

# FAITH & PRACTICE





# Chapin Christian Community Church

## Faith and Practice

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# Introduction

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We trace our heritage back to the Methodist movement begun in 1729 in England by John and Charles Wesley. Our Church began in 1889 with a congregation of 19 members. We met in a location near Wessinger's Crossroads, just outside of Chapin. In 1892 we moved to Chapin, meeting in a small wooden church. This small original wooden structure was damaged beyond repair by a tornado in 1936. But our faithful membership, of about 40, kept the church alive and shortly thereafter rebuilt in our original Chapin location. It stands today as Four Winds Tabernacle of Chapin just up the street from our present location. Chapin Christian Community Church [formerly known as Chapin United Methodist Church] showed modest growth from the 1940's through the late 1990's. During that same time, tremendous population growth was occurring as people moved to the area to enjoy beautiful Lake Murray and our great public schools. In the early 2000s, with greater intentionality, we invited and welcomed our new neighbors and community members to connect with, grow in, and share the love of Jesus Christ.

In June of 2023, along with 100+ other UM churches in SC, Chapin Christian separated from the United Methodist denomination over doctrinal differences. (Note: More than 8,000 nationwide have separated). We also voted on July 30, 2023 to become a member of The Foundry Network of Independent Methodist Congregations. In 2024 we are a church family of more than 2800 members. We meet for worship, prayer, bible study and fellowship in our current location at 415 Lexington Ave., just a short distance from our original Chapin location, and online.

This book exists as a core resource that reminds the Chapin Christian Community Church Family of our common DNA. It does not exist to restrict mission, but to establish mission on a common vision, mission and set of values, so that out of our common life we might be faithfully unique in helping people grow in full devotion to Jesus Christ.

This book also exists to articulate the Core Doctrines and Practices of Chapin Christian Community Church. In the absence of a denominational grounding, it is essential that Chapin Christian establish foundational doctrines from which practice grows.

# The Heart of Chapin Christian

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## CORE PASSAGES

We believe that a great commitment to the Great Commandment (**Matthew 22:34-40**) and the Great Commission (**Matthew 28:16-20**) empowered by the Holy Spirit (**Acts 1:8**) positions us for God to grow us into a great church for His glory and for the great good of the nations!

## MISSION AND CORE VALUES

The mission and core values of any organization work together to align the parts of the organization with its purpose. Vision is a picture of a preferred future—it is the destination—where the organization will be, once it “arrives.” The mission of an organization is any number of routes that the organization might take to arrive at the realization of its vision. The core values of an organization are the guiding values that help determine which route an organization chooses to get to its destination.

**Mission:** Some people refer to this as our strategy—how we go about the work, but mission seems more appropriate terminology for the work of God in the world. Our overall mission is to help make disciples of Jesus Christ for the transformation of the world. Our mission statement is: “We exist to help people **connect** with the saving love of Jesus Christ, **grow** in that love and **share** that love with each other and the world.”

**Core Values:** What do we value that drives this mission? Our core values are: **Biblical Authority** (Life is as good as it will get when we are surrendered to the authority of the Word of God. Maximum freedom is found under - not out from under - God’s authority); **Intimacy with God** (God desires a relationship that is much more than casual and respectful – He desires intimacy); **Authentic Community** (Our relationships with God are very personal but were never intended to be private. Intentionally doing life together (growing, praying, sharing together) so that there is a natural sense of accountability, belonging, and caring is critical – because life change happens best in the context of small groups. (Circles Are Greater Than Rows); **Relational Evangelism** (Lost people matter to God; therefore, they matter to us. We are to be about investing in trusted friendships for the sake of eternity); and **Strategic Service** (We serve strategically when we apply our hearts and hands to the places of greatest demand).

## WHAT MAKES CHAPIN CHRISTIAN, CHAPIN CHRISTIAN?

- 1 **We have a high view of Jesus and a high view of Scripture.** These views orient our worship and teaching. We believe that Jesus is the only Son of God fully divine, fully human. We believe the Bible is holy, inspired, inerrant, infallible and the authoritative Word of God. Our worship and teaching flow from these central convictions.
- 2 **We have a high view of prayer in the life of the disciple and the church.** Prayer is the life-source of a growing disciple and a faithful church. We believe daily time with God in prayer and corporate opportunities for prayer are essential to healthy and vibrant discipleship. This priority is essential to seeing the renewal, restoration, and revival we are laboring for as a church.

- 3 **We believe that the primary context of discipleship (growing in full devotion to Jesus) is community.** Not only are we called to be like Jesus, but we are also called to be like Jesus, together. Relationships characterized by belonging, encouragement, truth-telling, love and grace are essential to growing as a follower of Jesus.
- 4 **We Strive to Reach People No One Else is Reaching:** In every place we are, there are people who do not have a personal relationship with Jesus or a connection to a community of faith. Sometimes this lack of relationship and connection is because they simply do not know the Good News or their need for the community of faith. However, sometimes this is because they have been hurt by the church or felt shunned by the church. There are many churches for church people, but we want to be a church that reaches people no one else is reaching. This means radical hospitality and radical welcoming are part of our everyday lives as we seek to put at ease those who feel distanced from God.
- 5 **We are committed to living our lives on mission.** Jesus has sent us even as He was sent. We are committed to living on mission for Christ. We believe Acts 1:8 compels us to go into our Jerusalem, Judea, Samaria and to the ends of the earth. We believe that the most effective way to do this is in partnership with those who are serving effectively next door and around the world.
- 6 **We desire to be Full of Grace and Full of Truth:** Full of truth means not shrinking back from the whole truth of God as revealed in the Scriptures. Teaching, preaching, discipling others with the full truth of the Scriptures is essential in facing our sin, embracing Christ's redemption and walking a path of transformation as the way forward. Full of Grace means that we acknowledge that we have not received the love of God and the redemption of Christ by our perfect performance. Like those we are called to be graceful with, God has been graceful to us. Though our tendency is to be full of grace or full of truth, the call of the Scriptures is to reflect Jesus who was full of grace and full of truth. We desire to never be a condemning church nor a condoning church, but always a converting church.
- 7 **We are committed to investing in the next generation.** Ministry with kids, students, college, and young adults is a priority for us. If we are to turn the tide of declining commitment to faith in our country, this is an essential priority. We believe investing in next generation leaders and leading alongside them is essential to the future health of The Church and its vision.
- 8 **We have a Priority for the Kingdom of Christ:** One of the axioms that guides our decision making is our belief that "If we will do what is right for the Kingdom of Christ, it will always be what is right for our church." Our priority is for the Kingdom of Christ to be expanded. If we keep the Kingdom of Christ as our priority, everything else will fall into place. When making decisions, when thinking strategically, or considering options—our priority is the Kingdom of Christ.

*The sections that follow: Doctrinal Standards, Moral Principles, Our Wesleyan Roots, and Sacraments are all sections related to historic Christian Faith and the foundations on which Chapin Christian Community Church was begun in 1889. These sections contain, "the faith that God has entrusted once and for all to his holy people" (Jude 1:3) and therefore are set permanently and irrevocably as standards for faith and belief for the people called Chapin Christian Community Church. They are not to be altered, amended or set aside.*

# Doctrinal Standards

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We affirm classical Wesleyan doctrine and the historic faith, which the church has used to define the parameters of Christian teaching. Doctrine, properly understood, unifies the church and gives direction to its life. Working from historic source documents, which are included in their entirety in the appendix, Chapin Christian Community Church affirms the following Doctrinal Standards:

## THE APOSTLES CREED – TRADITIONAL VERSION

I believe in God, the Father Almighty, maker of heaven and earth;

And in Jesus Christ his only Son, our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. The third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Spirit, the holy \*\*catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

\*\*universal

## THE NICENE CREED (*AD 381; Book of Common Prayer Translation 1979*)

We believe in one God,  
The Father, the Almighty,  
Maker of heaven and earth,  
Of all that is, seen and unseen.  
We believe in one Lord Jesus  
Christ, the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made, of one Being  
with the Father. Through him all  
things were made. For us and for  
our salvation he came down from  
heaven: by the power of the Holy  
Spirit he became incarnate from the  
Virgin Mary, and was made man.  
For our sake he was crucified  
under Pontius Pilate; he suffered  
death and was buried. On the third  
day he rose again in

accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand  
of the Father. He will come again  
in glory to judge the living and the  
dead, and his kingdom will have no  
end. We believe in the Holy Spirit,  
the Lord, the giver of life, who  
proceeds from the Father  
and the Son. With the Father  
and the Son he is worshiped and  
glorified. He has spoken through  
the Prophets. We believe in one  
holy catholic and apostolic  
Church. We acknowledge one  
baptism for the forgiveness of sins.  
We look for the resurrection of  
the dead, and the life of the world  
to come. Amen.



## CONFESSION OF FAITH

- 1 **God:** We believe in the one true, holy and living God, Eternal Spirit, who is Creator, Sovereign and Preserver of all things visible and invisible. He is infinite in power, wisdom, justice, goodness and love, and rules with gracious regard for the well-being and salvation of humanity, to the glory of his name. We believe the one God reveals himself as the Trinity: Father, Son and Holy Spirit, distinct but inseparable, eternally one in essence and power.
- 2 **Jesus Christ:** We believe in Jesus Christ, truly God and truly man, in whom the divine and human natures are perfectly and inseparably united. He is the eternal Word made flesh, the only begotten Son of the Father, born of the Virgin Mary by the power of the Holy Spirit. As ministering Servant he lived, suffered and died on the cross. He was buried, rose from the dead and ascended into heaven to be with the Father, from whence he shall return. He is eternal Savior and Mediator, who intercedes for us, and by him all humanity will be judged.
- 3 **The Holy Spirit:** We believe in the Holy Spirit who proceeds from and is one in being with the Father and the Son. He convinces the world of sin, of righteousness and of judgment. He leads humanity through faithful response to the gospel into the fellowship of the Church. He comforts, sustains and empowers the faithful and guides them into all truth.
- 4 **The Holy Bible:** We believe the Holy Bible, Old and New Testaments, reveals the Word of God so far as it is necessary for our salvation. It is to be received through the Holy Spirit as the true rule and guide for faith and practice. Whatever is not revealed in or established by the Holy Scriptures is not to be made an article of faith nor is it to be taught as essential to salvation.
- 5 **The Church:** We believe the Christian Church is the community of all true believers under the Lordship of Christ. We believe it is one, holy, apostolic and catholic. It is the redemptive fellowship in which the Word of God is preached by men and women divinely called, and the sacraments are duly administered according to Christ's own appointment. Under the discipline of the Holy Spirit the Church exists for the maintenance of worship, the edification of believers and the redemption of the world.
- 6 **The Sacraments:** We believe the Sacraments, ordained by Christ, are symbols and pledges of the Christian's profession and of God's love toward us. They are means of grace by which God works invisibly in us, quickening, strengthening and confirming our faith in him.  
Two Sacraments are ordained by Christ our Lord, namely Baptism and the Lord's Supper.
  - A We believe Baptism signifies entrance into the household of faith and is a symbol of repentance and inner cleansing from sin, a representation of the new birth in Christ Jesus and a mark of Christian discipleship.
  - B We believe the Lord's Supper is a representation of our redemption, a memorial of the sufferings and death of Christ, and a token of love and union which Christians have with Christ and with one another. Those who rightly, worthily and in faith eat the broken bread and drink the blessed cup partake of the body and blood of Christ in a spiritual manner until he comes.
- 7 **Sin:** We believe humanity is fallen from righteousness and, apart from the grace of our Lord Jesus Christ, is destitute of holiness and inclined to evil. Except a person be born again, they cannot see the Kingdom of God. In their own strength, without divine grace, a person cannot do good works pleasing and acceptable to God. We believe, however, a person influenced and empowered by the Holy Spirit is responsible in freedom to exercise their will for good.

- 8 **Salvation:** We believe God was in Christ reconciling the world to himself. The offering Christ freely made on the cross is the perfect and sufficient sacrifice for the sins of the whole world, redeeming humanity from all sin, so that no other satisfaction is required.
- A We believe we are never accounted righteous before God through our works or merit, but that penitent sinners are justified or accounted righteous before God only by faith in our Lord Jesus Christ.
  - B We believe regeneration is the renewal of a person in righteousness through Jesus Christ, by the power of the Holy Spirit, whereby we are made partakers of the divine nature and experience the newness of life. By this new birth the believer becomes reconciled to God and is enabled to serve him with the will and the affections.
  - C We believe, although we have experienced regeneration, it is possible to depart from grace and fall into sin; and we may even then, by the grace of God, be renewed in righteousness.
  - D We believe good works are the necessary fruits of faith and follow regeneration but they do not have the virtue to remove our sins or to avert divine judgment. We believe good works, pleasing and acceptable to God in Christ, spring from a true and living faith, for through and by them faith is made evident.
- 9 **Sanctification and Christian Perfection:** We believe sanctification is the work of God's grace through the Word and the Spirit, by which those who have been born again are cleansed from sin in their thoughts, words and acts, and are enabled to live in accordance with God's will, and to strive for holiness without which no one will see the Lord.
- A Entire sanctification is a state of perfect love, righteousness and true holiness which every regenerate believer may obtain by being delivered from the power of sin, by loving God with all the heart, soul, mind and strength, and by loving one's neighbor as one's self. Through faith in Jesus Christ this gracious gift may be received in this life both gradually and instantaneously and should be sought earnestly by every child of God.
  - B We believe this experience does not deliver us from the infirmities, ignorance, and mistakes common to man, nor from the possibilities of further sin. The Christian must continue on guard against spiritual pride and seek to gain victory over every temptation to sin. The Christian must respond wholly to the will of God so that sin will lose its power over him; and the world, the flesh, and the devil are put under his feet. Thus the Christian rules over these enemies with watchfulness through the power of the Holy Spirit
- 10 **The Judgment and the Future State:** We believe all people stand under the righteous judgment of Jesus Christ, both now and in the last day. We believe in the resurrection of the dead; the righteous to life eternal and the wicked to endless condemnation.

## THE APOSTLES CREED – TRADITIONAL VERSION

These two works serve as the standard of commentary and interpretation of the Holy Scriptures. They provide a Wesleyan perspective that guides our teaching and leading. The sermons of John Wesley can be found in the written work John Wesley's 52 Standard Sermons, An Annotated Summary, by John S. Knox (Wipf and Stock, April 6, 2017), or online at <https://www.wesleysheritage.org.uk/>.

# Moral principles

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Given our current time and context, we highlight and affirm the following moral principles that arise from Biblical truth. We acknowledge that other moral principles merit our further attention.

## **STATEMENT ON EQUALITY**

We believe that all persons are of sacred worth. Therefore, we gladly welcome all who seek to grow in their relationship with God to attend worship services and participate in the church's ministries. No person shall be disqualified from becoming a member of a local congregation, holding a leadership position in the church, or becoming an ordained or licensed clergy based on gender, race, color, nationality, national origin, or economic condition. Chapin Christian Community Church specifically renounces all racial and ethnic discrimination and commits itself to work toward full racial and ethnic equality in the church and in society. In addition, Scripture teaches that men and women are of equal value in the eyes of God. Accordingly, the church should treat women and men equally. We believe that both women and men are called to and gifted for ordained and licensed ministry, and both can hold leadership roles within Chapin Christian.

## **STATEMENT ON MARRIAGE AND SEXUALITY**

We believe marriage and sexual intimacy are good gifts from God. In keeping with the Scriptures and historic, orthodox, Christian teaching through the ages, we believe that marriage is the uniting of one biological man and one biological woman in a single, exclusive union (Genesis 2:24-25; Matthew 19:5; 1 Corinthians 6:16; Ephesians 5:31). We believe that God wonderfully and immutably creates each person as male or female. (Gen 1:26-27) Rejection of one's biological sex is a rejection of the image of God within that person. We believe that God intends for His children to practice sexual purity - faithfulness in marriage and celibacy in singleness. We believe any sexual expression outside of these standards is not in line with the teachings of Scripture. Therefore, we denounce all forms of sexual expression in conflict with the Scriptures (cohabitation, pornography, extra-marital relationships, homosexuality, etc). We believe that all people are individuals of sacred worth and affirm that God's grace is available to all. All persons need the ministry and guidance of the church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, others and with self. Because God has ordained marriage and defined it as the covenant relationship between a man (biological male), a woman (biological female), and Himself, the church will only recognize marriages between a biological man and a biological woman. Further, the pastors and staff of the Chapin Christian Community Church shall only participate in weddings and solemnize the marriage between one biological man and one biological woman. Note: The facilities and property of the Chapin Christian Community Church shall only host weddings between one biological man and one biological woman.

## **STATEMENT ON HUMAN DIGNITY**

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. Hateful and harassing behavior or attitudes directed toward any individual or group are to be repudiated and are not in accord with Scripture nor the doctrines of Chapin Christian Community Church.

## **STATEMENT ON THE USE OF ALCOHOL**

Chapin Christian Community Church encourages strict moderation or abstinence from alcohol consumption. Realizing that Scripture does not mandate abstinence, Chapin Christian affirms the right of individuals to consume alcohol in the strictest moderation and to act responsibly in matters where alcohol is involved. Paul encourages the Ephesians, “do not be drunk with wine, but be filled with the Holy Spirit.” The principle Paul lifts up is that people of faith should not be under the control of anything but God’s Spirit. So, while Scripture allows for alcohol use in moderation, it should be noted that misuse and abuse of alcohol is destructive to individuals, families, and communities.

## **STATEMENT ON ADDICTION AND RECOVERY**

Addiction comes in many forms and illicit drug use is only one of the many ways people become enslaved to their impulses. Chapin Christian Community Church understands addiction to be a disease that affects both the individual and the community to which they belong and is a characteristic of the brokenness of humanity that occurred in the fall. While we denounce all forms of addiction as harmful and destructive to the addict and acknowledge the collateral damage to those in relationship with the addict, we believe in a graceful and loving stand with all those affected by addiction as we move towards recovery together. Chapin Christian is actively engaged in reaching those who desire recovery in order that all may come to know the freedom that is found in Jesus Christ.

## **STATEMENT ON DIVORCE AND REMARRIAGE**

Our first counsel when considering divorce is always to exhaust every avenue of reconciliation. However, when a married couple is estranged beyond reconciliation, even after thoughtful consideration and counsel, divorce is a regrettable alternative in the middle of brokenness. Divorce is always less than what God intended for marriage, however, it is not an unforgivable sin. Through the process of healing and restoration, people can be restored to community and to healthy and whole relationships that may include remarriage. When people consider divorce, they should always count the cost. We encourage people to consider the devastation spiritually, emotionally, and physically on themselves and on those they love. Children are often left without any input or recourse except to move on. Our ministry to the children of parents who decide they will divorce must be one of compassionate care.

## **STATEMENT ON ABORTION**

The beginning of life and the ending of life are the God-given boundaries of human existence. We affirm that abortion is always a painfully regrettable option and we reject it as a means of gender selection, or as a solution to an unwanted pregnancy. We do, however, realize there are cases when the life of the mother is endangered and when this is so, encourage prayerful inquiry and counsel in those circumstances. We also recognize that there are many women who hide the deep pain of having gone through an abortion. We affirm that God’s grace is available to all and it is our commitment to be in ministry with and to all who have been touched by the devastating circumstances of abortion.

## **STATEMENT ON ACCOUNTABILITY**

Holding each other “accountable” to the vows we have each made can be a complicated endeavor. That is why we use this verse as our guide: “Dear brothers and sisters, if another believer is overcome by some sin, you who are godly should gently and humbly help that person back onto the right path.” (Galatians 6:1 NLT) This sometimes requires counseling, the assignment of a mentor, and stepping back from any leadership role for a season. The goal is always full restoration and healing and complete re-entry into the community of faith.

# Our Wesleyan Roots

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John Wesley and the early Methodists were particularly concerned about inviting people to experience God's grace and to grow in their knowledge and love of God through disciplined Christian living. They placed primary emphasis on Christian living, on putting faith and love into action. This emphasis on what Wesley referred to as "practical divinity" has continued to be a hallmark of our faith today.

The distinctive shape of our theological heritage can be seen not only in this emphasis on Christian living, but also in Wesley's distinctive understanding of God's saving grace. Although Wesley shared with many other Christians a belief in salvation by grace, he combined them in a powerful way to create distinctive emphases for living the full Christian life.

## GRACE

Grace is central to our understanding of Christian faith and life. Grace can be defined as the love and mercy given to us by God because God wants us to have it, not because of anything we have done to earn it. We read in the Letter to the Ephesians: "For by grace you have been saved through faith, and this is not your own doing; it is the gift of God — not the result of works, so that no one may boast" (Ephesians 2:8-9).

Our heritage is rooted in a deep and profound understanding of God's grace. This incredible grace flows from God's great love for us. John 3:16 summarizes the gospel: "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life." The ability to call to mind God's love and God's gift of Jesus Christ is a rich resource for theology and faith."

John Wesley, the founder of the Methodist movement, described God's grace as threefold:

- 1 **Prevenient Grace:** Wesley understood grace as God's active presence in our lives. This presence is not dependent on human actions or human response. Wesley called this grace that is active in everyone's life Prevenient Grace. It is a gift — a gift that is always available, but that can be refused. God's grace stirs up within us a desire to know God and empowers us to respond to God's invitation to be in relationship with God. God's grace enables us to discern differences between good and evil and makes it possible for us to choose good. God takes the initiative in relating to humanity. We do not have to beg and plead for God's love and grace. God actively seeks us!
- 2 **Justifying Grace:** Paul wrote to the church in Corinth: "In Christ God was reconciling the world to himself, not counting their trespasses against them" (2 Corinthians 5:19). And in his letter to the Roman Christians, Paul wrote: "But God proves his love for us in that while we were still sinners Christ died for us" (Romans 5:8)

These verses demonstrate the justifying grace of God. They point to reconciliation, pardon, and restoration. Through the work of God in Christ our sins are forgiven, and our relationship with God is restored. According to John Wesley, founder of the Methodist movement, the image of God — which has been distorted by sin — is renewed within us through Christ's death

Again, this dimension of God's grace is a gift. God's grace alone brings us into relationship with God. There are no hoops through which we have to jump in order to please God and

to be loved by God. God has acted in Jesus Christ. We need only to respond in faith. Again, this dimension of God's grace is a gift. God's grace alone brings us into relationship with God. There are no hoops through which we have to jump in order to please God and to be loved by God. God has acted in Jesus Christ. We need only to respond in faith.

This process of salvation involves a change in us that we call conversion. Conversion is a turning around, leaving one orientation for another. It may be sudden and dramatic, or gradual and cumulative. But in any case, it's a new beginning. Following Jesus' words to Nicodemus, "You must be born again" (John 3:7), we speak of this conversion as rebirth, new life in Christ, or regeneration.

Following Paul and Martin Luther, John Wesley called this process justification. Justification is what happens when Christians abandon all those vain attempts to justify themselves before God, to be seen as "just" in God's eyes through religious and moral practices. It's a time when God's "justifying grace" is experienced and accepted, a time of pardon and forgiveness, of new peace and joy and love. Indeed, we're justified by God's grace through faith.

Justification is also a time of repentance — turning away from behaviors rooted in sin and toward actions that express God's love. In this conversion we can expect to receive assurance of our present salvation through the Holy Spirit "bearing witness with our spirit that we are children of God" (Romans 8:16).

- 3 **Sanctifying Grace:** Salvation is not a static, one-time event in our lives. It is the ongoing experience of God's gracious presence transforming us into whom God intends us to be. John Wesley described this dimension of God's grace as sanctification, or holiness.

Through God's sanctifying grace, we grow and mature in our ability to live as Jesus lived. As we pray, study the Scriptures, fast, worship, and share in fellowship with other Christians, we deepen our knowledge of and love for God. As we respond with compassion to human need and work for justice in our communities, we strengthen our capacity to love neighbor. Our inner thoughts and motives, as well as our outer actions and behavior, are aligned with God's will and testify to our union with God.

We're to press on, with God's help, in the path of sanctification toward perfection. By perfection, Wesley did not mean that we would not make mistakes or have weaknesses. Rather, he understood it to be a continual process of being made perfect in our love of God and each other and of removing our desire to sin.

## FAITH AND GOOD WORKS

The New Testament insists that faith and good works belong together. What we believe must be confirmed by what we do. Personal salvation must be expressed in ministry and mission in the world. We believe that Christian doctrine and Christian ethics are inseparable, that faith should inspire service. The integration of personal piety and social holiness has been a hallmark of our tradition. We affirm the biblical precept that "faith by itself, if it has no works, is dead" (James 2:17).

## **MISSION AND SERVICE**

Because of what God has done for us, we offer our lives back to God through a life of service. As disciples, we become active participants in God's activity in the world through mission and service. Love of God is always linked to love of neighbor and to a passionate commitment to seeking justice and renewal in the world.

## **NURTURE AND MISSION OF THE CHURCH**

For Wesley, there was no religion but social religion, no holiness but social holiness. In other words, faith always includes a social dimension. One cannot be a solitary Christian. As we grow in faith through our participation in the church community, we are also nourished and equipped for mission and service to the world.

"From Wesley's time to the present, Methodism has sought to be both a nurturing community and a servant community. Members of Methodist Societies and class meetings met for personal nurture through giving to the poor, visiting the imprisoned, and working for justice and peace in the community. They sought not only to receive the fullness of God's grace for themselves; but... they saw themselves as existing 'to reform the nation...and to spread scriptural holiness over the land.'"



# Sacraments

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Chapin Christian Community Church recognizes two sacraments in which Christ himself participated: baptism and Holy Communion (the Lord's Supper).

## BAPTISM

Baptism marks the beginning of our lifelong journey as disciples of Jesus Christ. Through baptism, we are joined with the Triune God, the whole of Christ's church, and our local congregation. The water and the work of the Holy Spirit in baptism convey God's saving grace, the forgiveness of our sins, and new life in Jesus Christ. Persons of any age may be baptized—infants, children, youth, and adults. We believe children are under the atonement of Christ and as heirs of the Kingdom of God are acceptable subjects for Christian Baptism. Children of believing parents through Baptism become the special responsibility of the Church. They should be nurtured and led to personal acceptance of Christ, and by profession of faith confirm their Baptism. Parents who present their children for baptism should answer the covenant questions by affirming the following questions: On behalf of the whole church,

- I ask you, do you renounce the spiritual forces of wickedness, reject the evil powers of this world and repent of your sin?
- Do you accept the freedom and power God gives you to resist evil, injustice and oppression in whatever forms they present themselves?
- Do you confess Jesus Christ as your Savior, put your whole trust in his grace, and promise to serve him as your Lord in union with Chapin Christian Community Church which Christ has opened to people of all ages, nations and races?
- Will you nurture the child in Christ's holy church, that by your teaching and example they may be guided to accept God's grace for themselves, to profess their faith openly, and to lead a Christian life?

Chapin Christian baptizes in a variety of ways—immersion, pouring, or sprinkling. However, a person receives the sacrament of adult baptism only once in his or her life.

## HOLY COMMUNION *(also called The Lord's Supper or The Eucharist)*

Holy Communion is another name for The Lord's Supper or The Eucharist, the sacrifice of praise and thanksgiving the church offers to God for all God has done, is doing, and will do to save us and renew all things in Christ. Through offering ourselves in praise and thanksgiving, and through receiving the bread and cup—which the Spirit makes for us the body and blood of Christ—celebrating the Lord's Supper together nourishes and sustains us in our journey as disciples of Jesus Christ. As we pray together and receive the body and blood of Christ together, we are united with Christ, with one another, and in ministry to all the world.

All who love Christ, earnestly repent of their sin and seek to live in peace with one another are invited to join us in offering our prayer of thanksgiving and receive the body and blood of Christ—regardless of age or church membership. Wesley taught that Holy Communion was a “converting ordinance” and should not be withheld because of age or lack of understanding. The Lord's Supper is to be celebrated and received regularly—John Wesley said, “as often as [one] can.”

# Chapin Christian Community Church

## Partnership (Membership)

*The Partnership Covenant can be changed by the Church Council in consultation with the Lead Pastor and the Senior Leadership Team.*

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The process of partnership (membership) begins with attending a Foundations class. These classes are offered regularly and while they are not membership classes, completing one is required for membership. At a Foundations class you will hear about the history and heart of Chapin Christian and details about what it means to partner with us in ministry if you choose to join.

### MAKING IT OFFICIAL

There are several biblical reasons why being a member of a church makes sense. 1 Corinthians 12:25-27 states the reason well, “This makes for harmony among the members, so that all the members care for each other equally. If one part suffers, all the parts suffer with it, and if one part is honored, all the parts are glad. Now all of you together are the body of Christ’s body, and each one of you is a separate and necessary part of it. As separate and necessary parts, we need to be together as a whole. The reasons listed below further expand on why it makes sense to “make it official.”

- 1 **Partnership says,** “I belong here.” God says believers belong together (Hebrews 10:23-25). You sense that God wants you here with the people of Chapin Christian at this time in your Christian life and you want to make a public declaration you are committed to God’s work through this church.
- 2 **Partnership says,** “We share the same ministry goals.” God says believers are to be committed to one another for the sake of spiritual impact (Ephesians 4:16) You believe Jesus has work to do here and around the world, and you are willing to join others to see that it gets done. You define that work as “Helping people connect with the saving love of Jesus, grow in His love, while sharing it with each other and the world.”
- 3 **Partnership says,** “I accept responsibility for a group of fellow believers in the family of God.” That’s God’s plan as well (Galatians 6:1-2, 10) You want to be part of a caring network of people, sharing one another’s joys and sorrows, and helping one another grow through worship, Bible study and community.
- 4 **Partnership says,** “I am accountable to mature brothers and sisters in Christ for my walk with God.” God warns against spiritual autonomy (Hebrews 13:17; Matthew 18:15-20). You don’t want to go it alone standing for Jesus Christ; you want to receive the guidance, equipping and assistance necessary to remain on target.
- 5 **Partnership says,** “I accept responsibility for how things are done here.” Members lead ministries and serve faithfully as our spiritual leaders. Every member helps shape our church’s direction and ministry goals. (1 Corinthians 12:20-27)

## PARTNERSHIP MEANS RESPONSIBILITY

So, what does membership mean for you? Some people think it means privilege – that there are special rights that only members have. However, a better understanding of membership is partnership, because that denotes you have special responsibilities. As a partner you will be responsible to pray, attend and participate regularly, witness, give, and serve. You may possibly be involved in leadership at Chapin Christian Community Church. But, even if you don't feel like your gift is to serve in a leadership position, every member takes responsibility for Chapin Christian's direction. This means that you take seriously our call to connect with Jesus, grow in Jesus, and share Jesus. Our commitment to you as a partner is to help you grow as a follower of Jesus. What is your expected commitment to Chapin Christian? Make it possible for others to connect, grow, and share too!

To take the next step in the membership process email [info@chapinccc.org](mailto:info@chapinccc.org) or speak to any of our pastors.

## ACCOUNTABILITY

Accountability is how Chapin Christian Community Church helps its members strive to grow as disciples as they live out Chapin Christian's Mission, Vision, and Core Values. Each member signs a membership covenant that is outlined later in this section.

A covenant is not the same thing as a contract. We have all entered into contracts that are legal agreements. A covenant is a relational agreement where there is a mutual understanding between two parties.

There are several Biblical examples of covenants, the first being Noah and the Ark when God made a promise to Noah, his descendants, and all creatures of the earth. God said, "I solemnly promise never to send another flood to kill all living creatures and destroy the earth." God even gave a sign, the rainbow to remind us of this covenant. (Genesis 9:8-17). Covenant relationships are based on love, trust, and encouragement as individuals and Chapin Christian strive to grow in faithfulness.

## THE PARTNERSHIP COVENANT

- 1 **Profess faith in Jesus Christ, be baptized and commit to ongoing discipleship.** The first step to membership in the community of faith is to declare faith in Jesus Christ as Savior and Lord. It means trusting that Christ gave His life for your sins and rose from the dead to give you new life. Baptism is God's sign that you are His chosen child, and the commitment to discipleship is part of the process of maturing faith.
- 2 **Pray daily for Chapin Christian Community Church, its ministries, volunteers and staff.** Prayer is the lifeline of Chapin Christian. We ask our members to commit to praying for the staff that we may have wisdom to know God's leading. We also ask members to pray for our ministries that we might be faithful to our call to help people connect with Jesus, grow in Jesus, and share Jesus with others.
- 3 **Tithe my income.** We recognize that beginning to give 10% (called a tithe in the Bible) of one's income can be difficult. We ask our members to tithe, or to move toward tithing and, by grace, to grow to generous giving as a spiritual discipline. (Matthew 22:17; Numbers 18:28-29; 2 Corinthians 8:1-1)

#### 4 **Commit to a strategy of Discipleship.**

A **Worship** - We believe regular attendance at worship celebrations is absolutely necessary for each member's spiritual health and for the health of others in the congregation. We understand there are times when you need to be out of town or when sickness prevents you from joining the weekly celebration. We encourage each person to make worship a priority for their own benefit and the benefit of others. Members should attend Sunday worship services when not out of town or sick. (Psalm 100; Hebrews 13:15-16)

B **Connecting and Growing** - One of Chapin Christian's values is that life change happens best in community. The heart of our growth through study comes from participation in a community group. Our groups meet on Sunday mornings and at various times during the week so that even people with full schedules can participate. It is important to study together, pray together, and support one another in this journey of faith. (Acts 20:20; John 1:35-51; Hebrews 10:24)

C **Sharing** - God has given all of us gifts (1 Corinthians 12, Ephesians 4, Romans 12) and all of us have a part to play if the work of Christ is to be done in our community and world. Members of Chapin Christian are committed to doing the work of Christ in the world by using their gifts in ministry.

5 **Work with The Chapin Christian Family in upholding and carrying out the Vision, Mission, and Core Values.** Our vision is what we are continually becoming; our mission is what we are doing; and our core values are guidelines for life together. Chapin Christian Community Church is made up of the staff, elders and members working together to continually grow in our faith and life together while sharing the love of Jesus with the world. (Acts 2:43-47)

6 **Invite others to Chapin Christian Community Church.** The most compelling invitation to a community of faith is extended in the context of personal connection (Relational Evangelism). This intentional commitment keeps us mindful of those whom God might bring to our attention who are far away from Christ and a community of faith. We invite all, welcome all, love all, and share the good news of Jesus with all. (Matthew 22:37-40)

7 **Assent to The Chapin Christian Community Church Faith and Practice as the guide for life as a member of Chapin Christian Community Church.**

#### **GIVING AT CHAPIN CHRISTIAN**

Generosity is one of the primary evidences of maturing disciples. Jesus said, "Wherever your treasure is, there the desires of your heart will also be." (Matthew 6:21) At Chapin Christian Community Church our members and regular attenders are asked to give, so resources for reaching our community might be available. All gifts are tax deductible and Chapin Christian maintains annual giving records for your convenience. You will be provided a record of your giving annually or you may request a record from our office at any time.

You may give:

1 **Cash:** If your primary giving will be through cash, you may want to use an offering envelope so that we can keep a record of your charitable gift for you. These envelopes provide a space for you to record your name and address and are available at Guest Central and other locations on campus.

- 2 **Check:** If your primary giving will be by check, simply place the check in one of the offering boxes each week or you may mail it to: Chapin Christian Community Church, P.O. Box 237, Chapin, SC 29036.
- 3 **Tithe.ly:** both our iPhone and Android apps provide ways for you to give digitally and conveniently. Use **Tithe.ly** to give one time or to set up a recurring gift.
- 4 **Online:** You may give by clicking the giving tab on Chapin Christian's website at [www.chapinccc.org](http://www.chapinccc.org). Step by step instructions are provided there.
- 5 **Appreciated Stocks:** If you have appreciated stock that you would like to give, Chapin Christian Community Church is happy to receive such gifts and is equipped to process them. For assistance with this giving, please contact our Director of Operations or Financial Secretary, call the office at 803-345-2801.
- 6 **Property:** Chapin Christian Community Church is also equipped to receive gifts of property. If you would like more information about giving in this way, please contact one of our pastors or call the office at 803-345-2801.

Giving inquiries: If you have questions about how to give a unique gift or would like counsel on how to give from trusts, or other special accounts, we will be glad to recommend certified council. For more information, please contact one of our pastors or call the office at 803-345-2801.

# Chapin Christian Community Church Leadership Team Documents

*These policies and positions may be changed by a consensus decision of Lead Pastor and The Church Council.*

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## SECTION I

### SUCCESSION PLANNING

The Staff Parish Relations Committee (SPRC) shall be responsible for organizing a succession process that takes into account the teaching, administrative and pastoral responsibilities of the departing/retiring lead pastor. In addition, the Director of Operations, along with the SPRC, shall be responsible for organizing the search, interviewing, hiring and acclimatization process for the new lead pastor involving any parties they deem necessary to complete that task, including but not limited to two (2) Lead Pastors of The Foundry Network. These responsibilities apply to both immediate and long-term succession work.

## SECTION 2

### RENEWAL LEAVE POLICY

- 1 Following the completion of a minimum of seven (7) years of service with Chapin Christian Community Church, full-time pastoral staff are encouraged to take a renewal leave of three (3) months to be taken sequentially in one block of time. The purpose of the sabbatical is for personal renewal, refreshment, and self-study (preparation for future service to the church.)
- 2 Other full-time ministry staff can request consideration for renewal or can be recommended for consideration by The Senior Leadership Team. These requests will be considered for approval by the SPRC.
- 3 While away on renewal leave, staff will continue to receive full salary and benefits.
- 4 Expenses for special study options will be considered by Chapin Christian Community Church. Renewal time and expenses will be reviewed and approved by the SPRC. Goals and objectives for the renewal leave, plus the potential benefits to the individual and the congregation, should be given in writing and approved to The Senior Leadership Team (SLT), Lead Pastor, and SPRC.
- 5 All specific renewal leave proposals must be submitted for approval at least three (3) months prior to leave. Arrangements for renewal leave will include provisions for distribution of all pastoral duties while absent. Certain positions complement each other; therefore, it may not be possible for some staff to be away at the same time.

One thing that should be made clear with the renewal leave participant is that we expect the primary component of leave to be rest and renewal--not study or project completion. It is of little value to send someone on leave and them come back exhausted from completing a discipleship plan or sermon plan for the year, etc. The objective of renewal leave is to get back a rested, invigorated, ready to go pastor. So, while we want to hear what they did and what they learned on their leave, we do not want to see a "product."

## SECTION 2

### MARRIAGE POLICY

The Staff Parish Relations Committee (SPRC) shall be responsible for organizing a succession process that takes into account the teaching, administrative and pastoral responsibilities of the departing/retiring lead pastor. In addition, the Director of Operations, along with the SPRC, shall be responsible for organizing the search, interviewing, hiring and acclimatization process for the new lead pastor involving any parties they deem necessary to complete that task, including but not limited to two (2) Lead Pastors of The Foundry Network. These responsibilities apply to both immediate and long-term succession work.

- 1 Couples who wish to be married by Chapin Christian Pastors or in Chapin Christian Community Church facilities must participate fully in Chapin CCC's premarital preparation (or preparation approved by a Chapin CCC pastor if they live out of town).
- 2 Couples who want to be married should have been dating more than 6 months prior to their wedding date. We are for appropriate engagements that are long enough for couples to get to know one another and explore any pre-marital circumstances together.
- 3 If the marriage is a second marriage (or subsequent), both parties seeking to be married should receive counsel from a Chapin Christian Community Church pastor to assess readiness for remarriage.
- 4 Our pastors are authorized to only perform marriage ceremonies between God defined (biological) male and (biological) female participants.
- 5 More details can be found in Chapin Christian Community Church's "Marriage Policy" in the "Policies and Procedures" Manual.

## SECTION 4

### POSITIONAL PAPERS

*Ministry to and with Homosexual Persons Dr. Bryan D. Collier, The Foundry Network*

This document is not meant to be exhaustive, but to draw together critical statements of truth and understanding, which inform Chapin Christian's ministry to and with homosexual persons. We understand that the conversation about the practice of homosexuality is actually a smaller conversation in the bigger context of human sexuality. However, for the sake of brevity and clarity the comments in this paper is related to homosexuality. This document is meant to capture the heart of Chapin Christian Community Church and its people serving as a guiding influence in this endeavor. This may not reflect your personal position on this matter, but it does reflect Chapin Christian's position on this matter. It is our hope that if you find these things in conflict that your reactions and questions will be raised within the gracious context of leadership at Chapin Christian. The movement of the Biblical narrative in GENERAL is one of sin, truth, grace and love. This movement is no less seen in the Bible's instruction regarding homosexuality.

3 Statements that Guide our Thinking and Acting

- 1 **Because We Believe in the Transforming Power of the Gospel we hold to a Biblical Position on Human Sexuality/Homosexuality [SIN and TRUTH]**

A summary document of Dr. Stephen Seamands' teaching (professor at Asbury Seminary) serves as a summary and foundational document of Biblical teaching and criticism on this subject. Within that document several summary statements clarify the Biblical position on this matter:

- **God's Design:** From beginning to end, Scripture affirms repeatedly that God made man and woman for each other and that our sexual desires rightly find fulfillment in heterosexual marriage.
- **Sexual Sin:** We acknowledge that sexual sin/brokenness is bigger than just homosexuality and affirm that every sexual sin in Scripture (adultery, homosexuality, sex outside of marriage and sexual sin within marriage) can be seen as a violation of God's intent for heterosexual marriage.
- **Identity:** The Bible never lets sexuality become the basis for defining a person's identity or for finding meaning and fulfillment in life.
- **Sexual Orientation:** Nowhere does the Bible speak of sexual orientation or categorize the identity of human beings according to sexual preferences. Sexual orientation may speak of someone's desire or preference but sexual practice is not a right of existence.
- **Sexual Behavior:** The sin of homosexuality is not sexual orientation or inclination but one of behavior. It is the clear teaching of the New Testament that by God's grace and the Holy Spirit's power living in us that our behavior can be controlled.

In summary, Chapin Christian Community Church affirms that the Scriptures mean what they say with regards to homosexuality. All attempts of revisionists or interpreters to manipulate the text to conform to human preferences are to be rejected as heresy/false teaching/untruthful.

It is with this truth in mind that we acknowledge:

- **Our Common Flaw:** Homosexuality doesn't deserve a special place in our "sin lists." It is a sin and all sin is serious but it is no different than any of the thousands of other sins in its capacity to destroy our lives and separate us from God. The common flaw of all humanity is that we are all sinners in need of God's redemption, forgiveness and grace.
- **The Gospel's Promise:** The promise of the Gospel is transformation—the old has gone; the new has come. It is the Power of this promise, which compels us to hold faithfully to the Bible's position on human sexuality/homosexuality knowing that all brokenness is an opportunity for transformation.

## 2 **We will not be able to articulate a Biblical Position on Homosexuality without being labeled Fundamentalists or in some cases Permissive. [GRACE]**

Regrettably, the most visible "camps" in this argument are "bullhorn-wielding preachers, shouting Scriptures, warning people of hell and praying loud showy prayers" and "picketers holding whimsical signs that provide sarcastic verbal counter-punches." So that we have devolved into anonymous soldiers on either side of a war. The result of this division is that there is no middle ground for graceful, compassionate, loving, truth-centered conversation. Leaving only labels from both groups for people who don't see it "their way."



- 2 We will not argue against a label or fight it. We will simply disprove any label by love. [LOVE]  
This respond with love mentality will force us to adopt a mindset that is Gospel centered as opposed to culture centered or church centered.

This means that our perceptions must change:E]

- **Grace for All:** It is a severe form of hypocrisy to claim to have received the grace of God and turn our backs on his children who need that same grace.
- **Community:** The instrument of change will not be a sermon or an argument it will be community.
- **Holiness:** Heterosexuality is not the end goal for homosexuals—holiness is; which is the end goal for heterosexuals too.
- **Loneliness:** The pervasive issue for the homosexual person is not sexual desire but profound loneliness. The question they must wrestle with is what are the legitimate ways to fulfill their longings? The question we must wrestle with is how is the Christian community who is calling them out of homosexual relationship going to engage them in satisfying Gospel-centered relationship?
- **Names and Faces:** We have to stop letting a label replace a name. LGBTQIA+ (Gay or Homosexual) has become an identity that we have known people by. If the Gospel proclaims that our primary identity is not sexual then Gospel people have to stop identifying people primarily by their sexuality.

- 2 We will not argue against a label or fight it. We will simply disprove any label by love. [LOVE]  
This respond with love mentality will force us to adopt a mindset that is Gospel centered as opposed to culture centered or church centered.

This means that our *perceptions* must change:

- **Grace for All:** It is a severe form of hypocrisy to claim to have received the grace of God and turn our backs on his children who need that same grace.
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- **Names and Faces:** We have to stop letting a label replace a name. LGBTQIA+ (Gay or Homosexual) has become an identity that we have known people by. If the Gospel proclaims that our primary identity is not sexual then Gospel people have to stop identifying people primarily by their sexuality.

This means that our *practices* must change:

- **Go To:** LGBTQIA+ people have been “coming out” as if the responsibility has been on them to move toward us. The pressure has been on them to connect to us, to reveal themselves to us but we must “go to” them and know them as children of God and friends — this is the only context for conversation.
- **Introduce to Jesus:** We must introduce them to Jesus, not heterosexuality. Jesus and the Holy Spirit are the agents of transformation—not us. We should talk to them about Jesus and let Jesus talk to them about their homosexuality.
- **Our LGBTQIA+ Neighbor:** We have to be less concerned about the gay agenda and more concerned with our gay neighbor. We have to know them, know their names and their lives.

## Conclusion

Oswald Chambers said, “The Characteristic of the holiness which is the outcome of the indwelling God is a blazing truthfulness with regard to God’s Word and an amazing tenderness in personal dealing.” Ignoring is not the path to redeeming. Engaging is. And there is a two-word instruction embodied in Jesus that informs our engagement—full of GRACE and TRUTH.

We believe if we continually lift up God’s truth to people who sit in truth—sung, spoken, and embodied in community—they will reach a point of crisis/decision/conversation and we get to be there for that moment and that conversation.

We GET to love, engage, involve, relate to homosexual persons in our community—what has to fundamentally shift in our way of thinking is that we HAVE to for their sake and the sake of the Gospel.

We have never and will never shrink back from proclaiming the whole of God’s truth in this and every matter—may we also never shrink back from loving that truth into others. This means our approach is to love homosexual persons; to treat them as Jesus would, as we are ever striving to be like Jesus—Full of GRACE and TRUTH.

## HELL AND UNIVERSALISM

*Dr. Bryan D. Collier, The Foundry Network*

The question of universalism—that all are saved, is one of the dominating questions of the Christian faith. Primarily, this is so because humanity cannot reconcile the idea of a Good God sending people to an eternity in hell. However, any cursory review of Scripture reveals that Hell is a reality and that people do indeed go there. Below are a few central questions regarding the doctrine (belief) about hell and Scriptures' answers.

### Hell is...

- 1 Eternal fire prepared for the devil and his angels/demons; (Matthew 25:41)...this note also tells us then that any person who goes to hell does so by their own choice, because God did not design or desire hell for people.
- 2 Eternal punishment (Matthew 25:46) (Mark 9:42-28) (Matthew 13:49-50)
- 3 Eternal Separation from God with the final acknowledgement by all that God is our greatest need. (2 Thessalonians 1:9) (Matthew 25:41-46) (Matthew 8:11-12) (Luke 16:19-31) (Revelation 20:11-15)
- 4 **Note:** the Bible's images are graphic, but we are to deduce that the reality will be worse than the images presented in Scripture. When Jesus referenced the "lake of Fire" or "Gehenna" he was referencing a real place—a valley near Jerusalem where refuse burned and smoldered all the time. It was a desolate place that no one wanted to be near—Jesus was saying, there is a fire like that for those who deny God.

### Hell is a choice?

- 1 For those who deny Jesus (Matthew 10:33)
- 2 For those who don't know God and refuse to obey the good news of Jesus (2 Thessalonians 1:7-9)
- 3 For those who don't choose God's path—Jesus (Luke 13:24-30)
- 4 For those who choose another name/way than Jesus (Acts 4:12)
- 5 Hell or Heaven has to be a person's free-will choice because there are some who would prefer hell. I know this seems absurd to us, but there are those who prefer the self-serving, self-destructive darkness of the path of evil than the path of light and life that is promised for those who choose Jesus.
- 6 Side Note: For a longer treatment of "free will" see these passages and the choices the people had: Ezekiel 10:13; 1 John 5:16-17; Hebrews 3:12-14; Hebrews 6:4-6; 2 Peter 2:19-22; Colossians 2:16-19; Romans 11:22-23; Galatians 5:1-6;

## Who goes to Hell?

Those who insist on their way, rather than God's way.

*If Christ died for all, why didn't everyone benefit from it? All did benefit...but for some there was a twofold benefit...*

- 1 All humanity now has an avenue of reconciliation to God—by faith in the suffering, death and resurrection of Jesus on our behalf. Without this avenue being opened...NO ONE could be reconciled to God. But because this avenue has been opened by God ANY ONE CAN be reconciled to God. Some will choose not to be reconciled, but anyone CAN be reconciled.
- 2 To all who believed him and accepted him (Jesus) he gave the right to become children of God (John 1:12).

## A Few Explanatory Quotes

- 1 C.S. Lewis writes, "It is not a question of God "sending" us to Hell. In each of us there is something growing up which will of itself be Hell unless it is nipped in the bud. The matter is serious: let us put ourselves in His hands at once—this very day, this hour."
- 2 In short, hell is simply one's freely chosen identity apart from God on a trajectory into infinity. -page 78, The Reason for God, -Timothy Keller
- 3 There are only two kinds of people – those who say "Thy will be done" to God or those to whom God in the end says "Thy will be done." All that are in Hell choose it. Without that self-choice it wouldn't be Hell/ No soul that seriously and constantly desires joy will ever miss it. -page 79, The Reason for God, -Timothy Keller

So...Universalism? We should not expect that all will be saved, but that some will indeed be condemned to hell for eternity because they choose to be condemned rather than saved.

## Further reading

- The Reason for God by Timothy Keller
- Hell and the Logic of Damnation by Jerry Walls

## INFANT BAPTISM

*Reverend Will Rambo, The Foundry Network*

Baptism is an outward expression of an inward grace bestowed by God. Water is used as a symbol of cleansing and purification. The cleansing is not from the water, rather from the grace bestowed by God and symbolized through the act of baptism. In baptism, a person, by grace, acknowledges the need he or she has for God and also God's declaration of the person as His own. God proclaims over the one being baptized what He declared over Jesus: "This is my dearly beloved son/daughter."

Under the sacrament of baptism, one of the oft-debated issues is infant baptism. Chapin Christian Community Church, having deep Wesleyan roots, upholds the practice of infant baptism with clear Biblical and theological support. Infant baptism is an incredible opportunity to teach Wesley's understanding of grace.

**We believe Scripture affirms infant baptism.** When we look carefully at the teaching of Scripture, we see that the sign of the covenant was applied to infants prior to Christ. The Old Testament tradition of circumcision was administered when the child was only a few days old. This act indicated to everyone this child was a part of God's people. Following Christ's ministry, baptism

became the mark of the new covenant. In the book of Acts, whole households were baptized. There can be little doubt that infants were commonly baptized as part of these ceremonies and thus invited into the life of the early church. As the Scriptures create space to be baptized then and there should be allowance for infant baptism now, on the basis of God's promise to bless the children of believers. While infant baptism is not required, Chapin Christian encourages parents of faith to have their infants baptized with the intent the child be raised as a disciple of Jesus. Jesus welcomed children into His family and Chapin Christian Community Church does as well.

**We believe infants go to heaven.** We have a strong view of God's grace. Not only is God's grace powerful enough to save a professing sinner but it also extends to every child who has not yet reached the age of being able to understand rebellion and the need for repentance. Thus we believe if an infant dies he or she will go to heaven. No exceptions. In that sense they are a part of God's Kingdom as any adult until they choose to disengage from faith. This view of prevenient grace, or grace working before we know we need it, is far more powerful, more robust than a view in which God has predetermined who will or will not receive grace. God is so good and grace so amazing, pursuing every person even before they know they need it – including an infant. Since we believe this powerful grace is extended to infants, and if they died these infants would be with God forever, we baptize them now.

**We believe grace is resistible.** There has long been a debate between whether grace is irresistible or not and with strong Wesleyan background, Chapin Christian Community Church holds to the belief that grace --even saving grace-- can be resisted. We believe God has extended His grace to all men and women everywhere, not just to some for whom He predestined grace therefore grace must be acknowledged, or grace must be rejected. Chapin Christian holds the view that infants are not mature enough to have refused or resisted God's grace. Having not yet resisted God's grace, infants can be baptized in our churches. Being unable to refuse grace, they are covered by it, by the promises of Jesus and the mercy provided by the cross. They are encompassed by God's mercies until they personally come to the age of accountability for their response to God. At that age, they may resist God or continue in grace.

**We choose to be a people of hope.** We want to create churches who preach Good News and not simply broadcast the bad. We baptize infants because we hope for the best possible outcome. We expect and long for our children to be Christians, lifelong followers of Jesus. Energy, strategy, and training are constantly devoted to our investment in the rising generations and their parents. We expect parents to bring children to church, teach them the Bible, pray with them regularly, live a holy life before them so that they will never desire to rebel against God's grace at all. This is why we ask questions of commitment to the parents as part of infant baptism as well as challenge our church to understand their responsibilities. We baptize a child with full intent on raising them in such a way that the natural course would be for them to affirm the grace they have always known and heard about.

**Chapin Christian Community Church maintains an extremely high view of children.** We believe Jesus did too. Jesus said that if anyone wanted to be a part of the Kingdom they should have faith like a child (Matthew 18:3). Jesus was serious when he said we should not make any of these "little ones stumble" (Mark 9:42). We believe in the children in our church. The capacity to reach the next generation will come from the next generation so it is never too early to start inviting them into Kingdom-minded life.

Those from a Wesleyan heritage believe that the sacraments are not saving acts themselves, nor mere testimonies of human decisions. We believe sacraments are signs of God's grace. At Chapin Christian Community Church we do not believe the water saves a child or an adult. The application of water is not saving anyone, nor is it a mere meaningless symbol of what the individual has done

(receiving Christ), nor is a sacrament actually accomplishing something in itself (the act actually saving) but the sacraments are signs of God's grace. They are about God not us.

## **WOMEN IN MINISTRY**

*Reverend Wes Schrickel, The Foundry Network*

Whether or not women can be ordained for ministry or even teach men is debated within the Church. Those who prohibit women from ministry or teaching over men are called Complementarian. Their argument is that God made men and women equal, but also very different: they are to complement each other in their different roles. Men are to be pastors, teachers, and leaders, while women are only allowed to hold positions of authority (including teaching) over women and children.

The other side of the debate is called the Egalitarian position, a position that Chapin Christian Community Church holds. This view believes that men and women are created equal by God and both genders are qualified for pastoral ministry if called. Therefore, Chapin Christian licenses and ordains women to serve in our church and teach our congregations. Gender does not disqualify a person for any position within this church.

The Bible presents a clear rationale for this position. **1 Timothy 2:11-15 is the only place in Scripture that prohibits women from teaching men.** However, egalitarians and complementarians interpret this passage very differently:

"Women should learn quietly and submissively. I do not let women teach men or have authority over them. Let them listen quietly. For God made Adam first, and afterward, he made Eve. And it was not Adam who was deceived by Satan. The woman was deceived, and sin was the result. But women will be saved through childbearing, assuming they continue to live in faith, love, holiness, and modesty."

Paul tells his Ephesian audience that women must learn quietly and submissively. They are not to teach men or have authority over them. The question for our purpose is, is this a general prohibition for all women across time in every situation, or is this something specific to Ephesus? Complementarians say Paul is giving a general prohibition. Egalitarians like Chapin Christian insist that Paul is speaking to a specific audience addressing a specific situation.

Ephesus at the time was having trouble dealing with false teaching (see 1 Timothy 4). These false teachings were promoted at times by women (2 Timothy 3:6-7) who were largely uneducated. Women in 1st century Asia Minor, like most places in the ancient world, were not privileged to receive an education the way men were. Because of this, those who were not disciplined in Ephesus were falling prey to false teaching and spreading heresy, thus the rationale for Paul's prohibition. In this specific circumstance in Ephesus, women were uneducated and spreading false teaching, therefore Paul instructed that they should not teach until they had learned. Paul is prioritizing order and orthodoxy in the Ephesian church. If women listen and learn, then they will be able to lead and teach.

Paul develops his point on the importance of women's discipleship through the illustration of childbearing. Childbirth was a very challenging time for families in the ancient world, where the infant mortality rate was between 30-50%. Difficulty in childbirth was seen as woman's punishment for deceiving her husband in the fall (Genesis 3:16). So, when Paul says "But women will be saved through childbearing..." What he means is, an uneducated woman can overcome the consequences of the fall through discipleship in Christ. Disciplined women are educated and will not lead others astray as Eve did. Consequently, it is better to translate 1 Timothy 3:16 as "She will be

delivered safely through childbirth if they continue in faith, love and holiness with discipline.” This translation better represents Paul’s argument and the cultural situation of 1st century Ephesus.

**Some complementarians also point to 1 Corinthians 14:34-35 to bolster their position.** Here, Paul says that women must remain silent in church and ask their husbands questions at home. However, the cultural context in Corinth is similar to that of Ephesus. Women were not educated at the same level as men, therefore they asked a lot of rudimentary questions that disrupted the flow of worship. The point of Paul’s teaching in 1 Cor. 14 is order in worship, not gender; therefore, it should not be seen as a once and for all time prohibition of women speaking in church. Rather, Paul is addressing a particular issue in a particular context.

**In addition, Scripture has many accounts of women leading in the church.** Since Scripture does not contradict itself, the complementarian interpretation of 1 Timothy 2:11-15 must be considered false. Scriptural examples of women leading in the church include:

### **Romans 16**

- *Phoebe* - Bearer of the important letter to the Romans and the one who was meant to read and interpret it for the audience. Paul also calls her a deacon (or minister) in the church in Cenchrea. See Romans 16:1-2.
- *Priscilla* - Paul calls her and her husband his co-workers in ministry. Priscilla is mentioned before her husband, which is significant since the man is always mentioned first in antiquity. See Romans 16:3-5.
- *Junia* - Paul calls Junia in Romans 16:7 “highly respected among the apostles.” Junia is highly regarded by the apostles and some scholars suggest that she may be an apostle herself. Regardless, Paul saw her as an important co-laborer in ministry.

### **Philippians 4**

- *Euodia and Syntyche* - Here are two women whom Paul is trying to reconcile in his letter to the Philippians. He says that “they worked hard with me in telling others the Good News (4:3).”

### **The Gospels**

- *Mary and Martha* - (Luke 10:38-42) Mary sits at the Lord’s feet, listening to what he taught (a role reserved for only men in Judaism). Meanwhile, Martha prepared the dinner, the typical role for women. Martha is upset by this, but Jesus commends Mary for her behavior.
- *Resurrection Narratives* - The resurrection narratives have the women as the first preachers of the gospels. The women are the first to go to the tomb, see it empty, hear about the resurrection from an angel (Matthew 28:5-7; Mark 16:5-7; Luke 24:5-6), and then go and tell the disciples. Women were not considered reliable witnesses in antiquity, so the fact this is included is very important.

### **Acts**

- *1:14* - Mary, the mother of Jesus, and several other women are among those who met together to pray right after the ascension.
- *18:26* - When Priscilla and Aquila heard Apollos preaching they take him aside and correct him. Again Priscilla is mentioned before her husband.

**In conclusion, ample evidence exists in the New Testament of women in prominent ministry positions, including teaching and preaching the Gospel.** Therefore, it is Chapin Christian Community Church's position that we license and ordain women who display God's anointing and calling. This examination of one's anointing and calling takes place through the ordination or licensing process, as outlined in Chapin Christian's Faith and Practice.



# Chapin Christian Community Church

## Operational Practices

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### BYLAWS / CHURCH GOVERNANCE

At its Charge Conference Meeting (Annual Church Meeting) to be held on November 17, 2024, the Church Council of Chapin Christian Community Church will vote to adopt these principles for Church Governance as the regulations for the government of the corporation, the conduct of its affairs, and the management of its property.

#### ARTICLE ONE

##### NAME OF CHURCH

The Name of the community of faith shall be "CHAPIN CHRISTIAN COMMUNITY CHURCH." Any reference to the church, Chapin Christian, or Chapin CCC, in these Bylaws shall be a reference to Chapin Christian Community Church.

#### ARTICLE TWO

##### PURPOSE

The Purpose of the Church shall be to spread the Good News of salvation freely bestowed upon all who confess the Lordship of Jesus Christ and to do all things necessary and suitable for the accomplishment of this purpose. The business of Chapin Christian Community Church shall be managed by the Lead Pastor and designated employees at the direction of Lead Pastor and designated employees at the direction of the Church Council, in accord with the provisions herein. No part of the assets of Chapin Christian Community Church shall inure to the benefit of, or be distributable to, its members, pastors, staff, trustees, leaders or any other person, except the church shall be authorized and empowered to pay reasonable compensation for services rendered by employees and contractors and to make payments and distributions in furtherance of the purposes set forth herein.

**Section 2.01. Mission.** Chapin Christian Community Church exists to glorify God and produce fully devoted followers of Jesus Christ who transform the world.

**Section 2.02. Vision.** Chapin Christian Community Church will be an authentic community of faith that equips people with God's Word to go and share the gospel, helping all people to connect with Christ, grow in Christ, and share Christ's love.

**Section 2.03. Function.** The church of Jesus Christ exists in and for the world and encounters the world primarily at the level of local churches like ours. As such, Chapin Christian Community Church is a strategic base from which Christians move out to the structures of society. Our function, under the guidance of the Holy Spirit, is to help people to accept and confess Jesus Christ as Lord and Savior (connect with) and to live their daily lives in light of their relationship with God (grow in and share). Therefore, we will minister to all persons in our community, not just in Chapin but the greater midlands area of South Carolina, provide appropriate training and nurture to all, cooperate in ministry with other local churches, steward and defend God's creation, and participate in the worldwide mission of the church.

## ARTICLE THREE

### MEMBERS; MEETINGS OF MEMBERS

**Section 3.01. Membership.** The membership of Chapin Christian Community Church shall be all people who have been baptized, who have professed their faith, and who are listed as a member on the membership records of Chapin Christian Community Church. They will include those who have received Christian baptism, professed their faith at Chapin Christian Community Church or elsewhere, and who have gone through the steps prescribed by the Church Council to join Chapin Christian Community Church.

**Section 3.02. Profession of Faith.** When persons unite as professing members with Chapin Christian Community Church, they profess their faith in God, the Father Almighty, maker of heaven and earth; in Jesus Christ his only Son; and in the Holy Spirit. Thus, they make known their desire to live their daily lives as disciples of Jesus Christ. They covenant together with God and with the members of Chapin Christian Community Church to keep the vows which are a part of the order of confirmation and reception into Chapin Christian Community Church:

- A To renounce the spiritual forces of wickedness, reject the evil powers of the world, and repent of their sin;
- B To accept the freedom and power God gives them to resist evil, injustice, and oppression;
- C To confess Jesus Christ as Savior, put their whole trust in His grace, and promise to serve Him as their Lord;
- D To remain faithful members of Christ's holy church and serve as Christ's representatives in the world;
- E To be loyal to Christ through His church and do all in their power to strengthen its ministries;
- F To faithfully participate in its ministries by their prayers, their presence, their witness, their gifts, and their service;
- G To receive and profess the Christian faith as contained in the Scriptures of the Old and New Testaments.

**Section 3.03. Membership Records.** Chapin Christian Community Church shall keep and maintain records including, for each member:

- A the person's name, date of birth, address, email address, date of baptism, officiating pastor;
- B date of confirmation/profession of faith, officiating pastor;
- C if transferred from another church, date of reception, sending church, and receiving pastor;
- D if transferred to another church, date of transfer, receiving church, and address of receiving church;
- E date of removal or withdrawal and reason;
- F date of restoration of professing membership and officiating pastor;
- G date of death, date and place of funeral/memorial, place of burial, and officiating pastor.

Only persons reflected in the membership records of Chapin Christian Community Church shall be entitled to have a representative vote on matters submitted to the members. Each member shall have the responsibility of notifying Chapin Christian Community Church in writing of any correction or change in the member's name, address, or email address. For purposes of determining the members entitled to vote, Chapin Christian Community Church shall be entitled to rely on its membership records.

**Section 3.04. Member involvement and accountability.** While primary responsibility and initiative rests with each professing member to faithfully perform the vows of the baptismal covenant that have been solemnly assumed, if the member should be neglectful of that responsibility, these procedures shall be followed:

(1) If a member residing in the community is negligent of the vows or is regularly absent from the worship of the church for an extended period of time without valid reason, the pastors and staff shall seek to reenlist the member in the active fellowship of the church. They shall contact the member and make clear that, while the member's name is on the roll of Chapin Christian Community Church, one is a member of the church universal, and that, since the member is not attending Chapin Christian Community Church, the member is requested to do one of three things: (a) reaffirm the baptismal vows and return to living in the community of the baptismal covenant at Chapin Christian Community Church, (b) arrange transfer to another church, or (c) request withdrawal. If the member does not comply with any of the available alternatives over a period of two years, the member's name may be removed.

(2) If a member whose address is known is residing outside the community and is not participating in the worship or activity of the church, the directives to encourage a transfer of the member shall be followed each year until that member joins another church or requests in writing that the member's name be removed from the roll of professing members; provided, however, that if after two years the pastors and staff have not been able to relate that member to the church at the new place of residence, the member's name may be removed from the roll of members by the procedure of § (4) below.

(3) If the address of a member is no longer known, the pastors and staff shall seek to locate the member. If the member can be located, the directives of either § (1) or § (2) above shall be followed, but if after two years of such efforts the address is still unknown, the member's name may be removed from the roll of members by the procedure of § (4) below.

(4) If the directives of §§ (1), (2), or (3) above have been followed for the specified number of years without success, the member's name may be removed as a member by vote of the Charge Conference Meeting on recommendation of the Senior Leadership Team, each name being considered individually, provided that the member's name shall have been entered in the minutes of the Charge Conference Meeting for two consecutive years. On the membership record there shall be entered after the member's name: "Removed by Charge Conference Meeting Action"; and if the action is on the basis of § (3), there shall be added: "Reason: Address Unknown." The record shall be retained in order that upon reaffirmation of the baptismal covenant the person may be restored as a member. Should a transfer of membership be requested, the lead pastor may, after consultation with the person, issue the certificate of transfer.

**Section 3.05. Charge Conference Meeting.** The Charge Conference Meeting (the Annual Church Meeting) of the members of Chapin Christian Community Church shall be held each year on a date and at a time and place designated by the Church Council. Such Charge Conference Meeting shall be to adopt the annual church budget, to elect members of the Church Council and other committees, to consider any reports to be laid before such meetings, and to consider such other business as may properly come before such meeting. A lead pastor from the Wesleyan Family of Churches (Foundry Network, GMC, etc.) shall preside over Charge Conference Meetings. If a guest lead pastor cannot be secured, the lead pastor of Chapin Christian Community Church shall preside.

In addition to the membership of the Church Council, the Charge Conference (Annual Church Meeting) shall elect the following church leaders:

- 1 Chairperson of the Church Council.
- 2 The Lay Leader.
- 3 The Nominations and Lay Leadership Development Team.
- 4 The Staff Parish Relations Committee (SPRC) and its chairperson.
- 5 The Trustees Committee and its chairperson.
- 6 The Finance Committee and its chairperson.
- 7 The Global Outreach (GO / Missions) Team and its chairperson.
- 8 The Financial Secretary and the Church Treasurer, if not paid employees of Chapin Christian Community Church.

**Section 3.06. Special Meetings.** Special Meetings of the members may be called by the Church Council.

**Section 3.07. Notice of Meetings.** Notice of time and place of a regular or special meeting of the members shall be given at least ten days in advance by two or more of the following: from the pulpit, in Chapin Christian Community Church's weekly bulletin, in another church publication, by email to the membership, or by mail.

**Section 3.08. Quorum.** At any meeting of members, the members present shall constitute a quorum for the meeting.

**Section 3.09. Form of Meetings.** The Chair of the Church Council shall preside over all meetings. If the Chair is not available, the Vice Chair or the Lay Leader shall preside. As determined by the Church Council and reflected in the notice of the meeting, meetings of the members may be held on the campus of Chapin Christian Community Church, or virtually as set out in this section, or both. Members who are not physically present may attend the virtual meeting by the use of communications equipment that enables the voting members an opportunity to participate in the meeting and to vote on matters submitted to the voting members, including an opportunity to read or hear the proceedings of the meeting, participate in the proceedings, and contemporaneously communicate with the persons who are physically present at the meeting. Any member who uses such communications equipment is deemed to be present in person at the meeting. The Church Council will adopt procedures and guidelines for virtual meetings and the use of communications equipment in connection with a meeting of voting members of Chapin Christian Community Church. Church Council will also determine when to use communications equipment, and will verify that a person is a member and will maintain a record of any vote or other action taken at the meeting.

## ARTICLE FOUR CHURCH COUNCIL

**Section 4.01. Authority and Purpose.** The governing authority of Chapin Christian Community Church shall be vested in and exercised by the Church Council, consisting of no fewer than 9 members. The Church Council is responsible for vision, strategic planning, allocating resources, and governance. The Lead Pastor is responsible for implementing the strategy and operations of the church. The Church Staff is responsible for overseeing the day-to-day operations of the church. The Council's primary responsibilities include:

- protecting the mission and vision of the church;
- modeling spiritual leadership to the congregation;
- advising the Lead Pastor on key strategic decisions;
- establish a budget upon recommendation of the Finance Committee;
- approve any new debt and calling a church conference for final approval when it deems appropriate. A church conference is called to have broad participation of the members of the congregation. When a church conference is called, all Professing Members of Chapin Christian Community Church have a voice and a vote;
- establish the lay leadership on recommendation of the Nominations and Lay Leadership Team.

**Section 4.02. Church Council Membership.** The minimum number of members shall include the following, in each case for so long as that person serves in the identified position:

- the chairperson of the Church Council;
- the Lay Leader;
- the chairperson of the Staff Parish Relations Committee (SPRC);
- the chairperson of the Finance Committee;
- the chairperson of the Trustees Committee;
- the chairperson of the Global Outreach (GO / Missions) Team;
- an at-large member;
- the Director of Operations; and
- the Lead Pastor.

Neither the Lead Pastor nor the Director of Operations shall have a vote on the Church Council. At-large Church Council members will be nominated by the Nominations and Leadership Development Team and elected at the Charge Conference Meeting for 3-year terms. A Church Council member shall perform her or his duties as a Church Council member in good faith, in a manner she or he reasonably believes to be in, or not opposed to, the best interests of Chapin Christian Community Church.

**Section 4.03. Limitation on Terms.** No person who has been elected as a Church Council member by the members of Chapin Christian Community Church and who has served as such a member for two consecutive three-year terms (except for missional reasons to be approved by the Nominations and Leadership Development Team and Lead Pastor) shall be eligible for re-election to a third consecutive term. Any person who is not eligible for re-election to a third consecutive three-year term and who does not serve as a Church Council member for an eleven-month period following the expiration of a three-year term may stand for election to a new three-year term.

**Section 4.04. Removal.** A Church Council member may be removed from office, with or without assigning any cause, by no less than a three-quarters vote of the Church Council, not including the member whose removal is being voted on.

**Section 4.05. Vacancies.** The Church Council may fill, until the next Annual Church Meeting, any vacancy that occurs in the Church Council. The candidate for that vacancy will be nominated by

the Nominations and Leadership Development Committee.

**Section 4.06. Meetings.** The Church Council shall hold such meetings as are called by the Chair, the Lead Pastor, the Director of Operations, or by any twelve members of the Church Council. All meetings shall be held on the campus of Chapin Christian Community Church. Notice of the time of each meeting of the Church Council shall be given to each of the members ten days before the date on which such meeting is to be held. Meetings of the Church Council may be held through any communications equipment if all persons participating can hear each other.

**Section 4.07. Action without a Meeting.** The Church Council may approve any action requiring immediate attention (with the prior approval of the Church Council Chairman, Lead Pastor, and Director of Operations) without a meeting upon affirmative vote of no less than ninety percent of the membership of the Church Council delivered by email.

**Section 4.08. Members of Same Household.** No two members of a family residing in the same household may serve on the SPRC, Finance Committee, Trustees Committee, or Nominations Team.

**Section 4.09. Membership Required.** To be elected to the Lay Leadership persons must be members in good standing of Chapin Christian Community Church.

## ARTICLE FIVE

### STANDING COMMITTEES OF CHAPIN CHRISTIAN COMMUNITY CHURCH

**Section 5.01. Nominations and Lay Leadership Development Committee (Nominations Team).** The committee is responsible for identifying, developing, deploying, evaluating, and monitoring Christian spiritual leadership for Chapin Christian Community Church. The Lead Pastor shall chair the committee as a non-voting member. The committee may choose to consult with the Church Council and its chairperson in developing its slate of candidates, within its area of responsibility, the Nominations Team has plenary authority derived from the members the Charge Conference (Annual Church Meeting).

**Section 5.02. Staff Parish Relations Committee (SPRC).** The committee is responsible for reviewing the performance of the Lead Pastor and, with consultation from the Lead Pastor and, as appropriate, the Director of Operations, the other pastors and staff of Chapin Christian Community Church. The committee is also responsible for providing direction and decision making for employee policies, compensation and benefits, legal compliance, performance management and staff training and continuing education for Chapin Christian Community Church. No family member of a paid staff person shall be eligible to serve on the SPRC. The SPRC shall be made up of no fewer than five (5) and no more than nine (9) of the following persons:

- a Chairperson (elected by the Church Council on the recommendation of the Nominations and Lay Leadership Team);
- the Lay Leader;
- a maximum of seven members at large;
- the Lead Pastor and the Director of Operations are ex-officio members without vote.

The SPRC works with the Lead Pastor and Director of Operations on staff hires and changes. The SPRC is accountable to the Church Council and is represented on the Church Council by the Chairperson. In the search for a new Lead Pastor, two pastors from the Foundry Network will be involved in the process. In the event of required discipline of the Lead Pastor, two pastors from the

Foundry Network will be involved in the process.

**Section 5.03. Trustees Committee.** The committee is responsible for oversight and care of all real and personal property owned by Chapin Christian Community Church, in alignment with and in support of its mission and ministries.

The Trustees Committee shall be made up of the following persons:

- a Chairperson elected by the Church Council on the recommendation of the Nominations Team.
- A maximum of eight members at large
- The Director of Facilities and/or the Director of Operations will be non-voting members.

The responsibilities of the Trustees Committee are as follows:

- In conjunction with the Director of Facilities and the Director of Operations oversee, maintain, and supervise all church property.
- Report to the Church Council on the state of the church's property, equipment, and resources.
- Ensure that the Articles of Incorporation and by-laws are kept up to date.
- Be responsible for, in conjunction with the Director of Facilities and the Director of Operations, for all use of the church buildings and grounds. The programs and activities of special groups requesting building usage must be consistent with Chapin Christian Community Church's theology, mission statement, and ministry philosophy. It is to be understood that the facilities and equipment of Chapin CCC exist for the primary purpose and exclusive use of its members through its organizations and ministries. Organizations engaged in partisan political campaigns are not eligible to use Chapin CCC facilities for their programs. More details about the use of Chapin Christian Community Church facilities can be found in Chapin CCC's "Policies and Procedures" Manual.
- Maintain adequate insurance coverage on all church property, staff, and volunteers.
- The Trustees Committee is accountable to the Church Council and is represented on the Council by the Chairperson.

Chapin Christian Community Church may own real or personal property, whether obtained by purchase or gift. In all such instances, Chapin Christian Community Church as a religious society as a whole shall hold title to the same, with no rights thereto vesting in its individual members. Owned property may only be authorized to be sold, divested, or encumbered upon the occurrence of a majority vote at a Church Conference Meeting where at least twenty percent (20%) of the members of the Chapin Christian Community Church are present. Upon such vote, said property may be conveyed by proper instrument, including a deed, deed of trust, or mortgage duly executed upon a resolution adopted at such duly called meeting for such purpose. The minutes of such a meeting shall be entered in the official record of Chapin Christian Community Church, and the aforesaid resolution shall designate with officers and trustees are to execute such deed, deed of trust, or mortgage. This meeting requirement may be dispensed with for personal property that is at the end of its life, is obsolete or has only minimal value.

**Section 5.04. Finance Committee.** The committee is responsible for, in conjunction with the Lead Pastor and the Director of Operations, proposing a budget and for the approval of the distribution of the financial resources of the church family to support and strengthen the mission and ministry of Chapin Christian Community Church. No family member of a paid staff person shall be eligible to serve on the Finance Committee.

- Distribute funds at the discretion of the budget which shall be passed by the Church Council.
- Establish written financial policies to document the internal financial controls of the local church.
- Oversee regular financial reviews.
- Recommend to Church Council proper depository practices.

- Review and update budget as circumstances require.
- Give financial reports to Church Council.
- The Finance Committee is accountable to the Church Council and is represented on the Council by the Chairperson.

**Section 5.05. Global Outreach (GO / Missions) Team.** The team is responsible for disbursing mission funds to those organizations and entities whom Chapin Christian Community Church supports in the mission field, for monitoring the work of those organizations and entities after they have received that support, and for reporting back to the congregation on how Chapin Christian Community Church mission dollars are making a difference.

**Section 5.06. Other committees and task forces.** The Church Council may establish and empower, as necessary, other committees or task forces as it deems appropriate to advance the mission of Chapin Christian Community Church.

**Section 5.07. Terms of Office; Responsibilities.** Members of standing committees shall be elected to 3-year terms of office. Effort will be made to ensure that terms will be staggered so that at the end of any term, no more than roughly a third of the committee membership will turn over.

When a vacancy occurs in a standing committee membership during the year, a successor committee member shall be nominated by the Nominations and Leadership Development Team and elected by the Church Council.

A member of any committee shall perform her or his duties on that committee in good faith, in a manner she or he reasonably believes to be in, or not opposed to, the best interests of Chapin Christian Community Church.

The Lead Pastor and Director of Operations may attend any standing committee meeting except for that portion of a SPRC meeting at which that staff person is under consideration by the committee.

**Section 5.08. Limitation on Terms.** No person who has been elected as a member of a standing committee and who has served as such a member for two consecutive three-year terms shall be eligible for re-election to a third consecutive term provided, except for missional reasons to be approved by the Nominations Team and Lead Pastor. Any person who is not eligible for re-election to a third consecutive three-year term and who does not serve as a member of such standing committee for an eleven-month period following the expiration of a three-year term may stand for election to a new three-year term.

**Section 5.09. Meetings. Standing committees** (except for Church Council) shall hold such meetings as may be called by the Chair or by any three members with at least 10 days' notice. Members present of a duly called meeting of a standing committee shall constitute a quorum for taking any action. Meetings of a standing committee may be held through any communications equipment if all persons participating can hear each other.

**Section 5.10. Action without a Meeting.** Standing committees may approve any action requiring immediate attention without a meeting upon affirmative vote, delivered by email, of no less than seventy-five percent of the membership of the standing committee.

**Section 5.11. Membership Required.** To be elected into the Lay Leadership of standing committees, persons must be members in good standing of Chapin Christian Community Church.



## ARTICLE SIX

### SENIOR LEADERSHIP TEAM AND EXECUTIVE LEADERSHIP TEAM

**Section 6.01. Senior Leadership Team (SLT).** The SLT of Chapin Christian Community Church is selected by the Lead Pastor in consultation with the Director of Operations for discussion of major day-to-day opportunities and challenges and shall include:

1 The Lead Pastor, who shall chair all meetings of the Senior Leadership Team.

2

3 The Director of Operations.

A minimum of two (2) additional members of the Chapin Christian ministry staff, but no more than four (4) additional ministry staff, as selected by the Lead Pastor in consultation with the Director of Operations.

4 Term length for the associate pastors on the SLT will be at the discretion of the Lead Pastor.

**Section 6.02. Executive Leadership Team (ELT).** The ELT serves primarily as a team to process Chapin Christian Community Church's vision, direction, and major strategic decisions. This team must be spiritually mature with the ability to see the whole of Chapin Christian while processing complex issues. They must be kingdom oriented in their thinking and commit to pray for the church to always be committed to the work of helping all people connect with, grow in, and share the love of Jesus Christ. ELT meetings are called by the Lead Pastor on an "as needed" basis; any member of the ELT may request that a meeting be called. Term length for the associate pastors on the ELT is three (3) years, with an additional three (3) year term for missional reasons as determined and approved by the ELT.

**The ELT of Chapin Christian Community Church is elected by the members at the Charge Conference Meeting and shall include:**

1 The Lead Pastor (who shall chair meetings of the ELT; shall not have vote, except in the case of ties);

2 The Director of Operations (with vote);

3 Two associate pastors;

4 The chairperson of Church Council;

5 The chairperson of the Trustees Committee;

6 The chairperson of SPRC;

7 The chairperson of the GO Team;

8 The chairperson of the Finance Committee;

9 The Lay Leader, who is the primary representative of the Laity of Chapin Christian Community Church and shall be responsible for:

A championing the mission and vision of Chapin Christian Community Church in her or his realm of influence throughout the church;

B fostering awareness of the role of laity both within the congregation and through their ministries in the home, workplace, community, and world;

C meeting (as needed) with the Lead Pastor to discuss how to best advance the church's vision, mission, and ministry;

D serving on the Church Council, SPRC, Nominations Committee, and Finance Committee.

## ARTICLE SEVEN ORDINATION

**Section 7.01. Recognition of Orders.** In accordance with our Methodist roots, Chapin Christian Community Church recognizes the ordination of pastors from other Methodist / Wesleyan denominations, and other Christian denominations as approved by The Church Council (through The SPRC).

**Section 7.02. Certificates of Ordination.** A pastor hired by Chapin Christian Community Church who has been ordained in a Methodist / Wesleyan denomination will be given a certificate of ordination from Chapin Christian Community Church to formally express its blessing on that ordination and will thus be ordained by Chapin Christian Community Church.

**Section 7.03. Ordination Requirements.** The Church Council (through the SPRC) will establish ordination requirements for those who have not previously been ordained by another Methodist / Wesleyan denomination.

## ARTICLE EIGHT FINANCES

**Section 8.01. Deposits.** All funds, investments and securities owned by Chapin Christian Community Church shall be deposited in such depositories as may be designated by the Finance Committee.

**Section 8.02. Access.** Withdrawals from and other access to such funds, investments and securities shall be affected only upon authorization by the Finance Committee.

**Section 8.03. Authority to Borrow, Encumber Assets.** No church council member, officer, agent or employee of Chapin Christian Community Church shall have any power or authority to borrow money on its behalf, to pledge its credit or to mortgage or pledge its real or personal property except within the scope and extent of the authority delegated by a resolution adopted by the Charge Conference Meeting or the Church Council. Authority may be given by the Charge Conference Meeting or by the Church Council for any of the above purposes and may be general or limited to specific instances.

Any borrowing of more than ten percent of Chapin Christian Community Church's prior year's revenue or any building campaign with a budgeted amount greater than that threshold requires the approval of the Charge Conference Meeting after notice specifically identifying the proposed borrowing and the purpose for it.

## ARTICLE NINE INDEMNIFICATION AND INSURANCE

**Section 9.01. Indemnification and Insurance.** Chapin Christian Community Church shall indemnify to the fullest extent permitted by the nonprofit corporation laws of the State of South Carolina each person who was, is or will be a church council member, officer, volunteer or employee of Chapin Christian Community Church (including the heirs, executors, administrators or estate of such person) against any liability, cost or expense incurred by such person in such person's capacity as such a church council member, officer, volunteer or employee, or arising out of such person's status as such a church council member, officer, volunteer or employee (including serving at the request of Chapin Christian Community Church as a trustee, director, officer, partner, member, employee or agent of another organization).

Chapin Christian Community Church may, but shall not be obligated to, maintain insurance at its expense to protect itself and any such person against any such liability, cost or expense.

## ARTICLE TEN MISCELLANEOUS

**Section 10.01. Code of Regulations.** This Chapin Christian Community Church Governance document shall function as the regulations for the government of the corporation, the conduct of its affairs, and the management of its property.

**Section 10.02. Amendments.** The Chapin Christian Community Church Governance document may be amended or restated by a two-thirds vote of the members at the Charge Conference Meeting, held no sooner than 20 days after written notice of the amendment(s) and reason for them have been provided to the members of Chapin Christian Community Church by two or more of the following: in Chapin Christian Community Church's weekly bulletin, in another church publication, by email to the membership, or by mail.

**Section 10.03. Leadership requirements.** The leadership of Chapin Christian Community Church – including members of the Church Council under Article Three, members of the standing committees under Article Four, and Elected Leaders under Article Five – should be Christian spiritual leaders who demonstrate regular worship attendance, small-group participation, Bible study and regular giving. These practices are essential for those individuals to bring integrity to the leadership of the ministry of Chapin Christian Community Church.

**Section 10.04. Dissolution and Association.** Dissolution of the Church – If deemed advisable by the Chapin Christian Community Church Council, steps toward dissolution may be taken pursuant to the applicable provisions of the nonprofit corporation laws of the State of South Carolina. Chapin Christian Community Church may be dissolved only by an action of a called Charge Conference in which not less than  $\frac{3}{4}$  of members thereof vote for dissolution. Upon the dissolution of Chapin Christian Community Church, the Trustees and Church Council shall, by majority vote of the members thereof, direct, after paying or making provision for the payment of all of the liabilities of Chapin Christian Community Church, disposition of all residual assets of Chapin Christian Community Church to an organization or organizations established exclusively for religious or charitable purposes.

Any agreement, contract or covenant to join a denomination or undertake any other affiliation with an entity which would have control in any manner over the provisions set out in these By-laws, or over the form and nature of worship of Chapin Christian Community Church or any campus, or over the administration of sacraments at Chapin Christian Community Church – requires a vote of no less than seventy-five percent (75%) of the members of the Executive Leadership Team (ELT) and then a subsequent vote of no less than seventy-five percent (75%) of the Church Council.

**Section 10.05. Fiscal Year.** The fiscal year of Chapin Christian Community Church shall be January 1 through December 31.

**Section 10.06. Amendments.** The Bylaws of this church may be amended by a vote of no less than three-fourths ( $\frac{3}{4}$ ths) vote of the Church Council.

**Section 10.07. Designated Gifts.** The Trustees Committee may accept on behalf of the church any contribution, gift, bequest, or device for the general purposes of the church or for any specific purpose consistent with the purposes of the church. Where consistent with the needs of the

church, or environs, designated contributions by donors will be accepted, and designations honored, as to funds, purposes, or uses, but the church at all times reserves all rights over, and interest in, such contributions and full discretion as to the ultimate distribution of the contribution or satisfaction of any specified use, designation or purpose.

**Section 10.08. Faith and Practice.** It is impossible to anticipate every doctrinal challenge Chapin Christian Community Church may encounter. However, the Senior Leadership Team, Executive Leadership Team, and the Church Council are Chapin Christian Community Church's sole authoritative interpreters of Scripture as it applies to the Church. The activities of Chapin Christian Community Church shall at all times be carried out in the light of the teachings of the Holy Bible and principles articulated in Chapin CCC Faith and Practice document, adopted by the ELT and Church Council, the same which is incorporated herein by reference.

# Ordination and Licensing

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## THE PURPOSE OF ORDINATION

Ordination is the community of faith's way of setting apart certain people for leadership and pastoral responsibility. Ordination is not about privilege or power but about responsibility in certain areas in the life of the church. The ordained lead alongside the laity. They are responsible for teaching God's word, providing pastoral care and discipleship opportunities, overseeing the faithful administration of the sacraments (Baptism and Holy Communion). They also lead ministries that help people draw closer to Christ and improve life. They are called to lead the church in the faithful sharing of the good news with the world. All persons who accept Christ are called to ministry. Some are called to be in full-time vocational ministry. Candidates for this process should do so counting the cost and joyfully embracing God's calling on their lives.

Complete education, experience and examination requirements are included in the information and application documents included in the appendix. The Church Council (through The SPRC) reserves the right to grant waivers for certain qualifications for justified special circumstances.

## THOSE SEEKING ORDINATION

All applicants seeking ordination must meet the following criteria:

- Must agree with the theological positions of Chapin Christian Community Church.
- Have an initial conversation with the Lead Pastor.
- Enter into a designated time of prayer and discernment.
- Complete an application and submit to interviews conducted by the SPRC.
- Submit to a background check.
- Complete a psychological evaluation, if requested.
- Complete requirements including educational requirements of bachelor's degree and the equivalent of a master's degree or greater.
- Must have a minimum of two (2) years of history with the Chapin Christian Community Church Family.
- Receive final approval by the Church Council.

## LICENSING

There may be those who do not feel called to pursue the educational requirements of ordination but feel called to additional ministry responsibility. For those persons, there is a licensing process. The SPRC may license a person as a minister of the Gospel with varying leadership responsibilities as directed by the Senior Leadership Team (SLT). Those pursuing licensing will complete requirements established by the SLT and will serve under the leadership of an ordained pastor. Licenses are issued on a calendar year basis and are renewed annually upon satisfactory review and approval by the SPRC.

## LEAD / SENIOR PASTOR

The Lead Pastor at Chapin Christian Community Church shall be an ordained minister of the gospel. Other staff and ministry positions can be filled with people who may or may not be either licensed or ordained.

## **PASTORS FROM OTHER DENOMINATIONS**

Chapin Christian Community Church will receive individuals as ordained pastors from other Wesleyan denominations if they have met the criteria for ordination. If someone has not yet met the ordination requirements, they will be brought in as a Licensed Pastor. These individuals may seek ordination by fulfilling any of the requirements not currently completed.

Individuals considered from denominations outside of the Wesleyan family will be evaluated on a case-by-case basis. \*The Church Council (through the SPRC) reserves the right to grant waivers for qualifications for justified special circumstances.

## **APPLICATION**

An application for ordination and/or licensing as a minister of the Gospel is provided by the Lead Pastor. A person's application shall be either approved or denied by the SPRC within thirty (30) days of the completion of the examination of the applicant. Those applicants who are approved and complete all requirements shall receive a certificate of license or ordination.

# APPEDIX I

## Chapin Christian Community Church Ordination and Licensing Requirements

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### ORDINATION REQUIREMENTS

- 1 Read and assent to Chapin Christian Community Church's Faith and Practice as the guide and authority for ordained and licensed ministry within the Chapin Christian Community Church Family.
- 2 Bachelor's Degree from an accredited and approved (by the Church Council, through the SLT) College/University.
- 3 Educational Requirements (Minimum Standards post Bachelor's Degree):
  - A Eighteen graduate hours in Christian ministry related area(s) of study.
  - B For ordination candidates who have not been previously ordained or who are ordained but not in the Methodist / Wesleyan tradition, satisfactory completion of "Methodism: It's History and Theology" (a course established by the SLT and approved by the Church Council) is required.
  - C Graduate hours and Masters Level Degrees must be from Colleges/Universities/Seminaries approved by the SLT and the SPRC.
- 4 Be recommended by a Chapin Christian Community Church Pastor or SPRC Member with endorsing signature on the Ordination Application.
- 5 Complete written responses to Theological Questions
- 6 Interview with The SPRC and with current team members with whom the applicant works most closely.
- 7 Psychological Evaluation (if requested by the SPRC).
- 8 Completion of Mentor Process with assigned Pastoral mentor.
- 9 Candidates for ordination who have completed a comparable educational requirement before arriving at Chapin Christian Community Church (or during time at Chapin Christian Community Church prior to the standards being adopted) may, at the discretion of the SPRC, have those certificates/degrees accepted as satisfaction of educational requirements.

\* The Church Council (through the SPRC) reserves the right to grant waivers for qualifications for justified special circumstances.

## LICENSING REQUIREMENTS

- 1 Read and assent to Chapin Christian Community Church's Faith and Practice as the guide and authority for ordained and licensed ministry within The Chapin Christian Family.
- 2 Complete Educational Requirements:
  - A Bachelor's Degree from an accredited and approved College/University.
  - B Satisfactory completion of Methodist Studies assignment, under the supervision of the Lead Pastor.
  - C Completion of one approved continuing education event/experience annually.
- 3 Be recommended by a Chapin Christian Pastor or SPRC Member with endorsing signature on the Ordination/Licensed Ministry Application.
- 4 Complete written answers of Theological Questions.
- 5 Interview with the SPRC.
- 6 Psychological Evaluation (if requested by the SPRC).
- 7 Completion of Mentor Process with assigned Pastoral mentor.
- 8 The Church Council (through the SPRC) reserves the right to grant waivers for qualifications for justified special circumstances.

## ORDINATION AND LICENSING PROCESS

- 1 **Application:** Request required information packet. Submit information to the SPRC with endorsement of Lead Pastor.
- 2 **Interview:** All applicants seeking shall participate in an appropriate interview process as outlined above.
- 3 **Experience:** Applicants must have two (2) years' experience in ministry within The Chapin Christian Family.
- 4 **Psychological Evaluation:** The SPRC may require a psychological evaluation of the applicant at the SPRC's discretion.

Applicants must complete educational requirements and theological statements prior to interviewing with SPRC. Upon completion of these requirements, and approval by the Church Council, as well as the completion of two (2) years ministry experience, the pastor shall be ordained or licensed accordingly in the presence of the congregation.



# Chapin Christian Community Church

## A Course for The Ordination Process

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### METHODISM: HISTORY AND THEOLOGY

Chapin Christian Community Church

A Course for Ordination // Adopted on November 11, 2024

#### I. Course Introduction

Do we really understand the true genius of Methodism? Can the church recover its former power and influence?

America's declining old-line denominations struggle, in part, due to the lack of unifying beliefs and a compelling sense of mission. United Methodism is the most visible of these weakening churches. The claim that "we are unified by our diversity" lacks the convincing ring of truth. Denominational unity is not the cause of theological and spiritual renewal; unity is the result of theological and spiritual renewal. A better sense of our history can help us gain perspective.

Obviously, a declining American Methodism does not mirror American Methodism in its original form. By the middle of the nineteenth century, the Methodist Episcopal Church had become the largest and most influential of America's denominations. Indeed, at one time, Methodism's membership roles exceeded the combined membership roles of the rest of the nation's Protestant denominations.

Note: This course and syllabus are adapted from a course by Dr. Kenneth C. Kinghorn (CH 600) of Asbury Theological Seminary which satisfies the need for a course in "Methodist History," as required by United Methodist Annual Conference Boards of Ordained Ministry.

#### II. Course Description

"Methodism: History and Theology" surveys American Methodism from its beginnings to the present. The course modules focus on the theological, cultural, and institutional themes that shaped Methodism in America. The course especially highlights the spiritual and theological aspects of Methodism's grand legacy.

We will focus on connecting the past to the present, with a view to applying the knowledge and insights gained from a study of Methodist history to current issues in today's church. The listing of the course's seven modules appears below.

#### III. Writing style

All communications and assignments should show not quantity, but quality. Be concise and clear in your writing. In this course, good writing is necessary. Remember the rule, "Proof before you post." We agree with Francis Bacon (1561-1626): "Reading maketh a full man, conference a ready man, and writing an exact man." As well as learning more about the subject of American Methodism, we want this course to help you improve your skills in written communication. Becoming a better writer will make you a more exact man or woman—and a better speaker.

#### **IV. General Learning Goals**

- 1 To develop an appreciation for the Methodist heritage, so the student understands that our generation needs much of what this Christian tradition offers.
- 2 To acquire basic factual knowledge of persons, ideas, places, events, and movements that helped shape the history of American Methodism.
- 3 To comprehend the factors that motivated American Methodism to develop its beliefs, practices, and structures and to grasp why, from time to time, the church modified them.
- 4 To understand the theological shifts that have taken place within American Methodism.
- 5 To view present challenges and opportunities in the light of the prior beliefs and actions of those in the Wesleyan tradition.
- 6 To evaluate one's Christian vocation in the light of Methodist history and theology.
- 7 To gain insight into the nature of Christian ministry in the context of Methodism.

#### **V. Procedure, Requirements**

The course consists of (1) reading assigned materials, (2) writing papers, and (3) participating in group discussion. Completion of all assignments is required.

Two requests:

- 1 Send your e-mails to the Lead Pastor's email address and Cc the Lead Pastor's Administrative Assistant.
- 2 Send your work as Word Document attachments.

#### **VI. Texts**

REQUIRED:

Oden, Thomas C., John Wesley's Teachings, Volume One: God and Providence, Grand Rapids: Zondervan, 2012.

Oden, Thomas C., John Wesley's Teachings, Volume Two: Christ and Salvation, Grand Rapids: Zondervan, 2012.

Oden, Thomas C., John Wesley's Teachings, Volume Three: Pastoral Theology, Grand Rapids: Zondervan, 2012.

Oden, Thomas C., John Wesley's Teachings, Volume Four: Ethics and Society, Grand Rapids: Zondervan, 2014.

Snyder, Howard A., The Radical Wesley: The Patterns and Practices of a Movement Maker, Franklin, Tennessee: Seedbed, 2014

OPTIONAL:

Watson, Kevin M., Doctrine, Spirit, & Discipline: A History of the Wesleyan Tradition in the United States, Grand Rapids: Zondervan, 2024.

\*These textbooks may be purchased from Amazon and reading of the required texts may begin prior to beginning the ordination (or the recognition of an ordination) process.

## VII. Module summaries

### 01 Module. God and Providence

This module focuses on Oden's Volume One.

ASSIGNMENT: Reflect in writing on Oden's "Sin" (Chapter Eight). This paper should be a minimum of 1 ½ pages and no more than 3 pages, single-spaced.

Send this work to the Lead Pastor and Cc the Lead Pastor's Administrative Assistant by \_\_\_\_\_.

### 02 Module. Christ and Salvation

This module focuses on Oden's Volume Two.

ASSIGNMENT: Reflect in writing on Oden's "The Holy Spirit" (Chapter Four). This paper should be a minimum of 1 ½ pages and no more than 3 pages, single-spaced.

Send this work to the Lead Pastor and Cc the Lead Pastor's Administrative Assistant by \_\_\_\_\_.

### 03 Module. Pastoral Theology

This module focuses on Oden's Volume Three.

ASSIGNMENT: Reflect in writing on Oden's "The Office and Gifts of Ministry" (Chapter One). This paper should be a minimum of 1 ½ pages and no more than 3 pages, single-spaced.

Send this work to the Lead Pastor and Cc the Lead Pastor's Administrative Assistant by \_\_\_\_\_.

### 04 Module. Ethics and Society

This module focuses on Oden's Volume Four.

ASSIGNMENT: Reflect in writing on Oden's "Theological Ethics: The Believer's Guide to the Good Life" (Part Four). This paper should be a minimum of 1 ½ pages and no more than 3 pages, single-spaced.

Send this work to the Lead Pastor and Cc the Lead Pastor's Administrative Assistant by \_\_\_\_\_.

### 05 Module. The Patterns and Practices of a Movement Maker

This module focuses on Snyder's The Radical Wesley.

ASSIGNMENT: Reflect in writing on the making of a radical Christian (Part One of Snyder's work). Do you agree or disagree with his summary statement on page 137? Explain. This paper should be a minimum of 1 ½ pages and no more than 3 pages, single-spaced.

Send this work to the Lead Pastor and Cc the Lead Pastor's Administrative Assistant by \_\_\_\_\_.

### 06 Module. From Dynamic Movement to Divided Denomination

This module focuses on the current state of Methodism and how it has come about.

Watson's volume (chapters 2, 11, 12) could serve as a great resource.

ASSIGNMENT: Reflect in writing on the prophetic nature of John Wesley's statement: *"I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid lest they should only exist as a dead sect, having the form of religion without the power."* This paper should be a minimum of 1 ½ pages and no more than 3 pages, single-spaced.

Send this work to the Lead Pastor and Cc the Lead Pastor's Administrative Assistant by \_\_\_\_\_.

### 07 Module. An overview of the history of Methodism and its theology.

This module requires the completion of reading the required texts listed above in Section VI.

ASSIGNMENT: Summarize your overall understanding of how the information contained in these

volumes better equips you to lead as an ordained pastor of Chapin Christian Community Church. This paper should be a minimum of 5 pages and no more than 10 pages, single-spaced

Send this work to the Lead Pastor and Cc the Lead Pastor’s Administrative Assistant by \_\_\_\_\_.

**08 Module. Final wrap up group session**

No writing assignment for this module. Meeting to be scheduled during \_\_\_\_\_.

End of Course (\_\_\_\_\_)

APPEDIX II

# Chapin Christian Community Church Application For Ordained/Licensed Ministry

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Name: \_\_\_\_\_ Ministry Role: \_\_\_\_\_

Applying for: \_\_\_\_\_ Licensing \_\_\_\_\_ Ordination \_\_\_\_\_

Eductaion \_\_\_\_\_

Institution: \_\_\_\_\_

Degree(s) Earned: \_\_\_\_\_

Please Provide Transcripts of any Degree Programs post High School

Years of Experience in Ministry and Place(s) of Service

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Please describe your call to ministry. Include your understanding of your gifts for ministry.

(2-5 pages). Answer the following question on a separte paper and attach to this application.

(5-10 pages).

## 1 Theology:

- What is the nature and character of the Trinity?
- What is the nature and work of God The Father?
- What is the nature and work of Christ?
- Why is it important that Jesus Christ is both fully human and fully divine?
- What is the nature and work of the Holy Spirit?
- What is sin?
- What is God's grace? What is the relationship between God's forgiveness and God's grace?
- How does God offer salvation through the life, death, and resurrection of Jesus Christ?
- How do you receive that gift of salvation?
- What does it mean that we are saved by faith alone?
- What is the relationship between faith and works?
- What is your understanding of the authority and of scripture?
- How has God revealed these truths to you throughout your own life?

2 Ecclesiology:

- What is the purpose of the church?
- What is your understanding of the sacraments of Baptism and Holy Communion?
- How do you understand your pastoral role and authority in the church?
- What are essential values of ministry within the Chapin Christian Family and how do you intend to uphold them?

2 Personal Holiness:

- What are your understandings of the spiritual disciplines? Which have been most critical to you in your own personal formation?
- Gospel identity is central to pastoral ministry. How do you understand your identity in Christ?

**To the best of my knowledge, all of the statements of belief and personal information that I have provided are accurate, true, and representative of my belief and practice.**

\_\_\_\_\_  
Signature of Applicant

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature of Lead Pastor

**I have read and fully assent to Chapin Christian Community Church’s Faith and Practice as the guide and authority for Ordained and Licensed Ministry in the Chapin Christian Community Church Family.**

\_\_\_\_\_  
Signature of Applicant

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature of Lead Pastor

## APPEDIX III

# Historic Theological Sources

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### **The Confession of Faith of the Evangelical United Brethren Church (AD 1963)**

#### **ARTICLE I - GOD**

We believe in the one true, holy and living God, Eternal Spirit, who is Creator, Sovereign and Preserver of all things visible and invisible. He is infinite in power, wisdom, justice, goodness and love, and rules with gracious regard for the well-being and salvation of men, to the glory of his name. We believe the one God reveals himself as the Trinity: Father, Son and Holy Spirit, distinct but inseparable, eternally one in essence and power.

#### **Article II — Jesus Christ**

We believe in Jesus Christ, truly God and truly man, in whom the divine and human natures are perfectly and inseparably united. He is the eternal Word made flesh, the only begotten Son of the Father, born of the Virgin Mary by the power of the Holy Spirit. As ministering Servant he lived, suffered and died on the cross. He was buried, rose from the dead and ascended into heaven to be with the Father, from whence he shall return. He is eternal Savior and Mediator, who intercedes for us, and by him all men will be judged.

#### **ARTICLE III — THE HOLY SPIRIT**

We believe in the Holy Spirit who proceeds from and is one in being with the Father and the Son. He convinces the world of sin, of righteousness and of judgment. He leads men through faithful response to the gospel into the fellowship of the Church. He comforts, sustains and empowers the faithful and guides them into all truth.

#### **ARTICLE IV — THE HOLY BIBLE**

We believe the Holy Bible, Old and New Testaments, reveals the Word of God so far as it is necessary for our salvation. It is to be received through the Holy Spirit as the true rule and guide for faith and practice. Whatever is not revealed in or established by the Holy Scriptures is not to be made an article of faith nor is it to be taught as essential to salvation.

#### **ARTICLE V — THE CHURCH**

We believe the Christian Church is the community of all true believers under the Lordship of Christ. We believe it is one, holy, apostolic and catholic. It is the redemptive fellowship in which the Word of God is preached by men divinely called, and the sacraments are duly administered according to Christ's own appointment. Under the discipline of the Holy Spirit the Church exists for the maintenance of worship, the edification of believers and the redemption of the world.

## **ARTICLE VI — THE SACRAMENTS**

We believe the Sacraments, ordained by Christ, are symbols and pledges of the Christian's profession and of God's love toward us. They are means of grace by which God works invisibly in us, quickening, strengthening and confirming our faith in him. Two Sacraments are ordained by Christ our Lord, namely Baptism and the Lord's Supper.

We believe Baptism signifies entrance into the household of faith, and is a symbol of repentance and inner cleansing from sin, a representation of the new birth in Christ Jesus and a mark of Christian discipleship.

We believe children are under the atonement of Christ and as heirs of the Kingdom of God are acceptable subjects for Christian Baptism. Children of believing parents through Baptism become the special responsibility of the Church. They should be nurtured and led to personal acceptance of Christ, and by profession of faith confirm their Baptism.

We believe the Lord's Supper is a representation of our redemption, a memorial of the sufferings and death of Christ, and a token of love and union which Christians have with Christ and with one another. Those who rightly, worthily and in faith eat the broken bread and drink the blessed cup partake of the body and blood of Christ in a spiritual manner until he comes.

## **ARTICLE VII — SIN AND FREE WILL**

We believe man is fallen from righteousness and, apart from the grace of our Lord Jesus Christ, is destitute of holiness and inclined to evil. Except a man be born again, he cannot see the Kingdom of God. In his own strength, without divine grace, man cannot do good works pleasing and acceptable to God. We believe, however, man influenced and empowered by the Holy Spirit is responsible in freedom to exercise his will for good.

## **ARTICLE VIII — RECONCILIATION THROUGH CHRIST**

We believe God was in Christ reconciling the world to himself. The offering Christ freely made on the cross is the perfect and sufficient sacrifice for the sins of the whole world, redeeming man from all sin, so that no other satisfaction is required.

## **ARTICLE IX — JUSTIFICATION AND REGENERATION**

We believe we are never accounted righteous before God through our works or merit, but that penitent sinners are justified or accounted righteous before God only by faith in our Lord Jesus Christ.

We believe regeneration is the renewal of man in righteousness through Jesus Christ, by the power of the Holy Spirit, whereby we are made partakers of the divine nature and experience newness of life. By this new birth the believer becomes reconciled to God and is enabled to serve him with the will and the affections.

We believe, although we have experienced regeneration, it is possible to depart from grace and fall into sin; and we may even then, by the grace of God, be renewed in righteousness.

## **ARTICLE X — GOOD WORKS**

We believe good works are the necessary fruits of faith and follow regeneration but they do not



have the virtue to remove our sins or to avert divine judgment. We believe good works, pleasing and acceptable to God in Christ, spring from a true and living faith, for through and by them faith is made evident.

#### **ARTICLE XI — SANCTIFICATION AND CHRISTIAN PERFECTION**

We believe that sanctification is the work of God's grace through the Word and the Spirit, by which those who have been born again are cleansed from sin in their thoughts, words and acts, and are enabled to live in accordance with God's will, and to strive for holiness without which no one will see the Lord.

Entire sanctification is a state of perfect love, righteousness and true holiness which every regenerate believer may obtain by being delivered from the power of sin, by loving God with all the heart, soul, mind and strength, and by loving one's neighbor as one's self. Through faith in Jesus Christ this gracious gift may be received in this life both gradually and instantaneously, and should be sought earnestly by every child of God.

We believe this experience does not deliver us from the infirmities, ignorance, and mistakes common to man, nor from the possibilities of further sin. The Christian must continue on guard against spiritual pride and seek to gain victory over every temptation to sin. He must respond wholly to the will of God so that sin will lose its power over him; and the world, the flesh, and the devil are put under his feet. Thus he rules over these enemies with watchfulness through the power of the Holy Spirit.

#### **ARTICLE XII — THE JUDGMENT AND THE FUTURE STATE**

We believe all men stand under the righteous judgment of Jesus Christ, both now and in the last day. We believe in the resurrection of the dead; the righteous to life eternal and the wicked to endless condemnation.

#### **ARTICLE XIII — PUBLIC WORSHIP**

We believe divine worship is the duty and privilege of man who, in the presence of God, bows in adoration, humility and dedication. We believe divine worship is essential to the life of the Church, and that the assembling of the people of God for such worship is necessary to Christian fellowship and spiritual growth.

We believe the order of public worship need not be the same in all places but may be modified by the church according to circumstances and the needs of men. It should be in a language and form understood by the people, consistent with the Holy Scriptures to the edification of all, and in accordance with the order and Discipline of the Church.

#### **ARTICLE XIV — THE LORD'S DAY**

We believe the Lord's Day is divinely ordained for private and public worship, for rest from unnecessary work, and should be devoted to spiritual improvement, Christian fellowship and service. It is commemorative of our Lord's resurrection and is an emblem of our eternal rest. It is essential to the permanence and growth of the Christian Church, and important to the welfare of the civil community.

## **ARTICLE XV — THE CHRISTIAN AND PROPERTY**

We believe God is the owner of all things and that the individual holding of property is lawful and is a sacred trust under God. Private property is to be used for the manifestation of Christian love and liberality, and to support the Church's mission in the world. All forms of property, whether private, corporate or public, are to be held in solemn trust and used responsibly for human good under the sovereignty of God.

## **ARTICLE XVI — CIVIL GOVERNMENT**

We believe civil government derives its just powers from the sovereign God. As Christians we recognize the governments under whose protection we reside and believe such governments should be based on, and be responsible for, the recognition of human rights under God. We believe war and bloodshed are contrary to the gospel and spirit of Christ. We believe it is the duty of Christian citizens to give moral strength and purpose to their respective governments through sober, righteous and godly living.

## **The Articles of Religion of the Methodist Church (AD 1808)**

\*These historic Christian Articles of Religion contain outdated language and statements regarding issues that may no longer be considered central to the faith. While we affirm all these articles, those have been noted with an asterisk (\*), and have been included in their entirety for historic purposes.

## **ARTICLE I — OF FAITH IN THE HOLY TRINITY**

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.

## **ARTICLE II — OF THE WORD, OR SON OF GOD, WHO WAS MADE VERY MAN**

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

## **ARTICLE III — OF THE RESURRECTION OF CHRIST**

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

#### **ARTICLE IV — OF THE HOLY GHOST**

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

#### **ARTICLE V — OF THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION**

The Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the church. T

he names of the canonical books are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or the Preacher, Cantica or Songs of Solomon, Four Prophets the Greater, Twelve Prophets the Less.

All the books of the New Testament, as they are commonly received, we do receive and account canonical.

#### **ARTICLE VI — OF THE OLD TESTAMENT**

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and Man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses as touching ceremonies and rites doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

#### **ARTICLE VII — OF ORIGINAL OR BIRTH SIN**

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

#### **ARTICLE VIII — OF FREE WILL**

The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

## **ARTICLE IX — OF THE JUSTIFICATION OF MAN**

We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith, only, is a most wholesome doctrine, and very full of comfort.

## **ARTICLE X — OF GOOD WORKS**

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

## **\*ARTICLE XI — OF WORKS OF SUPEREROGATION**

Voluntary works—besides, over and above God's commandments—which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly: When you have done all that is commanded you, say, We are unprofitable servants.

## **ARTICLE XII — OF SIN AFTER JUSTIFICATION**

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

## **ARTICLE XIII — OF THE CHURCH**

The visible church of Christ is a congregation of faithful men in which the pure Word of God is preached, and the Sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

## **\*ARTICLE XIV — OF PURGATORY**

The Romish doctrine concerning purgatory, pardon, worshiping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the Word of God.

## **\*ARTICLE XV — OF SPEAKING IN THE CONGREGATION IN SUCH A TONGUE AS THE PEOPLE UNDERSTAND**

It is a thing plainly repugnant to the Word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the Sacraments, in a tongue not understood by the people.

## **ARTICLE XVI — OF THE SACRAMENTS**

Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will toward us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him. There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for Sacraments of the Gospel; being such as have partly grown out of the corrupt following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith.

## **ARTICLE XVII — OF BAPTISM**

Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth. The Baptism of young children is to be retained in the Church.

## **ARTICLE XVIII — OF THE LORD'S SUPPER**

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ. Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions. The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith. The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

## **ARTICLE XIX — OF BOTH KINDS**

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

## **ARTICLE XX — OF THE ONE OBLATION OF CHRIST, FINISHED UPON THE CROSS**

The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

#### **\*ARTICLE XXI — OF THE MARRIAGE OF MINISTERS**

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

#### **ARTICLE XXII — OF THE RITES AND CEREMONIES OF CHURCHES**

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have always been different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the Word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

#### **\*ARTICLE XXIII — OF THE RULERS OF THE UNITED STATES OF AMERICA**

The President, the Congress, the general assemblies, the governors, and the councils of state, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States and by the constitutions of their respective states. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

#### **\*ARTICLE XXIV — OF CHRISTIAN MEN'S GOODS**

The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

#### **\*ARTICLE XXV — OF A CHRISTIAN MAN'S OATH**

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

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