal position is founded in Scripture alone but is accurately summarized in the ecumenical creeds (Apostles' Creed, Nicene Creed, and the Definition of Chalcedon) and in the common elements of the classic reformed confessions. These confessions include The Heidelberg Catechism (1562), the Belgic Confession (1618), the Canons of Dort (1618); the Westminster Confession (1646); and the London Baptist Confession (1689). In every situation, the authority of the creeds and confessions is secondary to the authority of canonized Scripture.

We as a church exist to glorify God by 1) exalting our Lord and Savior, Jesus Christ; 2) equipping the saints; 3) evangelizing the world; and 4) encouraging godly households. These points are explained in detail in the Appendix.

Article I: Church Membership.

A. General Comments on Membership

The membership procedures outlined below are designed to maintain scriptural and accountable local church government (Heb. 13:17), so that our affairs may be conducted in decency and in order (1 Cor. 14:40). In no way is our practice of membership intended to disrupt our Christian unity and fellowship with true saints who attend worship services elsewhere (Gal. 3:28; 1 Cor. 3:1-4). While CTR believes that church membership is important both for the believer and this specific body of Christ, we welcome non-members to worship and fellowship with us.

B. Household Membership

1. The basic membership unit in CTR is the household. A household will be eligible for membership when the head of that household meets the below criteria. In most cases, the head of the household will be a man; in some cases, the head of the household may be a woman due to circumstances such as death, abandonment, or an unbelieving husband. The masculine pronoun used in the rest of this article does not preclude females.

- a. He professes faith in the Lord Jesus Christ (Rom. 10:9-10);
 - b. He does not contradict his profession through his manner of life (Mt. 7:22-23);
 - c. He has received Christian baptism in the name of the Father, Son, and Holy Spirit (Mt. 28:19);
 - d. He considers his primary residence to be in our geographical region and is not under the authority of another church or household (Eph. 1:1);
 - e. He submits himself to the government of this church (Philem. 2; Heb. 13:7,17).
2. The elders may admit eligible households into the membership of CTR based upon the positive testimony of two or more elders who have personally spoken with the head of the household; have heard his profession of faith; and have determined that he has been baptized by a Christian church. A head of household who seeks membership and professes faith in the Lord Jesus Christ, but has not been baptized in a Christian church, may be considered for membership after being baptized. Letters of transfer from another Christian church will be accepted but will not supersede the requirements to meet with the elders and to be baptized. When a prospective member household leaves another Christian church to join CTR, he must make reasonable attempts to leave his former church peaceably. CTR elders will make a reasonable attempt to communicate with the prospective member's previous church.
 3. Church membership is not based on heredity. The children of believing parents must make their own confession of Christian faith when they reach adulthood and form their own household in order to become members in their own right.
 4. If a prospective member satisfies the above criteria but has no family, or if members of his family choose to join another church or refuse to believe, he may be included as a household of one if approved by the elders.
 5. The elders will maintain a list of member households. This list must clearly record the names of members in each household, together with communicant status and other pertinent information, including whether or not they have been baptized. The membership list is not to be confused with the church directory of addresses and phone numbers.
 6. Because water baptism is required of adults who seek membership, the following guidelines apply:
 - a. When an unbaptized person confesses faith in Christ, he should immediately be instructed on baptism and baptized at the first opportunity.
 - b. No head of household will be admitted into membership in the church until he is baptized.
 - c. When the elders administer baptism, the mode used (pouring, immersion, or sprinkling) will be determined by the person being baptized or by his parents. Unbaptized children of member households are considered members of CTR through the household's membership until they reach adulthood. At that point, membership becomes contingent upon Christian baptism.
 - d. When a baptized believer moves to CTR, the elders must determine the baptism as Christian baptism before receiving him into church membership. This decision will not be affected by whether the baptism was administered in infancy. If the elders

formally decide that the baptism was administered by an apostate church or a non-Christian sect or cult, the believer will be instructed on his responsibility to be baptized at the first opportunity. We believe that a valid baptism does not depend upon the personal integrity of the minister conducting the baptism or the doctrinal and moral integrity of the administering church. Nevertheless, baptisms will not be recognized if administered by a church whose doctrinal and moral corruptions are so far advanced that the elders consider that church to be no Christian church at all. Given the complexity of these issues, the elders will deal with situations on a case-by-case basis.

7. When the above criteria have been fulfilled, a household will be formally received into the membership of CTR before the congregation during a Lord's Day service.
 - a. The head of household will be asked the following questions. The questions will be modified as necessary to accommodate a household of one, to accommodate unbaptized members of a credobaptistic household, or other reasonable requests. When the questions are addressed to the head of household, he will also be asked if he is speaking on behalf of the household.
 - 1) "Do you acknowledge yourself to be a sinner in need of salvation by Christ, and do you believe in the Lord Jesus Christ, receiving and resting upon Him alone as He is offered in the gospel?"
 - 2) "Have you as head of household been baptized in accordance with your understanding of the Scriptures and will you assure that all members of your household will be baptized in accordance with your understanding of Scripture?"
 - 3) "Do you promise in humble reliance upon the grace of the Holy Spirit, to live in a way that becomes followers of Christ?"
 - 4) "Do you promise to support the ministry of CTR in its worship and work, submitting to its government and discipline, while pursuing its purity and peace?"
 - b. When an affirmative answer has been given, the members of the congregation will be asked to welcome the household into the covenant relation of membership. They will signify agreement with a corporate "Amen."
 - c. One of the men of the church will offer a prayer of thanksgiving to God.

C. Release or Transfer of Membership from Christ the Redeemer Church

1. If a member household or individual member of CTR is in good standing and requests to be released to the care of another Christian church, the elders will grant the request, and release them with a blessing.
2. If a member household or individual member of CTR requests to be released because of disciplinary proceedings against the individual or anyone in the household, the church leaders will deny the request until the disciplinary matter is resolved. If a member household or individual member of CTR who has an unresolved disciplinary matter stops attending

CTR and begins worshipping with another church, after a reasonable period time, the leadership of the other church will be notified that an unresolved disciplinary matter exists.

3. If a member household moves from our geographical area, the elders will exhort them before leaving about their duty to find a new church home. If they have not joined themselves to a new church within a reasonable period of time after moving, the elders will release them from membership in CTR with a letter of admonition.
4. If someone leaves CTR without a new church home, the elders will exhort them to either return to CTR or to find a new church home. If any member does not return to CTR or join a new church within a reasonable period of time, the elders will release them from membership in CTR with a letter of admonition.

D. Electors and Elections

Those members of CTR who vote in church elections will be called electors.

1. Those persons recognized as heads of households will be the electors in CTR.
2. Electors may vote in any election called by the elders and may provide input to the elders at the periodic meetings for heads of households (Article I.D.7).
3. The elders will validate electors based on the membership rolls (Article I.B.5). Prior to any election, announcements must be printed in the church bulletin and orally announced during the normal announcement time for at least two consecutive Lord's Day Services and the ballot provided to the electors. Reasonable efforts will be made to contact any qualified electors who are unable to attend the Lord's Day services when the announcements were made.
4. Elections will be conducted at appropriate times and at an appropriate place set by the elders. The election is likely to be part of the heads of households meeting but it is not required to be so (Article I.D.7). The time and place of the election will be part of the announcements referred to in Article I.D.3. Reasonable efforts will be made to secure the ballots of those unable to be present at the announced time and place. The elders will count ballots in an appropriate, open process that maintains the anonymity of those who cast ballots. The results of the vote and the resulting actions of the elders will be formally announced at the next Lord's Day service.
5. Except as noted in Article I.D.6, elections are advisory only. The elders are not obligated to follow the directives of the vote; however, unless extraordinary circumstances intervene, it is expected they will. If the elders decide to overrule the results of the election, their reasoning must be explained in reasonable detail at the next Lord's Day service.
6. In an election to determine the church's denominational affiliation (either to associate or disassociate), to determine the hiring of an elder or deacon in a salaried position, or to modify this section (Article I.D.6) of the church constitution, a supermajority of at least seventy-five percent (75% or higher) of the votes actually cast is required. The elders may require a supermajority in any election as they see fit. Any vote requiring a supermajority is binding on the church leadership.
7. The congregation will hold meetings for heads of households at least annually. This will be the normal channel for church leaders to receive advice from member households.

8. There may be situations when the people of CTR may disagree with the decisions or the direction of the elders and may wish to challenge them. This process should not be entered into lightly but only after serious contemplation and prayerful consideration (Heb. 13:17). The elders are the shepherds of our flock and should only be challenged in matters of clear doctrinal errors or failure to submit to the authority and/or accuracy of Scripture. This paragraph is not to be used as an authority to undermine the well-intentioned leadership of CTR, but rather only in matters where the elders have failed to function as required in Article II, in supporting false teaching or other apostasy.
 - a. Appeals to the Membership of Christ the Redeemer Church:
 - i. Because appeals represent a serious claim against the leadership of CTR, they should be made by a supermajority of the church. Reliance on a supermajority will preclude individuals from challenging decisions based on dislike of the decision rather than basing challenges on scriptural error. A petition of appeal may be submitted if and only if it is signed by 75% of the heads of households not actively serving as elders.
 - ii. When an appeal petition has been received, a congregational meeting will be called for one month later. All heads of households will be notified of the basis and evidence for the appeal within one week. This will allow each household time to evaluate the appeal in light of Scripture before the congregational meeting.
 - iii. The signatories to the petition will elect a moderator for the congregational meeting. The elders will elect a spokesman to explain how their decision is supported by Scripture. The moderator will likewise call upon a signatory to the petition to offer the scriptural defense of the challenge to the elders' decision or direction. Heads of households who are not signatories to the petition or current elders may ask questions, but only to clarify the two positions' scriptural defenses. Once the questions have concluded, the moderator will hold a secret ballot to determine if the decision or direction of the elders should be overturned.
 - iv. The vote will require at least 85% of the heads of households to agree with the petition in order for the decision or direction to be overturned. A vote of 85% or greater will be considered binding upon the elders.
 - b. Appeals beyond the Membership of Christ the Redeemer Church.
 - i. As long as CTR remains independent and not affiliated with a specific denomination, there will not be a formal appeal process beyond the congregation. However, it is recommended and considered in the best interest of CTR for the elders of CTR to seek the advice of elders from like-minded, Bible-believing churches in the Manhattan community when questioned in matters of their decisions and direction. In seeking the wisdom of elders of other like-minded churches, the elders will be less likely to lead the flock astray. Recommendations from elders of other like-minded churches will be considered advisory and not binding.

- ii. The provisions of this paragraph can be applied before or after the provisions of Article I.D.8.a.
9. In any heads of household election where the results are binding on the elders, the electors must be male so that women are not put in a place of authority over men in the church (1 Tim. 2:12). If a head of household is a female, the elders will propose reasonable alternatives to secure the household vote from a male proxy.

Article II: Church Leadership

A. General Comments on Leadership

1. We believe that Scripture teaches that elders are the officers who should teach and govern the church (1 Tim. 3:1-7, 5:17; Titus 1:5-9). Pastors are elders with no more or less authority than any other elder. Scripture specifies the responsibilities of the elders. Depending on what is required, these responsibilities may be fulfilled either by direct elder action or by delegating and supervising the activities as they are performed by others.
2. We believe that Scripture also provides for a class of male church officers, which we call deacons, who lead in serving the needs of the church in specific areas delegated to them by the elders (Acts 6 & 7, 1 Tim. 3:8-18, Phil. 1:1). This office of deacon is a high standing, but is separate from the office of elder, and is to be supervised by the elders. Deacons may become elders, but because the role and skills are different, it is not expected that deacons will necessarily become elders. Additionally, the scriptures provide for other men and women to serve the church in various capacities which are both separate from, and under the leadership of, the elders and deacons (Eph. 6:21, Col 1:7, Col 4:7, Mark 10:43; John 12:26; Rom. 16:1, 1 Cor 3:5).
3. CTR may choose to offer salary packages to elders or deacons as needed. Candidates for such salaried positions are to go through the same process of examination and installation as non-salaried elders or deacons. A clear salary contract shall be written up in such cases, including terms of renewal and termination, and it shall be agreed to by the elders and by the candidate. The offer of salary to an elder or deacon must be ratified by a supermajority of the heads of households as per I.D.6.
4. If an elder or deacon resigns or is removed from salaried status without discipline, he shall continue to hold his office in the church if he wishes to remain a member of CTR. If, however, he is removed from office in the process of church discipline (IV.C.1), he would have to be re-examined, re-elected, and re-installed according to the standard process below if he wants to become an officer again.
5. In the discharge of their responsibilities, the officers of CTR should always be aware of CTR's place in the larger church community and should maintain fellowship with the officers of other like-minded congregations.

B. Qualifications for Elders

1. Elections will be held as circumstances dictate. A man may be considered as an elder candidate in several ways. He may aspire to the office himself (1 Tim. 3:1), the elders may

approach him, or individuals in the church may suggest his name to the elders. Prior service as an elder in another church does not sufficiently qualify a man as an elder candidate.

2. Once a man agrees to candidacy, the elders will examine him concerning his doctrine and manner of life. At the same time, heads of households will have the opportunity to voice reservations about the candidate's fitness for eldership. If the candidate has any disagreement or mental reservation about any portion of the church's understanding of doctrine or the church's constitution, he must inform the elders. All candidates must meet the qualifications for the office set down in Scripture (1 Tim. 3:1-7; Titus 1:5-9; 1 Pet. 5:2-4). These qualifications preclude women from this office.
3. When the elders determine a candidate meets the biblical standards for elders, he will be placed on a ballot to stand for election by the heads of the households. Once on the ballot, the electors have the option of voting either "yes" or "no." If the candidate receives the support of the church as represented by heads of households (Phil. 2:1-4), the leaders will install the new elder to the ministry of eldership through the laying on of hands and prayer. If a candidate is not placed on the ballot by the elders or is not elected by the heads of households, an elder will meet with him within one week to discuss the process and its results, and answer questions the candidate might have.
4. Once installed, the appointment is a lifetime appointment unless the elder resigns or is removed. In order to deal with other responsibilities, an elder may ask to be placed on inactive status for a set term. The elder in inactive status will not have to stand for the election process described above in order to return to active status.

C. Qualifications for Deacons

1. Elections will be held as circumstances dictate. A man may be considered as a potential deacon in several ways. He may aspire to the office himself, the elders may approach him, or individuals in the church may suggest his name to the elders. Prior service as a deacon in another church is not sufficient by itself to qualify a man as a deacon candidate.
2. Once a man agrees to candidacy, the elders will examine him concerning his doctrine and manner of life. The deacons will then include the candidate in their work in order to prove his fitness for the office (1 Tim. 3:10). When the deacons determine that the candidate has shown his fitness for office, the deacons will recommend that the elders place his name on the ballot. The elders will examine the candidate again regarding his suitability to serve as deacon. At the same time, the heads of the households will have the opportunity to provide input to the elders about the candidate's fitness to serve. If the candidate has any disagreement or mental reservation about any portion of the church's understanding of doctrine or the church's constitution, he must inform the elders of it. All candidates must meet the qualifications for the office set down in Scripture (1 Tim. 3:8-13). These qualifications preclude women from this office.
3. A man may not be placed on the ballot without the consent of the current elders. Once on the ballot, the electors have the option of voting either "yes" or "no." If, in the judgment of the elders, the candidate receives the support of the church as represented, the elders will install the new deacon to the ministry through the laying on of hands and prayer (Acts 6:6). If a deacon candidate is not placed on the ballot by the elders or is not elected by the heads of

households, an elder will meet with him within one week to discuss the election and answer questions the candidate might have.

4. Once installed, the deacon will serve for a fixed term unless he resigns or is removed. Once the fixed term has ended, the deacon may agree to an additional term. Unless the elders object, the deacon will be reappointed without the election process. If the elders raise objections, the deacon will stand for election as described above.

Article III: The Sacraments

A. Lord's Supper

1. We partake of the Lord's Supper in our worship services because Christ ordained that we do so, saying, "Do this in remembrance of me" (Luke 22:19).
2. The Lord's Supper expresses the body of Christ's unity with Christ and with each other. Therefore, all who are part of the church in its universal and spiritual sense are welcome to take communion in our weekly worship services. Qualified recipients of the Lord's Supper include:
 - a. Current members of CTR, including children of member households,
 - b. Members in good standing with some other Bible-believing congregation, who are visiting with us or transitioning between their former congregation and ours, as well as their household,
 - c. Those who regularly attend and take communion at a Bible-believing church which does not practice membership and who have received Christian Baptism, as well as members of their households.
3. Because children were included in Old Testament covenantal meals and in the New Testament kingdom of God; because the warnings of 1 Cor. 11 are clearly addressed to factious adults; and because the Lord's Supper is a symbol of spiritual nurture, CTR does not have a minimum age for children to receive the Lord's Supper. We do not, however, recommend that parents force-feed the element to infants; rather we recommend that parents wait until the child has a desire for and an ability to digest the elements.
4. Because the elders have jurisdiction to lead and make judgments for the church, and because they are ordained by God to watch over the souls of the members of the church, the elders of CTR have oversight over who takes the Lord's Supper. They may both refuse to serve those who are not qualified and may encourage qualified candidates to participate (1 Thess. 5:12-14; Heb 13:17).
5. Because of the close relationship between parents and children, and because the head of household is responsible before God for the spiritual condition of his family, the elders will generally allow heads of households to judge which of their own children should take communion. Nevertheless, the elders must hold parents accountable to Biblical standards and instruct parents about the Lord's Supper in an effort to help them make wise decisions. Parents who do not wish to carry this spiritual responsibility may ask the elders to interview their children and decide who should partake.

6. Because of the controversy among Christians regarding the level of understanding someone must have in order to participate in the Lord's Supper, the elders will normally defer to the consciences of heads of households.
7. To avoid confusion, the elders will keep records in consultation with the heads of member households to keep track of which children should take communion. (Article I.B.5)

B. Baptism

1. CTR avoids making divisions in the church where Christ has not instructed us to make divisions. Since Scripture neither explicitly affirms nor denies the positions of paedo-baptism or exclusive credo-baptism, we are committed to uphold both practices according to the consciences of member households. Therefore, the elders will honor the requests of:
 - a. member households to baptize their infants;
 - b. believing children to be baptized when they can articulate their own Christian faith;
 - c. adult converts to Christianity who request baptism.
2. Because no one mode of baptism perfectly fits all the instances of baptism in the Bible, it may be left up to the person requesting baptism to choose the mode used, whether immersion, pouring, or sprinkling, and the elders who attend the baptism will normally explain the spiritual realities in Scripture pictured by that particular mode.
3. The elders must offer the members Biblical instruction on baptism according to their understanding of Scripture. At the same time, the elders must support member households in any of the above choices regarding baptism. This support, however, will not require an elder to administrate a form of baptism that would violate his conscience.
4. CTR affirms the following doctrines regarding baptism:
 - a. Children are born sinners. They innately deserve God's wrath and are without hope except in God's salvation,
 - b. Children of believers should be treated as Christians and as part of the church. God has revealed His intentions that children of believers become believers themselves and that parents teach their children His ways (Deut. 6, Psalm 78, Eph. 6:4). Scripture also reveals that children of believers have been set apart in a special relationship to God as "holy" (1 Cor. 7:14). This does not exclude the call to personally exercise faith when able to do so.
 - c. Water baptism does not save anyone (1 Pet. 3:21). Rather, Jesus saves us, and our response is to obey Him through faith and baptism (Mt. 28:18ff).
 - d. Adults and children must be encouraged in lifestyles of repentance and belief in the Gospel for the rest of their lives. Repentance and faith are not one-time acts that can be abandoned by a Christian.
 - e. Baptized adults and children who do not demonstrate an ongoing lifestyle of repentance over sin and belief in the Gospel, and who do not respond properly to admonition, must be excommunicated from the church using the church discipline process described in Article IV.

Article IV: Church Discipline

A. General Comments on Discipline

Jesus is the King of Peace (Isa. 9:6, Heb. 7:2) and He desires a pure and holy church (Eph. 5:25-27, Titus 2:14). Therefore, it is imperative that the church strive for peace with one another and for purity in life and doctrine. The Lord Jesus has graciously given many Scriptural passages to guide us in maintaining the peace and purity of the church including: Mt. 5:23-26, 7:3-5, 18:15-20; 1 Cor. 5; Gal. 6:1-10; 2 Thess. 3:14; Titus 3:10-11.

When there is conflict in the church, the general principle is to voluntarily and privately address the conflict. We must remember to always speak the truth in love (Eph. 4:15) and carefully guard against gossip. Jesus tells us that those who make peace will be blessed (Mt. 5:9). If the conflict cannot be resolved, the process becomes more forced and public, commonly called church discipline. Throughout the process, every attempt should be made to protect the accused until proper judgment is made. The goal of discipline is to glorify God through repentance, restoration and bearing the peaceful fruit of righteousness (Heb. 12:11).

B. Managing Conflict

The process of dealing with conflict involves the following steps. If repentance and reconciliation occur at any step, the process stops and God is praised.

Private

1. Self-discipline and self-examination (1 Tim. 4:17-18, Mt. 7:3-5)
2. Overlook minor offenses (Prov. 19:11, Col. 3:13, 1 Pet. 4:8)
3. Go to the person privately (Mt. 5:23-26, 18:15; Gal. 6:1)

Public

4. Go with one or two witnesses (Mt. 18:16)
5. Go to the church (Mt. 18:17) – This point is expounded below under “Formal Process of Church Discipline”
6. Treat as an unbeliever (Mt. 18:17, 1 Cor. 5:11-13)

C. Formal Process of Church Discipline

1. Since the elders are CTR’s spiritual shepherds, the church process begins by bringing the case before the elders. If the elders agree there is a legitimate complaint, each party will have an opportunity to present their case (Prov. 18:17). If the complaint against the accused is deemed justified, teaching and admonition (1 Tim. 3:16) will be given. If repentance and reconciliation does not occur, the elders may announce to the entire church a judgment of excommunication (Mt. 18:17, 1 Cor. 5:13), avoidance (2 Thess. 3:14, Titus 3:10), and/or removal from office (Acts 1:15-20).
2. When a conflict cannot be successfully resolved, appeal to another party may be granted (Acts 15). The appeal must be mutually agreed upon by the different parties and be made to a

body such as the heads of households of CTR, elders of like-minded churches or Peacemakers International (1 Cor. 6:1).

Article V: Amendment Process

A. Constitutional Amendments

1. The elders typically will propose amendments to this constitution. When the need for an amendment is determined, the elders will produce the amendment for review by the heads of households and call for a heads of household election. The announcement for the election may not be made until the proposed amendment is available for review. The results of the election will be announced at the next Lord's Day service and if the amendment is approved, it becomes effective at that time.
2. If an amendment is suggested to the elders and the elders do not initiate the amendment process described in Article V.A.1 a head of household may call for an election under the provisions of I.D.8 to require consideration of a proposed amendment. The petitioning head of household will provide, in reasonable detail, a description of the perceived problem in the constitution and suggestions for correction. If a supermajority of 75% of the recorded vote is received in favor of consideration of the change to the constitution, a second election will be held. The second election will follow the procedure listed in Article V.A.1 except that the proposed amendment will be prepared by the petitioning head of household.

B. The initial adoption of this constitution will follow the process listed in Article V.A.1.

1. APPENDIX

1) Exalting our Lord and Savior, Jesus Christ.

As a community of believers in fellowship with one another, we seek to glorify God in all that we do. We worship, in spirit and truth, the triune God as revealed through His inerrant Word, which gives us all that we need for life and godliness and is the final authority in all doctrinal matters. The church is the pillar and buttress of truth, standing fast for the glory of God's name.

2) Equipping the saints.

We are committed as a community of believers to encourage and equip one another to love the Lord our God with all our heart, soul, mind and strength. By God's grace, we seek to live self-controlled, upright, and godly lives in this present age and be a people who are zealous to do good works. We believe that every saint has one or more spiritual gifts that are useful and necessary for building up the body of Christ. We seek to help the saints identify their gifts and use them for the edification of the Church and the performing of good works that God has prepared for His saints to do.

By living individually and corporately in obedience to God's Word, we seek to be salt and light to the world, loving our neighbors as ourselves, and transforming culture in order to bring all things under the submission of Jesus Christ.

3) Evangelizing the world.

We believe God is redeeming a people for Himself and that He reaches them through the proclamation of the Gospel. We believe God's truth in salvation is most accurately represented by the historic Reformed doctrines of grace. We believe that man is dead in his sins and unable to save himself. Salvation is by grace alone, through faith alone, in Christ alone. We are committed as a community of believers, in obedience to the Lord's Great Commission, to be His witnesses and to make disciples of all nations, teaching them to observe all of God's commands.

4) Encouraging godly households.

We believe that God works in covenant with His people mainly through households, and we seek to develop godly households to the glory of God. We believe that households are most strengthened through age integrated worship and activities. We seek to encourage husbands to love their wives as Christ loves the Church, to encourage wives to submit to their husbands as to the Lord, to encourage fathers to bring up their children in the discipline and instruction of the Lord, and to encourage children to honor and obey their parents in the Lord. We believe all Christians are adopted as children of God and we welcome all believers to the household of God. We are committed as a community of believers in fellowship with one another to enhance the solidarity of one another's households and the larger household of faith.