

# **True Foundation Admissions Handbook**

Dear Parent(s), Guardian(s),

Thank you for your interest in our center. We have adopted an admissions policy that opens the center to families who are like-minded spiritually, who are supportive of our philosophy, objectives, and standards of education, and whose children meet our enrollment standards. Our purpose is to serve families who desire not simply a private education, but a distinctively Christian education for their children.

Before applying for admission to our center, please read the Student Handbook provided in this introductory packet. The Student Handbook will introduce you to many of the center's policies, procedures, and expectations for both parents and students. The first several pages of the Handbook explain our religious purpose, mission, and beliefs. This center unashamedly believes, teaches, and practices a literal interpretation of the Word of God. If you do not agree with our religious mission and beliefs, enrolling your child in our center will likely cause him or her confusion. For example, if a question regarding biblical lifestyles arises in chapel or your child's classroom, the teacher will answer from a biblical viewpoint consistent with our mission and belief statement. If your beliefs and lifestyle choices are not in agreement with our doctrinal stance, that answer will likely create conflict in your child's heart and mind. This internal conflict could drive a wedge between you and your child, cause your child to negatively judge you as a parent, or force your child to choose between our teaching and what he or she learns at home. We respect your desire to place your child in the best possible learning environment, but if you are not in full agreement with our doctrinal positions, it will be best for all concerned if you do not enroll your child at our center.

Biblical principles are integrated into every subject taught at our center. Our staff is committed not only to academic excellence, but also to teaching students how to apply the truths of God's Word to every aspect of life. If you are in agreement with the teachings of God's Word, this center will complement the beliefs and ideals your child is taught at home. We look forward to partnering with you to educate your child in God's truth.

True Foundation is a community of Christian families who share a commitment to Biblical, classical education. Though True Foundation is in agreement with the Real Church Bylaws & Constitution, our families may represent many Christian denominations. Our expectation as a Christian learning center is that every home joined in partnership with us is a Christian home, and that at least one parent attends a local church.

While we understand the limits of our jurisdiction as a center and will not usurp the authority of the parents, we do assert the God-given authority to regulate what is brought into the

center. We are accountable to God to do so, and responsible to every parent to create and preserve the environment that honors the principles of the Word of God. Our Ethos Statement is a standard code of conduct for our students while they are here on campus.

*Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--his good, pleasing, and perfect will. (Romans 12:2)*

True Foundation is a learning center for The Principle Approach, a philosophy and method of education "that produces Christian character and self-government, Christian scholarship and Biblical reasoning for lifelong learning and discipleship."

([www.principleapproach.org](http://www.principleapproach.org)) The Principle Approach enables us to be more effective in our unique mission to **restore the Christian Character of the Republic**, because our students develop a deep understanding of their value in Christ and the way God's Word relates to every aspect of **life** and **liberty**.

*Where the spirit of the Lord is, there is liberty. (2 Corinthians 3:17)*

*A nation which is humble enough to begin with its children in the constructing of its foundations for liberty may once again have the opportunity to lead nations to Christ. (Rosalie Slater, Co-founder, Foundation for American Christian Education)*

For your consideration,

Christine Lovett

## Admissions & Evaluation

### A. Spiritual Considerations

1. Personal Christian commitment of parents and student.
2. Willingness of parents and student to be supportive of the center's Christian philosophy of education.
3. Willingness of parents and student to support the administration and faculty in carrying out the goals and programs of the center.

### B. Behavioral Considerations

1. History of acceptable citizenship in previous school experience.
2. Agreement of parents and student to abide by the behavior standards established by the center.

### C. Academic Considerations

1. Documented record of acceptable grades in previous school experience.
2. Acceptable scores on achievement tests.

### D. Personal Considerations

1. Student's special interests, talents, and skills.
2. The center makes no distinction in its admission policy on the basis of race, color, or national and ethnic origin.

## Ethos Statement

Ethology is defined as “a treatise on morality or the science of ethics” and comes from the Greek root meaning manners, morals, and discourse. “The Ethology of True Foundation” is therefore a discourse describing the fundamental character or spirit of the center's culture, or ethos. It is written for the purpose of communicating fully and clearly the ethos to which True Foundation is committed. Because this is a written discourse, prudence requires that we precisely define the vocabulary used in order to establish understanding.

- Ethos, n. The fundamental character or spirit of a culture; the underlying sentiment that informs the beliefs, customs, or practices of a group or society.
- Morality, n. The conformity of an act to the divine law, or to the principles of rectitude. This conformity implies that the act must be performed by a free agent, and from a motive of obedience to the divine will.

- Discourse, n. A communication of thoughts by words; mutual interchange of thoughts; a written treatise; the act of the understanding, by which it passes from premises to consequences, which connects propositions, and deduces conclusions from them.
- Manners, n. Deportment; behavior; conduct; course of life; in a moral sense.

At True Foundation, the particular ethos we desire is one of excellence, not only in our academics, but also in the general school atmosphere and daily life of the students, whether they are on campus, or representing the center in any off-site event. When the student's life outside of center adversely affects the ethos of the center, it becomes the center's responsibility to bring the scriptural principles to bear upon the situation. Our motivation for this commitment comes from Biblical principles. The list of scriptures express the principles to which we adhere and are represented by Philippians 4:8: Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable – if anything is excellent or praiseworthy, think about such things. From Biblical principles we draw the following conclusions, which set the specific standards by which we operate in reference to our ethos.

1. In life, we are asked to discern the nature, quality, purpose, and usefulness of everything. We are given great liberty but are accountable for our choices.
2. This discernment is important, because our thinking should reflect God's thinking about the things that come our way, and thereby we demonstrate that He is a living and active Person in our lives.
3. This discernment is a process, not a simple event. It is developed over time as we grow in grace and the knowledge of our Lord and Savior Jesus Christ.
4. Logically, this process involves testing all things, and holding onto whatever meets the Biblical standard, and discarding what does not.
5. Obviously, this is not because God wishes to limit our enjoyment and happiness; in fact, the opposite is true – it is because God wishes to limit the damage that could come to our lives by not holding onto His standards. For example, using the above verse, imagine if we allowed the opposites of what is mentioned to nominate or influence our thinking.
6. That would mean that what is ignoble, false, wrong, impure, ugly, disgusting, despised, profane, or perverse, would describe our lives. We must guard against admitting the evil influences, as the consequences would be harmful for generations.

At True Foundation, we aim to define and incorporate into our curriculum, and inculcate in our children, these standards and principles. In addition, we aim to have a social atmosphere that conforms to Biblical principle. We also desire to see each student reach his fullest expression in Christ through the educational process, growing in discernment and in the application of Biblical Principles to his life. Therefore, because we stand under the authority of scripture and the wisdom of Biblical principles, we have established certain policies and behavioral codes. In addition to the existing policies, and in light of the concern we are addressing as distinct

community living in a culture that is often hostile to biblical living, we add the following policy: No student is allowed to discuss or bring material into the school for any use whatsoever that violates Biblical standards. This includes printed matter, music, CD's, computer files, videos, or any other medium of communication that fails to follow these Biblical guidelines. Anything that is contrary to the ethos described in this treatise is hereby prohibited at the center. Our expectation as a Christian learning center is that every home joined in partnership with us is a Christian home. While we understand the limits of our jurisdiction as a center and will not usurp the authority of the parents; we do assert the God-given authority to regulate what is brought into the center. We are accountable to God to do so, and responsible to every parent to create and preserve the environment that honors the principles of the Word of God. We recognize that these regulations do not produce holiness, nor achieve any righteousness in relationship to God. Nothing of man can do so as that is the work of the Holy Spirit. But, the work of the Holy Spirit is to increase our knowledge of what is good, to cause us to hate what is evil, to enable us to make choices in the use of our time, talent, and treasure that reflect His holy character and enable us to be most useful. Note the words of Paul to a young developing leader: "In a large house there are many different articles, not only of gold and silver, but also of wood and clay; some are for noble purposes and some for ignoble. If a man cleanses himself from the latter, he will be an instrument for noble purposes, made holy, useful to the Master and prepared to do any good work." II Timothy 2:20-21

Please remember that this ethos policy is set so that we might maintain an environment that accommodates the mission of our learning center: True Foundation is a classical Christian learning center established to restore the Christian character of the Republic. We serve Christian families, enabling each child to reach the fullest expression of his value in Christ through a Biblical "principle approach" education.

Scriptures upon which the Ethos Statement is based:

(Philippians 4:8 KJV) Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. (I Corinthians 14:20 KJV) Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men. (Ephesians 6:4 KJV) And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. (Jeremiah 10:2 KJV) Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. (Proverbs 19:27 KJV) Cease, my son, to hear the instruction that causeth to err from the words of knowledge. (2 Corinthians 10:5 KJV) Casting down imagination, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the

obedience of Christ; (Colossians 2:8 KJV) Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. (Amos 3:3 KJV) Can two walk together, except they be agreed? (Mark 7:21-23 KJV) For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man. (Psalm 11:5 KJV) The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth. (Proverbs 22:6 KJV) Train up a child in the way he should go: and when he is old, he will not depart from it. (Ephesians 5:4-5 KJV) Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

### The Principle Approach: Philosophy

1. Encompasses the Christian idea of God, man and government—the value of each individual and the need for personal government under God.
2. Teaches how to "Think Governmentally":
  - WHO or WHAT is controlling, regulating or directing
  - Internal-to-external or cause-to-effect
3. The philosophy of education is not only Christian, but American Christian. It teaches the student how to:
  - Understand the relationship between America and Christianity, not just patriotism
  - Comprehend the Biblical principles that produced our Christian form of government
  - Know what it means to be an American Christian—a steward of America's heritage of Christian liberty, character, self-government, property, and unity with union
  - Know and be able to articulate why America is unique in the world and what her Biblical (or Gospel and governmental) purpose is

### The Principle Approach: Curriculum

1. Principle Approach curriculum goals are distinctive from other Christian curriculum:
  - Disperse the Biblical principles of virtue, integrity, industry, enterprise, and productivity in the course content
  - Identify each subject on the Chain of Christianity
2. The curriculum demonstrates how each subject is identified in the Scriptures by:
  - Revealing the Biblical source, origin, and inspiration for each subject
  - Showing the Biblical end and purpose of each subject

3. Each subject is taught in the light of how it was used by God to advance the Gospel and the principles of Christian liberty, self-government, property, and union for the individual.
4. The curriculum flows from the heart of the individual teacher, the “living textbook,” who grows toward mastery of subjects through personal research and development of his own curriculum.

### The Principle Approach: Methodology

1. The Principle Approach to American Christian Education is distinctive because it:
  - Embraces America's historic method of Biblical reasoning
  - Makes the Truths of God's Word the basis of every subject
  - Restores the 4 R's to teaching and learning (Research, Reason, Relate and Record) through various ways, such as the Word Study
  - Constitutes a holistic approach by demonstrating a unity of principles with a diversity of subjects on all grade levels
  - Plants the seeds of all knowledge in kindergarten, identifying subjects by principles
2. The Notebook Method uses three-ring binders to provide a permanent, written record of learning.
3. Classroom constitutions govern, and Christianity's form of civil government —Christian self-government, the Law and the Gospel—is taught.
4. Testing avoids true-false, matching, multiple choice questions and emphasizes essay questions that require thinking and reasoning skills.
5. Teaching is individual and reaches the heart of every child, every learning style.

### Mission Statement

*True Foundation is a Biblical classical Christian learning center established to restore the Christian character of the Republic. We serve Christian families, enabling each child to reach the fullest expression of his value in Christ through a Biblical Principle Approach® education.*

Our learning center board, faculty, staff, parents, and students all share in **equipping nation changers** through the three key objectives of our mission: forming Christian character, providing academic excellence, and preparing servant leaders:

## Christian Character

*True Foundation strives to cultivate authentic Christian faith and Godliness in the heart of every student.*

- Beginning as early as preschool, students discover the joys of mutual respect and liberty through self-government.
- Students gain a deeper understanding of God's sovereignty, goodness and wisdom by studying His providential hand in history.
- The statement of faith, honor code and ethos statement emphasize respect for the conscience, individuality and property of others, creating a safe and uplifting atmosphere for students.
- Through constant application of the Word of God to every subject, students are well prepared to engage pressing cultural issues from a solidly Biblical perspective.
- To read an essay on the development of Christian character in John Quincy Adams by Rosalie Slater

### Providing Academic Excellence

*True Foundation endeavors to prepare students for success in college and beyond.*

- Every teacher is committed to nurturing students according to their unique abilities and needs. Consequently, students thrive academically, spiritually, and emotionally.
- Classical education methods such as thorough note-taking, essay-writing and mathematical reasoning build a strong foundation for lifelong scholarship.

### Preparing Servant Leaders

*True Foundation purposes to engage and change the world for Christ, one student at a time.*

- Godly teachers and mentors form personal relationships with students, instilling in them the understanding that they have a significant, eternal purpose in God's world.
- Fine arts, and other extracurricular opportunities allow students to explore natural giftings and grow in service, responsibility and leadership.
- Students consistently practice big-picture thinking and public speaking--building practical leadership skills on the strong foundation of Christian character.

**Parents: Please read the following statements carefully and sign below to indicate your agreement.**

I hereby affirm that I have read this Parent/ Student/ Teacher Handbook and discussed its policies with my child. I certify that I consent to and will submit to all governing policies of the center, including all applicable policies in the Student Handbook.

I understand that the standards of the center do not tolerate profanity, obscenity in word or action, dishonor to God or His Holy Word, disrespect to the personnel of the center, or continued disobedience to the established policies of the learning center.

I understand that the services of the learning center are engaged by mutual consent, and that either the center or I reserve the right to terminate any or all services at any time. I understand that this Handbook does not contractually bind the learning center or the Church and is subject to change without notice by decision of Real Church's governing body. Admission to the center is a privilege, not a right, and admission for one school year does not guarantee automatic admission for future center years.

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Signature of Mother

Date

Print

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Signature of Father

Date

Print

The in-depth Constitution and Bylaws has made been available to me and I understand that this is the doctrinal position of True Foundation in which it operates and stands by. It is my responsibility to read and my right to either agree or disagree. By signing below, I consent to enroll my child(ren) at True Foundation having this knowledge; thereby consent to the Constitution and Bylaws.

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Signature of Mother/Legal Guardian

Date

Print

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Signature of Father/Legal Guardian

Date

Print

True Foundation abides the by the Constitution and Bylaws of Real Church. Please understand the following is of our doctrinal position in which we operate and stand by.

## Real Church Bylaws & Constitution Excerpts

### **ARTICLE VII - STATEMENT OF FUNDAMENTAL TRUTHS**

Real Church Inc. embraces the following statements concerning the truth. The Bible is our all-sufficient rule for faith and practice. This Statement of Fundamental Truths is intended simply as a basis of fellowship among us (i.e., that we all speak the same thing, I Corinthians 1:10; Acts 2:42). No claim is made that it contains all Biblical truth, only that it covers our need as to these fundamental doctrines. We do not presume to say the phraseology employed in this Statement of Fundamental Truths is inspired or that it is the final work on Bible truth. However, we are persuaded it is proper and consistent with the Holy Scriptures to “set forth in order a declaration of those things which are most surely believed among us” (Luke 1:1).

#### A. The Basis of all Doctrine

We believe that the Holy Bible is the true and infallible Word of God and as Christ is perfect so is His Word,( John 1:1; John 1:14) perfect and without error giving each of us truth and testimony of what it means to be like Christ.( John 5:39) Every word of its text was God-breathed and inspired with no private interpretation in order that we might enter into and maintain a relationship with God the Father through His dear Son.( 2 Peter 1:19-21) By believing, following and adhering to Its’ doctrines, we find correction and instruction which will lead us into right standing with God, bringing the fulfillment of every purpose and promise destined to be ours through Christ. (2 Timothy 3:16 -17; Romans 4:3; Psalms 119:105) As believers we must adhere to its will and purposes over our own wants and desires. By doing so, we are able to present ourselves to the Lord in order to be approved in every good work (2 Timothy 2:15) bringing forth a congregation that is united and of one purpose. (Philippians 3:15-16)

#### B. The Application of Truth

We believe that the Word of God is revealed in us as we adhere to its principles and learn to rightly divide and understand Its’ words of truth. (2 Timothy 2:15) All preaching and teaching must reflect and adhere to sound doctrine in order that those being taught will hold fast to the principles proclaimed in the Word of God, instead of the fables of men. (Titus 2:1-8, Romans 16:17, 2 Timothy 4:1-5, Malachi 2:7) In order to present truth instead of opinion, Scripture must be closely studied and backed up by other Scripture. (Isaiah 28:9, Matthew 18:16, 2 Corinthians 13:1) It is impossible to adequately follow the principles and doctrines of the Word without the operations and administrations of the Holy Spirit being present in every service. Growth and understanding of all doctrine must come with the assistance of the Holy Spirit who leads and

guides us into all truth. (2 Corinthians 3:6, Romans 7:6, Romans 8:2-5, Acts 6:3, John 6:63)  
Therefore, every spoken doctrine must be assisted by the life changing power of the Holy Spirit. (1 Corinthians 2:1-5, Mark 16:20, Psalms 104:4)

### C. The Eternal & Holy God

We believe that there is only one true and living God creator of all things and preexistent even before the foundations of the world. (Genesis 1:1, Deuteronomy 6:4, Isaiah 43:10, Isaiah 44:8)  
Our God is Spirit and chose to reveal himself in three realms, distinct locations used to fulfill His purposes in order that the work of the redemption of mankind might be manifest.  
(Matthew 28:19, Luke 3:22, 1 John 5:7, Genesis 1:26)

**The Father:** God Spirit, revealed in the heavens. Creator of all things, so powerful that man cannot look upon His face and live, (Exodus 33:20, 1 Corinthians 8:6, John 1:18) sent His only begotten Son to restore the relationship between God and fallen man. (John 3:16, Philippians 2:9-11)

**The Son:** God Spirit, revealed in the flesh. Conceived of His mother by the work of the Holy Spirit, born of a virgin, (Matthew 1:23, Luke 1:31, Luke 1:35 sinless in life, ( Hebrews 7:26, 1 Peter 2:22) performer of miracles, ( Acts 2:22, Acts 10:38) our substitute for sin ( 1 Timothy 2:5-6, 1 Corinthians 15:3, 2 Corinthians 5:21) giving us restored relationship to God,( Ephesians 2:18, John 14:6) alive and well,( Matthew 28:6, Luke 24:39, 1 Corinthians 15:4) given the highest place of authority at the right hand of God continues to make intercession for us. (Acts 1:9-11, Acts 2:33, Hebrews 1:3)

**The Holy Spirit:** God Spirit, revealed in the earth, destined to infill and to take dominion of the heart of man through man being cleansed by the power of the blood of Jesus. Called Holy to differentiate from evil fallen angels. Sent to infill us through the atoning work of Jesus to convince the world of their sin, of God's righteousness, and of coming judgment. Called the Comforter who will lead and guide into all truth, only testifies or speaks of the things that are freely given to us by Christ. He is the same Spirit that raised Christ from the dead, who empowers us to fulfill the work of Christ on the earth by becoming His witnesses. (Acts 1:8, John 15:26, John 16:7-14, Romans 8:11)

These three are one the same and were one at creation (Psalms 102:25, Colossians 1:16, Genesis 1:2, Job 26:13) creation of man, (Genesis 2:7, Colossians 1:16, Job 33:4) the Baptism of Christ, (Matthew 3:16-17) and at Christ's final atonement for sin. (Hebrews 9:14)

### D. The Fall of Man

We believe man was created good and upright; for God said, "Let us make man in our own image, after our likeness." (Genesis 1:27, Ecclesiastes 7:29) However, man by voluntary transgression fell and thereby incurred not only physical death but also spiritual death, (Genesis 2:17, Romans 6:23) which is separation from God. He fell from a place of relationship and spiritual purity to

the depths of sin and iniquity simply by disobedience. (Romans 5:19, Romans 5:12, John 3:6, Psalms 51:5) Because of this action, all mankind became dominated by the works of the flesh and became sinners sold unto Satan. Void by nature of the holiness and righteousness required to commune with God, inclined to evil, guilt and without excuse, justly deserving the condemnation of a just and holy God. (Isaiah 53:6, Ephesians 2:3, Matthew 20:15, Galatians 3:10, Romans 1:20, Romans 3:19, Galatians 3:22)

#### E. Salvation

We believe man's only hope of redemption and restoration is through the shed blood of Jesus. (Isaiah 53:5, Titus 2:14, Hebrews 7:25) Salvation is received through repentance toward God and faith toward the Lord Jesus Christ. By the cleansing of the new birth and renewing of the Holy Ghost, being justified by grace through faith, man becomes an heir of God, with the hope of eternal life. (Luke 24:47, John 3:3, Romans 10:13-15, Ephesians 2:8, Titus 2:11, Titus 3:5-7) Those who call upon the Lord with sincere repentance, (I John 1:9, Romans 10:9, 2 Corinthians 7:10, John 6:37) and acceptance of the Lord Jesus from the heart, are justified by His precious blood and condemnation is replaced with peace, assurance, and favor with God. Once conversion takes place, all things becoming new. (John 3:3, 2 Corinthians 5:17, John 15:19, Galatians 2:20, Romans 3:24, Psalms 1:1-2) The believer has new desires, new interests, and a new perspective on life, and time and eternity. Seeking those things which are above becomes the purpose of one's life. (Colossians 3:1)

#### F. Progressive Sanctification

We believe once we have been cleansed by the blood of Christ we will receive an inward witness or knowing that we are children of God. (Romans 8:16, Galatians 4:6, I John 3:2) Those who are truly part of the elect will make their election sure by process of purification and sanctification. The outward evidence to all men is a life of righteousness and true holiness. (I Thessalonians 4:3, I Thessalonians 5:23, 2 Corinthians 7:1) We must sanctify ourselves daily; growing stronger in faith, power, prayer, love and service. First as babes desiring the sincere milk of the word, then as children walking humbly and seeking diligently the hidden life. When self-decreases and Christ increases; we put on the complete armor of God, and yield to Christ in order to bear fruit in keeping with repentance. (Proverbs 4:18, Hebrews 6:1, Romans 8:5, Isaiah 35:8, I Peter 2:2, Matthew 7:17, Matthew 12:33, Luke 3:8)

#### G. The Church and the Ministry

We believe that all who are united by the new birth to Jesus Christ are covenant partners of the Universal Church, the Body of Christ. We also believe that the local congregation of Christian believers is divinely instituted and is the chosen instrument of God for the furtherance of God's work here on Earth. While appreciating the work of para church groups, we believe that the local

church is God's chosen vehicle for world evangelization and the nurture of Christians. We further believe in the spiritual unity of all believers and in working together with others who believe in salvation through the shed blood of Jesus Christ for the causes of evangelism, missions and benevolence (Matthew 16:16-18; John 17:21; Ephesians 1:20-23; 4:3-10; Colossians 3:14-15). The Church is the Body of Christ, the habitation of God through the Spirit, with divine appointments for the fulfillment of her great commission and purpose. Each believer, born of the Spirit, is an integral part of the Church of the Firstborn, whose name is written in heaven in the Lamb's Book of Life. As such, the Bible reveals that we are covenant partners one of another and the basis of our fellowship is in Christ in the power of the Spirit (Ephesians 1:22; 2:19-22; Hebrews 12:23). A divinely called and Scripturally ordained ministry has been provided by our Lord for the three-fold purpose of leading the church in: (1) Evangelization of the world, (2) Worship of God, (3) Building a body of saints being perfected in the image of His Son (I Chronicles 16:29; Matthew 28:19-20; Mark 16:15-20; Luke 14:23; John 4:23-24; Ephesians 4:11-16; Colossians 1:28).

#### H. Responsibility of the Believer

We believe that it is essential that each believer lay a foundation of Biblical truth and experience upon which he/she builds his/her life. These foundation stones are: repentance from dead works, faith toward God, doctrine of baptisms, laying on of hands, resurrection of the dead, and eternal judgment, all of which are prerequisites to going on to perfection (spiritual maturity) (Hebrews 6:1-2).

We believe each Christian is called and chosen in God to be a priest unto God to offer up the sacrifice of praise (the fruit of the lips), to give of their time, strength, and material possessions to the service of the Lord. All believers have been purchased with the blood of Jesus Christ and are no longer their own, but belong to the Father to be used for His glory; and as possessions of the Lord, must give themselves to serving Him, finding their place in the church, His body, and making themselves available by being present when the church comes together, that they might be able to minister their gifts and talents for the building up of the Body of Christ (John 15:16; Ephesians 1:4-5; I Corinthians 6:20; 12:18; Hebrews 13:15; I Peter 2:5,9). We believe that the whole purpose of man is to glorify God and to enjoy Him forever. Therefore, we believe in the act of praising and worshipping God with one's total being as set forth in the Holy Scriptures. We also believe that praising God is a form of spiritual warfare (Psalms 149; 150; Mark 12:29-31; Ephesians 5:18-21).

#### I. The Ordinances of the Church

We believe in water baptism and Holy Communion. The ordinance of baptism by immersion is commanded by the Scriptures. All who repent and believe on Christ as Savior and Lord are to be baptized in Jesus Christ. This notifies the body and restores its members back to God for his use. Thus they declare to the world that they have died with Him and that they also have been raised

with Him to walk in newness of life. (Matthew 28:19, Mark 16:16, Romans 6:4, Colossians 2:12, I Peter 3:20) The *public* profession of our faith is to be done without shame, proud of who we are in Christ. (Matthew 10:32, Luke 12:8) If we confess our faith before men, Jesus will acknowledge us to the Father.

The Lord's Supper, consisting of the elements of bread and the fruit of the vine, is more than a symbol expressing our appreciation of our Lord Jesus Christ and a memorial of his suffering and death. It is the representation of the brokenness of each individual church member to break their will and obey the will of the Father. Thereby acknowledging their fallibility in obeying God concerning His will and their responses to others. Upon this revelation each individual finds it necessary to receive the atoning blood of Christ in appreciation of God's sacrifice and the necessity of His righteousness. This is a reminder of the state of man's imperfections and is enjoined on all believers "till He come!" (I Corinthians 11:23-34, Luke 22:19-20) This is why serving and receiving this Blessed Sacrament should be preceded by a most solemn heart searching, and self-examination, forgiveness, and love toward all men- that none partake unworthily and drink condemnation to his soul. (I Corinthians 11:28, 2 Corinthians 13:5)

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image, nature, and purposes of God (1:26-27). We believe that the ordinance of Marriage is a worship service consisting of Biblical and Spiritual meaning. The Hebrew form of the word is transliterated as "chatham", in its meaning, we find the union between a man and a woman. It is the root word listed in the following texts in the Bible; Proverbs 30:23 Matthew 5:32 19:10 Mark 12:25 Deuteronomy 7:3,4. The ordinance of marriage is not man's law but rather God's law. God speaks of marriage as two becoming one flesh. Jesus references this in the New Testament when asked about divorce. The two Hebrew words for "one" and "flesh" are very important in their meaning. This is the moment that true marriage is revealed. The word "one" implies union. If this is the only word used, then any contact between anyone sexually would qualify. But when you add the word "flesh," and its meaning in the Hebrew, we discover the occurrence and purpose of this statement. The root of the word "flesh" means, "to bear good news." In the context of marriage this is referencing the creation and birth of a child. ." Marriage is a picture of Christ (male) and the Church (female), producing "born again believers into the family of God." It is a natural representation of a Spiritual union. The natural union of marriage contains within it the purpose of two people producing one flesh in the form of a child. This is why the Church and the minister are the primary source to which the populace go to get married. We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture (Genesis 2:18-25.) We believe that all other forms of sexual immorality are found in fornication and are sinful and offensive to God. (Matt 15:18-20; I Cor 6:9-10)

We believe that God offers redemption and restoration to all who confess their sin as sin, seeking God's mercy and forgiveness through Jesus Christ. Thereby obtaining the grace and power of God to be transformed into a new creature, gaining victory over every sinful issue. (Acts 3:19-21, Rom 10:9-10, 1 Cor 6:9-11.) We believe every person must be afforded compassion, love, kindness, respect, and dignity, as well as the Biblical forms of discipline and correction represented in this document concerning sin (Mark 12:28-31; Luke 6:31). Any member, or person on the premises demonstrating any divisive, harassing, or threatening attitude in direct opposition to God's Word will be immediately removed from the property or facilities of Real Church Inc.

We believe that in order to preserve the function and integrity of Real Church Inc. as the local Body of Christ, and to provide a Biblical role model to the members of Real Church and the community, it is imperative that all persons volunteering or employed by Real Church in any capacity, agree to and abide by this statement on marriage, gender, and sexuality. (Matt 5:16; Phil 2:14-16; 1 Thess 5:22.) Since marriage is a picture of Christ and the Church we also must acknowledge that we believe all human life is sacred and created by God to bear His image. Human life is of inestimable worth in all its dimensions, including pre-born babies from conception, the aged, the physically or mentally challenged, and every other stage or condition from conception to natural death. We are therefore called to protect, defend, and value all human life (Psalms 139; Isaiah 49:15; Jeremiah 1:5; Psalms 127:3, Deuteronomy 30:19; Leviticus 19:14,32.)

#### J. The Doctrine of Baptisms

We believe the New Testament teaches at least three baptisms. First, there is the baptism whereby the repentant sinner, upon trusting Jesus Christ as his Savior, is baptized by repentance to the Father into the Body of Christ (I Corinthians 12:13). Secondly, there is water baptism by immersion for believers only. This we believe to be an ordinance of the church, whereby the believer experiences the reality of co-crucifixion and co-resurrection with the Lord Jesus Christ (Matthew 28:19-20; Romans 6:3-6). Thirdly, there is the filling or baptism in the Holy Spirit by the Lord Jesus Christ, which may occur at or subsequent to conversion. We believe that speaking in tongues as the Spirit gives the utterance is the normative evidence of this baptism. Further, we believe that by the believer's continued submission to the Holy Spirit, his very weakness is transformed into strength to witness for Jesus Christ in power, and to live according to the will of God (Acts 1:5-6; 10:46; 11:28; 19:6).

#### K. Baptism of the Holy Spirit

We believe that the baptism of the Holy Spirit is the indwelling of the promised Comforter (John 14:16-17, Acts 1:5-8, Galatians 5:17) in mighty and glorious fullness to endue the believer with power from on high. This power comes to give the believer power to witness and to stir up the

gifts of the Spirit, and increase prayers and intercession. (Acts 2:4, Acts 8:17, Acts 10:44, Acts 19:6, I Corinthians 3:16) The believer can expect to receive the fullness just as the Jews and Gentiles did in Bible days, as in the house of Cornelius: when the Holy Ghost fell on them as in the beginning. While the Holy Spirit is like a mighty rushing wind and as tongues of fire, ( Ephesians 4:30-32, Ephesians 6:18, I Thessalonians 5:19, Ephesians 4:2) He is also easily grieved and wounded by coldness, idle conversation, boastfulness, judging and criticizing other's gifts, and by thoughts and actions that are dishonoring and irreverent to the Spirit of the living God. We believe the Holy Spirit enables and distributes gifts to men. They include words of wisdom, knowledge, faith, healing, miracles, prophecy, discernment, tongues and interpretation of tongues. Operation of these gifts is only limited to the degree of grace and faith possessed by the recipient. (I Corinthians 12, I Corinthians 4:12, Romans 11:29, Romans 12:6-8, Ephesians 4:2) These gifts are to be most earnestly desired and coveted as long as they are used to edify, or correct, or are beneficial to the church. But for gifts to operate first we must reflect on a person's fruit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. These fruits of the Spirit should be demonstrated as evidence of a Spirit filled life. (Galatians 5:22-26)

#### L. Divine Healing

We believe divine healing is an integral part of the gospel. Deliverance from sickness is provided for in the Atonement, and is the privilege of all believers. It is God's will that we prosper and be in health as our souls prosper. (Matthew 8:17, Matthew 9:5, Mark 16:17-18, Acts 4:29-30, James 5:14-16, Isaiah 53:4-5)

#### M. Deliverance

The need for deliverance is manifested by an inability to be free from bondage: e.g. mental (emotional), physical or spiritual normally associated with demon activity. Deliverance is the process in which the soul and body of a believer is reclaimed for Jesus Christ through the process of instituting God's biblical systems and principles that provide success and freedom. It is God's desire to bring deliverance to His people (Job 5:19; Psalms 91:3; II Timothy 4:18; Hebrews 2:15; II Peter 2:9). We have been granted the authority in the name of Jesus to bring deliverance to others (Mark 16:17; John 14:12; I Corinthians 12:8-11). We must understand that our warfare is with the forces of evil (Ephesians 6:12), our weapon is the Word of God, our authority and power is from Jesus Himself (Mark 16:17; Acts 1:8) and that the battlefield is in the spiritual realms of the demonic, the pain in the soul, and the natural responses and sinful systems of the will, mind and body to deal with harmful life experiences, hurt and pain. (Ephesians 6: 10-18; II Corinthians 10:3-5; Romans 8:9; Galatians 5:22-23).

#### N. Laying on of Hands

A simple belief that power or anointing of any other necessary quality can be transmitted from one person touching another. First practiced by the Levitical priesthood (Numbers 8:10-11, 27:22-23). Jesus practiced it as a blessing, (Mark 10:13-16) and it has been used by Him and others for healing (Mark 5:22-23; 16:18; Acts 14:3; 19:11-12; 28:8; Luke 4:40), conferring office (Acts 8:16-18), receiving anointing (I Timothy 4:14) and for ordination (I Timothy 4:14).

We believe in the doctrine of the laying on of hands for:

1. The confirming of believers to commitment and ministry in the local church.
2. The confirming of one's call by God to special ministry in the local church (Acts 13:1-3).
3. The imparting of spiritual gifts (I Timothy 4:14; II Timothy 1:6).
4. The experiencing of the baptism of the Holy Spirit (Acts 8:17-18).
5. The ministry of healing of the sick through the Lord Jesus Christ (Mark 16:16).
6. The blessing and dedicating of children to the Lord (Mark 10:16).

We further believe that, in obedience to the Holy Scriptures, we should lay hands on no man suddenly, but that the laying on of hands confirms a ministry, which is already observable and has been proven (I Timothy 5:22).

#### O. The Total Prosperity of God

We believe that the Gospel of the kingdom is God's absolute answer to man's total need and total prosperity NOW:

1. Spiritually - John 3:3,11; II Corinthians 5:17-21; Romans 10:9-10
2. Mentally - II Timothy 1:7; Romans 12:2; Isaiah 26:3
3. Physically - Isaiah 53:4-5; Matthew 8:17; I Peter 2:24
4. Financially - 3 John 2; Malachi 3:10-11; Luke 6:38; II Corinthians 9:6-10; Deuteronomy 28:1-14
5. Socially - Proverbs 3:4; I Samuel 2:26; Romans 14:18; II Corinthians 8:21

#### P. Church Leadership

The church is to be taught and led by the apostles, prophets, evangelists, pastors and teachers for the purpose of every believer seeing and exercising their priestly and kingly ministry as outlined in I Peter 2:5,9 and Revelation 16. The five-fold ministry is to teach and train its people to do the work of the ministry with maturity and unity in mind. Therefore, true leaders must live lifestyles of maturity as elders in the faith, and must be known, proven, and in relationship with the Real

Church body of believers. Working with and in association to these ministry offices will be deacons, and the gifted men and women of the church (Romans 12:3-8; I Corinthians 12:12; Ephesians 4:11-13; I Timothy 3:2-12; Titus 2:1-15).

#### Q. Ministry & Distribution

In Hebrews Chapter 7, we see that God did not do away with the government of the Church, but instituted a new order in Judah and Melchisedec, a priesthood that first starts with eternal life. We also recognize that tithes and offerings continue to support the New Testament Church in its efforts of building and maintaining God's kingdom on earth. The Old Testament relates the methods and structure of many ministers being paid in God's house. While there were priests, there was also an order of Levites. The word Levite in Hebrew simply means joined to, adhering, or part of the crown. The overseers and the ministers of the Levitical order were to be paid from the tithes presented (Numbers 18:21-24; Deuteronomy 12:19; 18:1-2) by the people to the men/women of God at the church. The church believes that the Word of God sets forth that the sacerdotal functions to be performed by the Levites are: (a) The care of the sanctuary (Numbers 1:49-53; 18:2-4; I Chronicles 6:48; 23:27-32); (b) The ushers in the temple (I Chronicles 9:17-27, 26:12-19); (c) Treasurers (I Chronicles 26:26-28); (d) Singers (I Chronicles 9:33-34); (e) Instructors in the law (Leviticus 10:10; Ezekiel 44:24); (f) Assistants to the priests (Numbers 3:9; I Chronicles 23:28-32); (g) Secretaries (I Chronicles 2:55; II Chronicles 34:13); (h) Overseers of building and repairing the temple (I Chronicles 23:2-4; Ezra 3:8-9); (i) Inquirers of God (Exodus 28:30, Numbers 27:21, Ezra 2:63, Nehemiah 7:65); (j) Ministers before the ark (I Chronicles 16:4); (k) Musicians (I Chronicles 15:16, 16:42); (l) Protectors of the tabernacle (Numbers 1:53); (m) Ministers of God (Numbers 3:12, 39-49); (n) Prayers (II Chronicles 30:27; I Chronicles 23:30); (o) Teachers (II Chronicles 35:3, Nehemiah 8:9); (p) Praisers (II Chronicles 8:14); and (q) Providers of music for worship (II Chronicles 5:12; 7:6; 29:30; 30:15-27).

Therefore all persons participating in the above functions of the Levites in the church shall be candidates for commissioning into the ministry and shall be eligible for receipt of the Levitical distribution from the church. The overseer with the counsel of the founding board, and the governing elders shall determine the amount of such distribution.

#### R. Tithing, Offerings and Alms

Both the Old and New Testament Scriptures teach tithing as God's financial plan for the support of His work. Tithes and offerings not only come in the form of money, but are also instituted in the forms of food, substance, lands, and all other increases that an individual may receive increase in. The tithes and offerings of the believer are not simply natural good will giving, but rather spiritual in nature and are designated for their use to God's Spiritual servants as God's representatives on the earth. These increases are given to the ministers of God's house to strengthen God's Spiritual servants doing His will and to release God's blessing upon the congregation. Therefore the priesthood of God's house have a responsibility to receive these

Spiritual offerings and distribute them among the Elders, Deacon ministers, Levitical workers, and the widows, orphans, and the poor as the Holy Spirit directs. Therefore those physical tithes and offerings (food, clothes, etc.) received directly from the congregant or purchased by the church; distributed to ministers, or consumed within the church are a part of God's Spiritual service to His people for the purposes of maintaining the ministers, God's house, and His Spiritual services will not be considered employee pay or monetary income( Exodus 29:33; I Corinthians 9:13; Leviticus 6:26; Leviticus 7:7-12; Leviticus 2:11-12; Numbers 28:13). These are to be practiced continually by all believers and are outward expressions of the unity of the church, the Body of Christ, as it joins together in support of the work of the Lord (Malachi 3:8-10; I Corinthians 16:2; Genesis 28:22; Matthew 23:23; Deuteronomy 26; 14:28-29; 15:7-11; Numbers 18:8-11; Ezekiel 44; Proverbs 14:21; 29:7; Luke 11:41; 12:33).

#### S. Ordination

The Bible relates that those who are chosen by God to a specific work should be recognized by appointment (deaconship) and eventually ordination (eldership) to the work (Mark 3:13-15; I Chronicles 9:22; II Chronicles 11:15; 23:18; I Corinthians 7:17; Titus 1:5; I Timothy 2:7). Thus are those to be set in order in their function as Levites for the ministry of the work and so those in the church might know and receive those who have a position in the work of the ministry.

#### T. Help of the Poor

We believe that it is the intent of our Lord and Savior Jesus Christ to feed the hungry (Matthew 25:34-40; Isaiah 58:7-8); to care for the poor (Matthew 19:21; Psalm 112:9; II Corinthians 9:6-9); and to care for the widows and orphans (James 1:27). The Church has a specific responsibility to a qualifying widow, children who are orphans, and people who are disabled to the point of limited quality of life (halt, maimed, blind, etc.) While providing help represents God's love and are humanitarian in nature, we believe that all well abled individuals need to be taught to obey God's plan in their lives so that the spirit of poverty and pain can be broken. We do not feel sorry for the results of individuals who choose manipulation, entitlement, and lack of self-governance by their own free will choice, especially in the case, of individuals refusing the teaching and plan of God's Word, thereby rejecting a good life and propagating a damaging lifestyle on others and themselves. We further believe that the helps ministry should be toward His name to both saints and unbelievers (Hebrews 6:10), giving every man the free will choice of making their own life.

#### U. The Blessed Hope

The resurrection of those who have fallen asleep in Christ and their translation together with those who are alive and remain unto the coming of the Lord is the imminent and the blessed hope of the church (I Thessalonians 4:16-17; Romans 8:23; Titus 2:13; I Corinthians 15:51).

#### V. The Second Coming of Christ

We believe that the second coming of Christ is real and imminent; He will descend from Heaven in the clouds of glory with the voice of the archangel and the trump of God, the dead in Christ shall rise first then we which are alive and remain shall be caught up together to meet the Lord in the air and so shall we ever be with the Lord. We believe that those who are watching and waiting will be caught away escaping the perilous wrath to come (I Thessalonians 4:16-17, Titus 2:12-13, Matthew 24:36-44, Hebrews 9:28, Luke 19:13, Luke 12:35-37). Until that time we are to continue to labor to reap the last day harvest.

#### W. The Millennial Reign

We believe that Christ will return to the earth with His bride to set up peace and bring restoration and salvation, upon His return we will rule and reign with Christ for a thousand years ( Zechariah 14:5, Revelations 1:7, Revelations 19:11-14, Revelations 20:1-6, Ezekiel 37:21-22, Zephaniah 3:19-20, Romans 11:26-27, Isaiah 11:6-9, Psalms 72:3-8, Micah 4:3-4).

#### X. The Final Judgment

There will be a final judgment in which the wicked dead will be raised and judged according to their works. Whosoever is not found written in the Book of Life, together with the devil and his angels, the beast and the false prophet, will be consigned to the everlasting punishment in the lake which burneth with fire and brimstone, which is the second death (Matthew 29:46, Mark 9:43-48, Revelation 19:20, Revelation 20:11-15, Revelation 21:8).

#### Y. New Heavens & New Earth

"We, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness" (2Peter 3:13, Revelation 21, Revelation 22).

#### Z. The Final Authority of Belief and Conduct

This statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God speaks with final authority concerning truth, morality, and the proper conduct of mankind, it is the sole and final source of all we believe. For the purposes of Real Church's faith, doctrine, practice, policy, and discipline, our founding Bishop and Elder's board believe that a minimum of two or three Scripture texts establish doctrine and interpret the Bible's

meaning and application. Scripture does not contradict itself therefore, we must thoroughly study the OT, NT, Hebrew and Greek under the inspiration of the Holy Spirit to validate application and practice. According to local church government the Elders board and the overseeing Bishop have the final interpretive authority on the Scriptures meaning and its application.

#### A. DISCIPLINE & CORRECTION

1. To truly operate as a Disciple of Jesus Christ you must endure and desire discipline. Actually the root word of discipline is disciple. This church is committed to Biblical discipline in order to prepare a spotless bride for the Lord Jesus Christ's return, to maintain holiness as a way of life, to restore the sinning person to a right relationship with the Lord, and to expose sin so that it will not become a polluting influence in the rest of the church (Ephesians 5:11, I Peter 1:15-16, I Corinthians 5:6-7, Joshua 7:1-26).

2. As disciples we must be willing to be corrected by the Word, the Holy Spirit, and the systems of authority set up in God's Word. Even those in leadership positions must be submissive and learn to receive the Truth given in the Word of God and notice it when it is spoken through the mouths of others... The Greek defines correction as restoring one to an upright state. (Hebrews 12:10-13; 1 Timothy 4:16; Ezekiel 3:27) For correction to be instituted to blind humanity God sends messengers to deliver His message. The man or woman of God is called to deliver God's Word by teaching and instructing those who have ears to hear. (Ephesians 4). In Scripture we find that God uses a three step admonition process for issues that arise between member and member, as well as another three step process when a church elder is teaching a member or dealing with church issues.

3. The first three step process every member needs to be aware of is listed in Matthew 18. This text defines a process of correcting situations that arise between member and member. It says that if you believe your brother is at fault against you to go to him. The word for fault means an error, missing the mark, sinning against, or an action that causes offense. The idea behind this text is to restore the relationship with you and your brother. You must go to your brother in the Spirit of forgiveness. You also need to be aware that the fault may be with you and not with your brother. Scripture will define this as you walk through this process. It is also possible that both individuals have something to learn. If a believer observes a fault, or is offended with another believer, he/she is to confront the person according to the pattern outlined in Matthew 18:15-17, by first going to him/her in private. If the person does not listen and repent, the believer is to take one or two other believers who know nothing about the conflict and confront him/her again. If he/she stays

unrepentant, all those now involved shall be brought before the governing board. The governing board shall discern the faults and do everything necessary to restore the relationship of the members. If after everything has been done Biblically to restore, and either person refuses to repent, then the elders' board shall appoint a leader to inform the congregation and give Scripture references for the congregation to give to the member who disobeyed. The congregation will be asked to avoid the member until they repent and desire to obey the Scripture texts. (1 Corinthians 5:9-13; 2 Thessalonians 3:6-9; 1 Timothy 3:15; Romans 16:17-18; Matthew 18:17)

4. If a believer is unable to determine the validity of confrontation out of a lack of knowledge of Scripture, the believer is encouraged to consult with one of the elders before confronting another believer about a fault (Matthew 18:15-17). The elder is not to set up a meeting for the church member, but encourage the member to start the process of working it out with the other member. The elder must encourage the member to carry out this discipline in the spirit of love, humility, and meekness putting the interests of others ahead of their own (Galatians 6:1-2).

A. In Titus 2:15, we find the methods of correction given to the leadership of the church to accomplish God's purposes in the lives of men. Every Christian needs to be aware of these processes and expect them to be obeyed in the operation of the local church. The three step process given to Titus as an overseer is to speak, exhort, and rebuke. The overseer and those he places in eldership have the right to use these methods in regard to God's flock. The Greek word for speak means to utter sound, or to use the faculty of speech to give instruction. The first step is for the overseer or elder to teach using God's Word as the source of education. The person taught will then be given time to walk out the teaching. (Acts 11:13-15; John 3:9-13) The second level of correction is for the elder to exhort. The Greek word exhort means to summon by name, calling the individual aside for more instruction then demanding action be taken to correct the problem. The word exhort also has within it the connotation of encouraging to obey over and over again. Some teaching may take a time period to obey, but the member desiring true change will respond with the right attitude and heart. (Hebrews 3:12-15; 1 Thessalonians 2:11-12; 5:14-22) If the member operates in rebellion, or continues to go down the path of destruction, the final response in God's correction is rebuke. The Greek word for rebuke means to reprehend severely, to verbally chasten, to punish, to show fault and demand explanation, in the area of rebuke it can be very intense because of the level of danger the member is in, Paul even used sharp rebuke. (2 Corinthians 13:10; Titus 1:10-16; Ephesians 5:6-13)

#### B. ENDING FAITH FAMILY MEMBERSHIP

1. We believe that every person in the body of Christ needs to obey the principles of church government and be subject to a local assembly. Every year the overseer,

founding board, and governing board will review the current membership status of every declared faith family member. Faith family members may be removed for the following reasons.

- i. Declaring a desire to be released to the overseer or the governing board.  
Member will be asked to verbalize a commitment to a new assembly or request time to find a new body of believers. Once the faith family member designates a new body they will be released in front of the church and the congregation told of their new location. This brings closer to the faith family and limits deception in the minds of the remaining faith family members who have developed deep bonds of friendship making future relationship strong and healthy. If leaving over an issue with a member, or a doctrinal issue we ask that members go through the correction processes and make every effort to hear before leaving the church in conflict. In fact, after every effort is given the member should stay until the current issues are at a state of peace
  - ii. Deceased during the year.
  - iii. Propagation of doctrines and practices contrary to the Tenets of Faith, which cause discord, dissension and division in the church (Romans 16:17,18; Galatians 1:8,9; Titus 3:9-11; II Thessalonians 3:6).
  - iv. Those who are living in sin and whose lives are inconsistent with Biblical standards of holiness will be given opportunity to repent and be taught. Should they be in a state of rebellion or gossip they can be removed. (I Corinthians 5:11; Galatians 5:19-21; Hebrews 12:14).
  - v. Those under discipline.
  - vi. Those who have not contributed regularly to the financial support of the church within their ability.
  - vii. The church may also terminate the covenant partnership of any individual who is absent from the church services for a period of three (3) months without reasonable excuse.
  - viii. Any covenant partner absent from all services without reasonable excuse for a period of three (3) months shall be placed upon the inactive roll.
  - ix. It is understood that the purpose for terminating the covenant partnership with those who are in violation is to discipline them and to win them back, not to condemn them and forget them (I Corinthians 5:1-2; II Corinthians 2:6-11).
2. Any person who may have been terminated as a faith family member shall be notified of this action in writing by the governing board and shall have the right to appeal to the presbytery for reconsideration of said action.

3. The presbytery may restore to faith family membership any person previously excluded, upon request of the excluded person, and upon evidence of the excluded person's repentance and reformation. This should be done in the Spirit of forgiveness and love (II Corinthians 2:6-8).