

**Community Life Commitments
For Members of
Trinity Presbyterian Church**



Trinity Presbyterian Church (PCA)
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The following Community Life Commitments are designed to help make clearer to people desiring to join Trinity Presbyterian Church how the members of this church family seek to relate to one another in a way that honors God and promotes authentic relationships. In many ways, these Commitments make more concrete what is expected in questions 3-5 of the membership vows, showing us what it means to endeavor to live as a follower of Christ, to submit to the government and discipline of the church and to study its purity and peace. These Commitments cover important relational issues, such as peacemaking and reconciliation, marriage and divorce, and mutual accountability, including church discipline.

The goal of these Commitments is to help us build a strong community of faith. By *community*, we mean a group of people who have voluntarily joined together through membership vows and committed to encourage and support one another as we worship God, grow in our understanding of his love for us, and seek to tell others about the salvation and peace that comes through faith in Jesus Christ. We know that true community isn't easy to achieve. Each of us brings our own expectations, agendas, and sins into the church. This diversity leads to rich discussions and creative ministries; but also creates conflict. As James 4:1-2 warns, "What causes fights and quarrels among you? Don't they come from your desires that battle within you? You want something but don't get it."

That certainly describes us! At times, no matter how hard we try to build a close community of faith, our desires and expectations still clash. That's where these Commitments come in. They pull together key principles from God's Word and serve as our relational guidelines. These Commitments accomplish several important purposes:

- They remind us of our mutual commitment to work together to pursue unity, maintain friendships, preserve marriages, and build relationships that reflect the love of Christ.
- They help to prevent surprises, disappointed expectations, confusion and conflict by describing how we expect to relate to one another within the church.
- They provide a clear track for us to run on when conflict threatens to divide us, and they remind us how to move quickly toward reconciliation.
- They define and limit the spiritual authority of church leaders (our pastors and elders) and thereby insure that all members are treated fairly.

As you read these Community Life Commitments, we encourage you to study the Bible passages that are cited next to particular provisions. We want you to be confident that these Commitments are based solidly on the Word of God. If your study does not answer all of your questions and concerns, please do not hesitate to approach the elders, who will be happy to talk with you about these principles. We will do all we can to encourage you to grow in faith and godliness and to live in a manner that honors Lord Jesus Christ and enhances the witness of His church.

The Session of Trinity Presbyterian Church

Adopted on 12/12/12

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COMMITMENT TO PEACEMAKING AND RECONCILIATION

Blessed are the peacemakers, for they will be called sons of God (Matt. 5:9).

Our church is committed to building a “culture of peace” that reflects God’s peace and the power of the gospel of Christ in our lives. As we stand in the light of the cross, we realize that bitterness and broken relationships are not appropriate for the people whom God has reconciled to himself through the sacrifice of his only Son (John 13:34-35; Eph. 4:29-32; Col. 3:12-14).

Therefore, we look to the Scriptures and the Holy Spirit for guidance on how to respond to conflict in a way that honors God, promotes justice, reconciles relationships, and preserves our faith. As God gives us his wisdom and grace, we are committed to actively teaching and encouraging one another to live out the following principles of peacemaking and reconciliation:

Personal Peacemaking

- Whenever we are faced with conflict, our primary goal will be to glorify God with our thoughts, words and actions (1 Cor. 10:31).
- We will try to get the “logs” out of our own eyes before focusing on what others may have done wrong (Matt. 7:3-5).
- We will seek to overlook minor offenses (Prov. 19:11).
- We will refrain from all gossip, backbiting and slander (Eph. 4:29). If we have a problem with others, we will talk *to* them, not *about* them.
- We will make “charitable judgments” toward one another by believing the best about each other until we have facts that prove otherwise (1 Cor. 13:7).
- If an offense is too serious to overlook, or if we think someone may have something against us, we will go promptly to seek reconciliation (Matt. 5:23-24; 18:15).
- When we offer a word of correction to others, we will do so graciously and gently, with the goal of serving and restoring them, not beating them down (Prov. 12:18; Eph. 4:29; Gal. 6:1).
- When someone tries to correct us, we will ask God to help us resist prideful defensiveness and to welcome correction with humility (Ps. 141:5; Prov. 15:32).
- When others repent, we will ask God to give us grace to forgive them as he has forgiven us (Eph. 4:32).
- When we discuss substantive issues, we will look out for others’ interests as well as our own (Phil. 2:3-4).

Assisted Peacemaking

- When two of us cannot resolve a conflict privately, we will seek the mediation of wise people in our church and listen humbly to their counsel (Matt. 18:16; Phil. 4:2-3). If our dispute is with a church leader, we will look to other leaders for assistance.
- When informal mediation does not resolve a dispute, we will seek assistance from our church leaders or people they appoint and submit to their counsel and correction (Matt. 18:17-20).

Above all, we pray that our ministry of peacemaking will bring praise to our Lord Jesus Christ and lead others to know his infinite love and peace.

These peacemaking principles are adapted from *The Peacemaker: A Biblical Guide to Resolving Personal Conflict*, by Ken Sande (Baker Books, 3rd Ed. 2004)

COMMITMENT TO PRESERVING MARRIAGES

So they are no longer two but one. Therefore, what God has joined together, let man not separate (Matt. 19:6).

God designed marriage to reflect the beauty and permanence of Christ's loving relationship with his bride, the church (Eph. 5:22-33; Rev. 19:7). Therefore, he established marriage to be a life-long, exclusive relationship between one man and one woman (Matt. 19:4-6). God also designed it to provide mutual companionship through life's joys and difficulties, to create stability for raising and nurturing children, and to give strength and cohesiveness to society in general.

In our society, marriages fail under a wide range of circumstances. Many people have gone through a divorce before having a relationship with Christ, and others have experienced divorce through no desire or decision of their own. Still others may have divorced because of their own wrongful choices but have since experienced the repentance and forgiveness offered through our Lord Jesus. We want all of you to know that you are welcome in our church.

Because our church recognizes both the divine origin of marriage and the devastating effects of divorce, we are deeply committed to preserving marriages and preventing divorce. We require and provide premarital counseling to ensure that couples enter into marriage advisedly and are well prepared for its many challenges. We also encourage couples to nurture their marriages by participating in community groups and Bible studies in which people can grow together in their love for God and for one another (Heb. 10:24-25). As relationships deepen within these groups, we expect husbands to spur each other on in loving and cherishing their wives, and wives to encourage one another in respecting and loving their husbands (Eph. 5:33).

Our leaders are committed to providing counsel and support to couples who face marital difficulties. We will discourage couples from using divorce as a way to run away from issues that instead can be resolved through Spirit-guided counseling, repentance, forgiveness and ongoing discipleship.

We recognize, however, that there are times when God permits a believer to seek a divorce without sinning against God or a spouse. We believe divorce is permissible when the other spouse has been sexually involved with a person outside the marriage (Matt. 5:31-32), or when a spouse abandons a marriage (1 Cor. 7:12-16).

Even though divorce is *permissible* in these situations, it is not *required*. God patiently bears with our sins, repeatedly calls us to repentance, and freely forgives us when we turn back to him (Ps. 103:8-12; Isa. 55:7). When divorce becomes an option, an offended spouse can imitate God's love by offering a straying spouse these same evidences of grace (Eph. 5:1-2). This may involve patiently bearing neglect or lovingly confronting serious sin (Col. 3:12-14; Gal. 6:1). In some situations, love may require asking the church to initiate formal discipline in order to rescue a spouse and a marriage from the devastating effects of unrepentant sin by drawing attention to his or her sin and the effects of this sin (Matt. 18:12-20).

Just as church leaders are involved in beginning a marriage, they should be involved when it ends. Therefore, when someone is considering divorce, he or she is expected to bring the situation to our leaders and cooperate with them as they determine whether grounds exist, promote repentance and reconciliation, and exhaust redemptive discipline, if appropriate.

We are always interested in helping divorced people restore their previous marriage if that is possible and appropriate. We will support a decision to pursue a second marriage to a different person only when we have determined that it is biblically valid and that every reasonable effort has been made to seek and grant forgiveness of the sins that contributed to a previous divorce.

We rejoice that divorce never diminishes God's free offer of love, grace and forgiveness. He cherishes and loves every person who has been unwillingly divorced, as does our church. God graciously extends this same love to those who have wrongly left their marriages. That love moves him (and us) to call them to repentance, to encourage and aid reconciliation when possible, and to gladly restore those who have done all they can to rebuild broken relationships.

COMMITMENT TO ACCOUNTABILITY AND CHURCH DISCIPLINE

And let us consider how we may spur one another on toward love and good deeds (Heb. 10:24).

A. Accountability and Discipline Are Signs of God's Love

God has established the church to reflect his character, wisdom and glory in the midst of a fallen world (Eph. 3:10-11). He loves his church so much that he sent his Son to die for her (Eph. 5:25). His ultimate purpose for his church is to present her as a gift to his Son; thus Scripture refers to the church as the "bride" of Christ (Rev. 19:7). For this reason the Father, Son and Holy Spirit are continually working to purify the church and bring her to maturity (Eph. 5:25-27).

This does not mean that God expects the church to be made up of perfectly pure people. He knows that the best of churches are still companies of sinners who wrestle daily with remaining sin (1 John 1:8; Phil. 3:12). Therefore, it would be unbiblical for us to expect church members to live perfectly. What we can do, however, is confess our common struggle with sin and our mutual need for God's mercy and grace. We also can spur one another on toward maturity by encouraging and holding each other accountable to love, seek after, and obey God with all of our hearts, souls, minds and strength, and to love others as we love ourselves (Mark 12:30-31; Heb. 10:24-25).

The Bible sometimes refers to this process of mutual encouragement and accountability as "discipline." The Bible never presents church discipline as being negative, legalistic or harsh, as modern society does. True discipline originates from God himself and is always presented as a sign of genuine love. "The Lord disciplines those he loves" (Heb. 12:6). "Blessed is the man you discipline, O LORD, the man you teach from your law" (Ps. 94:12). "Those whom I love I rebuke and discipline" (Rev. 3:19).

God's discipline in the church, like the discipline in a good family, is intended to be primarily positive, instructive and encouraging. This process, which is sometimes referred to as "formative discipline," involves preaching, teaching, prayer, personal Bible study, small group fellowship and countless other enjoyable activities that challenge and encourage us to love and serve God more wholeheartedly.

On rare occasions God's discipline, like the discipline in a family with growing children, also may have a corrective purpose. When we forget or disobey what God has taught us, he corrects us. One way he does this is to call the church to seek after us and lead us back onto the right track. This process, which is sometimes called "corrective" or "restorative" discipline, is likened in Scripture to a shepherd seeking after a lost sheep.

If a man has a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go to look for the one that wandered off? And if he finds it, I tell you the truth, he is happier about that one sheep than about the ninety-nine that did not wander off (Matt. 18:12-13).

Thus, restorative or corrective discipline is never to be done in a harsh, vengeful or self-righteous manner. It is always to be carried out in humility and love, with the goals of restoring someone to a close walk with Christ (Matt. 18:15; Gal. 6:1), protecting others from harm (1 Cor. 5:6), and showing respect for the honor and glory of God's name (1 Pet. 2:12).

Biblical discipline is similar to the discipline we value in other aspects of life. We admire parents who consistently teach their children how to behave properly and lovingly discipline them when they disobey. We value music teachers who bring out the best in their students by teaching them proper technique and consistently pointing out their errors so they can play a piece properly. And we applaud athletic coaches who diligently teach their players to do what is right and correct them when they fumble, so that the team works well together and can compete for the championship.

The same principles apply to the family of God. We, too, need to be taught what is right and to be corrected lovingly when we do something contrary to what God teaches us in his Word. Therefore, we as a church are committed to help one another obey God's command to be "self-controlled, upright, holy and disciplined" (Titus 1:8).

The leaders of our church recognize that God has called them to an even higher level of accountability regarding their faith and conduct (James 3:1; 1 Tim. 5:19-20). Therefore, they are committed to listening humbly to loving correction from each other or from any member in our church, and, if necessary, to submitting themselves to the corrective discipline of our body.

B. Most Corrective Discipline Is Private, Personal and Informal

God gives every believer grace to be self-disciplined. "For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline" (2 Tim. 1:7). Thus discipline always begins as a personal matter and usually remains that way, as each of us studies God's Word, seeks him in prayer, and draws on his grace to identify and change sinful habits and grow in godliness.

But sometimes we are blind to our sins or so tangled in them that we cannot get free on our own. This is why the Bible says, "Brothers, if someone is caught in a sin, you who are spiritual should restore him gently" (Gal. 6:1). In obedience to this command, we are committed to giving and receiving loving correction within our church whenever a sin (whether in word, behavior or doctrine) seems too serious to overlook (Prov. 19:11).

If repeated private conversations do not lead another person to repentance, Jesus commands that we ask other brothers or sisters to get involved. "If he will not listen, take one or two others along" (Matt. 18:16). If informal conversations with these people fail to resolve the matter, then we may seek the involvement of more influential people, such as a church leader. If even these efforts fail to bring a brother or sister to repentance, and if the issue is too serious to overlook, we will move into what may be called "formal discipline."

C. Formal Discipline May Involve the Entire Church

If an individual persistently refuses to listen to personal and informal correction to turn from speech or behavior that the Bible defines as sin, Jesus commands us to "tell it to the church" (Matt. 18:17a). This first involves informing one or more church leaders about the situation. If

the offense is not likely to cause imminent harm to others, our leaders may approach the individual privately to personally establish the facts and encourage repentance of any sin they discover. The individual will be given every reasonable opportunity to explain and defend his or her actions. If the individual recognizes his sin and repents, the matter usually ends there, unless a confession to additional people is needed.

If an offense is likely to harm others or lead them into sin, or cause division or disruption, our leaders may accelerate the entire disciplinary process and move promptly to protect the church (Rom. 16:17; 1 Cor. 5:1-13; Titus 3:10-11).

As the disciplinary process progresses, our leaders may impose a variety of sanctions to encourage repentance, including but not limited to private and public admonition, withholding of the Lord's Supper, suspension and removal from church office, and, as a last resort, removal from membership, also known as excommunication (Matt. 5:23-24; 2 Thess. 3:6-15; Matt. 18:17). These different sanctions, known as church censures, are outlined in the Presbyterian Church in America's *Book of Church Order* chapters 30 and 36. All discipline cases will be conducted in accordance with the rules laid out in chapters 27-46 of the Presbyterian Church in America's *Book of Church Order*, known as the "Rules of Discipline." Chapters 29-33, 35-36 feature rules and practices of particular importance for discipline cases conducted by a local Session (group of elders) of church members.¹

If the straying individual does not repent in response to private appeals from the Session, the Session may inform others in the church who may be able to influence that individual or be willing to pray for him or her, or people who might be harmed or affected by that person's behavior.² This step may include close friends, a small group, a Sunday school class, or the entire congregation if our leaders deem it to be appropriate (Matt. 18:17, 1 Tim. 5:20).³

If, after a reasonable period of time, the individual still refuses to change, then the Session may formally remove him or her from membership. They also may inform the church body of their decision and instruct the congregation to treat the individual as an unbeliever. This means that we will no longer treat him as a fellow Christian. Instead of having casual, relaxed fellowship with the individual, we will look for opportunities to lovingly bring the gospel to him, remind him of

¹ The Book of Church Order is available at <http://www.pcaac.org/resources/bco/>.

² For example, it is not uncommon for a person to attend a church, develop relationships of trust, persuade people to give him money to invest, and then fail to return the money as promised. Senior citizens are particularly vulnerable to these schemes, and many people have lost much of what they had saved for retirement. When such sinful men are discovered, they usually leave a church, but continue to prey on members who have not heard about their schemes. If our leaders found such a man in our church, they would call him to repent and confess his wrongs. If he refused, they would bring him under formal discipline, and also warn the congregation not to trust him with their money.

³ If our leaders inform our entire congregation about a disciplinary situation, they have discretion whether to divulge the individual's name. This decision usually will depend on a variety of factors, such as: how widely known the situation already is; whether there might be people in the congregation who could persuade the individual to repent; or whether the congregation needs to be on guard against potential harm he might cause (see previous footnote). Even if our leaders decide it is not necessary to identify an individual specifically, they may still inform the congregation of the general situation and the disciplinary steps they have followed. This general information can help to enlist wide prayer support, let the congregation know that our leaders are obeying the Lord's command to seek after those who stray, and warn people who may be flirting with secret sin that they, too, may face discipline if they do not turn back to God.

God's holiness and mercy, and call him to repent and put his faith in Christ (Matt. 18:17; 1 Cor. 5:5; 1 Tim. 1:20).

We realize that our natural human response to correction often is to hide or run away from accountability (Gen. 3:8-10). To avoid falling into this age-old trap and to strengthen our church's ability to rescue us if we are caught in sin, we agree not to run away from this church to avoid corrective discipline. Therefore, we waive our right to withdraw from membership or accountability if charges of discipline are pending against us or if there is an investigation in process. Although we are free to stop attending the church at any time, we agree that a withdrawal while discipline is pending will not be given effect until the church has fulfilled its God-given responsibilities to encourage our repentance and restoration, and to bring the disciplinary process to an orderly conclusion, as described in these Commitments (Matt. 18:12-14; Gal. 6:1; Heb. 13:17). This provision appears in our church's constitution, as outlined in the Presbyterian Church in America's *Book of Church Order*, chapter 38 (section 3).

If an individual leaves the church while discipline is in effect or is being considered, and our Session learns that he or she is attending another church, they may inform that church of the situation and ask its leaders to encourage the individual to repent and be reconciled to the Lord and to any people he or she has offended. This action is intended both to help the individual find freedom from his sin and to warn the other church about the harm that he or she might do to their members⁴ (see Matt. 18:12-14; Rom. 16:17; 1 Cor. 5:1-13; 3 John 1:9-10).

Loving restoration always stands at the heart of the disciplinary process. If an individual repents, and our leaders confirm his or her sincerity, we will rejoice together and gladly imitate God's forgiveness by restoring the person to fellowship within the body (see Matt. 18:13; Luke 15:3-7, 11-32; 2 Cor. 2:5-11; Col. 3:12-14). The removal of church censures will be conducted in accordance with the Presbyterian Church in America's *Book of Church Order* chapter 37.

People who have been excluded from another church will not be allowed to partake of the sacraments in our church, to become members, or serve in ministries open to non-members until they have repented of their sins and made a reasonable effort to be reconciled, or our leaders have determined that the discipline of the former church was not biblically appropriate.

If an individual disagrees with the way discipline has been carried out, he or she may appeal the church's decisions according to the established disciplinary procedures of our denomination, as laid out in the Presbyterian Church in America's *Book of Church Order* chapters 42 and 43. The Chicago Metro Presbytery is the court of appeal and the court of complaint.

If a person has not been in attendance for over a year or if their whereabouts and residence is unknown, their name will be removed from the roll and the removal will be recorded in the minutes of the Session. This action is treated as a case without process and the Session will seek to communicate its actions, including notifying the person before it occurs, if at all possible. Upon receiving a warning that his or her name will be removed for neglecting the church and failing to keep one's membership vows, one can request the case to be one with process and the

⁴ For example, if we confronted a man in our church for seducing young women, or for acting inappropriately around little children, or for sowing gossip and division, and he left and started attending another church, we would consider it our duty to urge the leaders of that church to counsel with him and to protect their people from his harmful behavior.

rules of the Presbyterian Church in America's *Book of Church Order* chapters 31-33, 35-36 will apply. If the former member requests a letter of transfer to another church after this has occurred, Trinity will notify the church of its actions. These practices are in accordance with the policies stated in the Presbyterian Church in America's *Book of Church Order* chapter 38 (38-4) and chapter 46 (46-2).

As we pursue the blessings of accountability and church discipline, we will hold fast to the promise of Scripture: "God disciplines us for our good, that we may share in his holiness. No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it" (Heb. 12:10-11).