



CHRIST THE KING
— CHURCH —

Constitution

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Revision History

Version	Date	Description
1.2		
1.2.1	Mar 2023	Cleanup formatting. Added Revision History.

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Article I - Name and Purpose

The name of this local manifestation of the body of Christ shall be Christ The King Church (CTKC). In submission to the Holy Word of God we confess it is our purpose to Glorify God through worship, edification of the body through preaching the whole council of scripture and loving fellowship, joyful observance of the sacraments, proclaiming the Good News to the world as salt and light in Eugene, Oregon the city to which God has called us to serve.

Article II - Beliefs

A. Primary Standard

We affirm the whole council of God as contained in the 66 books of the Bible as inspired by the Holy Spirit, inerrant, infallible, and our only final absolute standard for faith and practice.

B. Secondary Standards

As subordinate to scripture we affirm as secondary standards the ecumenical creeds of the church: the Apostles Creed, the Nicene Creed, the Athanasian Creed, and the definition of Chalcedon. We also hold in high regard the confessions of the historic Presbyterian and Reformed Churches: the Westminster Confession of Faith (1647), the Belgic Confession (1561), the Westminster Larger and Shorter Catechisms (1647), the Heidelberg Catechism (1563), and the Canons of Dort (1619).

C. Honest subscription

We declare our honest subscription to the Reformed Evangelical Confession.

Creeds

1. The Apostles' Creed (2nd Century AD)

I believe in God the Father Almighty; Maker of heaven and earth, and in Jesus Christ, his only begotten Son, our Lord. He was conceived by the Holy Ghost and born of the virgin, Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into Hades. On the third day He rose again from the dead; He ascended into Heaven, and sits at the right hand of God the Father Almighty; from thence He will come to judge the living and the dead. I believe in the Holy Ghost, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

2. Nicene Creed

Constantinople (381 AD)

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from Heaven, and was incarnate by the Holy Ghost of the virgin, Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again according to the Scriptures, and ascended into Heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge both the living and the dead; whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord, and Giver of Life, who proceeds from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spoke by the Prophets. And I believe one holy catholic and apostolic Church; acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

3. Definition of Chalcedon

(451 AD)

Following, then, the holy fathers, we unite in teaching all men to confess the one and same Son, our Lord Jesus Christ. This selfsame one is perfect both in deity and in humanity; truly God and truly man, with a rational soul and a body; consubstantial with the Father according to His deity, and consubstantial with us according to the humanity; like us in all respects, sin only excepted. Before the ages He was begotten of the Father, according to

the deity, and in these last days, for us and for our salvation, He was born of Mary the virgin, who is Godbearer according to His humanity; one and the same Christ, Son, Lord, only-begotten, to be acknowledge in two natures; without confusing them, without interchanging them, without dividing them, and without separating them; the distinction of natures by no means taken away by the union, but the properties of each nature being preserved, and concurring in one Person and one subsistence; not parted or divided into two persons, but one and the same only begotten Son, the Lord Jesus Christ, as from the beginning the prophets have declared concerning Him, and the Lord Jesus Christ Himself has taught us, and the symbol of the fathers has handed down to us.

Confessions

4. A Westminster Creed

(A modern selection from the 17th century Shorter Catechism)

I believe man's chief end is to glorify God, and to enjoy him forever; I believe God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth; I believe there is but one true and living God; that there are three persons in the Godhead: the Father, the Son, and the Holy Ghost; and that these three are one God, the same in substance, equal in power and glory; I believe God has foreordained whatever comes to pass; that God made all things of nothing, by the word of His power, in the space of six days, and all very good; and that God preserves and governs all His creatures and all their actions. I believe our first parents, though created in knowledge, righteousness, and holiness, sinned against God, by eating the forbidden fruit; and that their fall brought mankind into an estate of sin and misery; I believe God determined, out of His mere good pleasure, to deliver His elect out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer; I believe the only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continues to be, God and man in two distinct natures, and one person, forever; I believe Christ, as our Redeemer, executes the office of a prophet, of a priest, and of a king. I believe Christ as our Redeemer underwent the miseries of this life, the wrath of God, the cursed death of the cross, and burial; He rose again from the dead on the third day, ascended up into heaven, sits at the right hand of God, the Father, and is coming to judge the world at the last day. I believe we are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy

Spirit; I believe God requires of us faith in Jesus Christ, and repentance unto life to escape the wrath and curse of God due to us for sin; I believe by His free grace we are effectually called, justified, and sanctified, and gathered into the visible church, out of which there is no ordinary possibility of salvation; I believe that we also are given in this life such accompanying benefits as assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end; that at death, we are made perfect in holiness, and immediately pass into glory; and our bodies, being still united in Christ, rest in their graves, till the resurrection; and at the resurrection, we shall be raised up in glory, we shall openly be acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

5. An Evangelical Statement

(Adapted from the National Association of Evangelicals)

We believe the Bible to be the only inerrant Word of God. It is our only ultimate and infallible authority for faith and practice. We believe that there is one God, eternally existent in three Persons; Father, Son and Holy Spirit. He is omnipotent, that is, He is all-powerful. He is omnipresent, that is, He is present throughout all Creation but not limited by it. He is omniscient, that is, nothing is hidden from His sight. In all things He is limited by nothing other than His own nature and character. We believe the God we serve is holy, righteous, good, severe, loving and full of mercy. He created the heavens and earth, and everything in them, in the space of six ordinary days, and all very good. He is the Creator, Sustainer, and Governor of everything that has been made. We believe in the true deity and full humanity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father and in His personal return in power and glory. We believe in the full deity of the Holy Spirit, acknowledging Him together with the Father and the Son in the works of creation and redemption. We believe that because of Adam's sin all mankind is in rebellion against God. For the salvation of such lost and sinful men, regeneration by the Holy Spirit is absolutely necessary. We believe that salvation is by grace through faith alone, and that faith without works is dead. We believe in the present ministry of the Holy Spirit, by whose indwelling the Christian is enabled to live a godly life. We believe in the resurrection of both the saved and lost; those who are saved to the

resurrection of life, and those who are lost to the resurrection of damnation. We believe in the spiritual unity of all believers in our Lord Jesus Christ.

Article III - Membership

A. Membership Defined

1. Any lawfully baptized person who is not under church discipline is eligible to be a member of CTKC. Any child of a member in their household who are not baptized will also be considered members. (1 Corinthians 7:14).
2. Membership at CTKC has a threefold purpose. The first is that it witnesses to a person's salvation. This is both from the individual who is acknowledging their faith in Jesus Christ publicly and from the church which receives and agrees with that testimony. The second purpose is to formally acknowledge a person's submission to the elders of the church and the responsibility of the elders to shepherd all members in accordance with the Scripture. (Hebrews 13:17) The third purpose is to make more manifest the responsibility the individual has to love and serve others in the congregation and the congregation's responsibility to love and serve each member. (1 Corinthians 12:18-27, Galatians 6:10)

B. Membership Procedure

1. The elders are responsible to make diligent inquiry to determine if the candidate meets the eligibility requirements for membership. After the session approves a candidate for membership arrangements will be made for the candidate to take membership vows, normally done in the worship service. After completion of the vows the candidate will be officially enrolled in the membership list and considered a member of CTKC.
2. Membership vows are as follows:
 - In accordance with the Christian faith, do you acknowledge yourself to be a sinner in need of salvation by our Lord and savior Jesus Christ?
 - Are you in agreement with the essential doctrines of the Church as it is found in the Apostles and Nicene Creeds?

- In acknowledging Church membership, we not only provide opportunity for a public profession of faith but we also are making more explicit two covenantal relationships. The first is the commitment of believers in accord with Hebrews 13:17 which charges members of the church to support and be in Biblical submission to its elders who in turn are charged by God to shepherd the flock as men who watch over your souls reflecting the care of our loving heavenly Father to whom they will give an account. Do you joyfully enter into this relationship?
- The second relationship is the commitment of believers in accord with 1 Corinthians 12:18-27 and Galatians 6:10 to love and care for each other in the church. Do you joyfully enter into this relationship?
- Congregation of Christ The King Church do you then promise to love and care for (*name*) as commanded by God to love the brethren as Jesus has loved us? If so say “Amen.”

C. Membership Termination

1. Termination of membership requires approval from the elders and can occur by either transfer or release of membership.
2. Normally a member wishing to move to another church for various reasons would request to have the elders transfer their membership to the new church, thus, being consistent with the spirit of unity and cooperation between churches.
3. In some circumstances deemed appropriate by the elders it may be necessary to release someone from membership. A release from membership can be a result of loss of contact with a member, a move to another church that doesn't recognize membership, or disciplinary action.

Article IV - Congregational Meetings

A. Purpose

Recognizing the importance of good and frequent communication between the leadership of the church and its congregants, we believe that in addition to regular, informal opportunities for that communication to occur, more formal congregational meetings should be required. The purpose of these meetings is to provide a venue for discussion on issues relevant to the church as well as congregational approval on important issues in the form of advisory voting.

B. Procedure

1. All congregational meetings shall be called and approved by the session. The session is responsible to hold at least one congregational meeting a year but recommended to hold them quarterly. Meetings shall normally be led by a member of the session or in case of necessity someone appointed by the session.
2. The session will be responsible to provide an agenda prior to any meeting at least two weeks before in order to allow the congregation sufficient time to review and suggest adjustments. The session will be responsible to keep minutes of each meeting.

C. Voting

1. Congregational votes shall occur during congregational meetings. The session is encouraged to hold a congregational vote in the case of any important decisions needing to be made; such as location changes, budget concerns, denominational changes, or other issues the session deems important. The session is required however to hold a congregational vote in the election of new officers, the removal of officers, and to approve any changes to the constitution.
2. All members 20 years and older, not under church discipline are eligible to vote. A quorum of two-thirds must be present for a vote to take place. The session shall be responsible to ensure all members understand the reason for the particular vote. Ballots shall be counted immediately. Any “no” votes will require a postponement of the decision in order to allow the session time to make careful inquiry to each “no” vote. After making careful inquiry the session will then determine whether or not to allow or deny the issue being voted on.

Article V - Officers

A. Officers and Their Functions

1. At CTKC we recognize three distinct offices, namely:
 - a. Pastor or Minister of Word and Sacrament
 - b. Ruling elder
 - c. Deacon
2. The pastor and ruling elders, collectively referred to as elders, compose the session which is responsible for the rule and governance of the church.
3. The offices of Pastor and Ruling Elder are of equal authority and as such share in all of the functions listed below; some may be done by others under their supervision. The Pastor, being set aside for such a calling, will have the primary responsibility in issues surrounding the Word and Sacrament.

The elders are collectively responsible for, but not limited to:

- ruling/shepherding (1 Pet. 5:1–2)
 - equipping (Eph. 4:11–12)
 - prayer/fasting (Acts 6:4; 13:1–3)
 - teaching/preaching (1 Tim. 5:17)
 - administering baptism and the Lord’s Table (Matt. 28:19–20; 1 Cor. 11:23–26)
 - administering church discipline and restoration (1 Cor. 5:1–5)
 - to set an example of devotion and godliness in all things.
 - visiting the sick (Jas. 5:14–15)
 - overseeing the ordination of all officers
 - delegating responsibilities to the deacons
 - hiring, dismissing, and regulation of church staff
 - to organize and call the congregation together for worship and meetings.
 - to oversee the planning of the Lord’s Day liturgy and to represent Christ in leading the liturgy
 - approve the annual budget.
4. The deacons are to assist elders in the governing of the church and, under the general oversight of the elders, will manage the financial, physical,

social, and benevolent functions of the church. (Acts 6:2-4) The deacons are collectively responsible for, but not limited to:

- preparing and administering the annual budget,
- building maintenance,
- oversight of fellowship meals,
- administration of subordinate ministries,
- office support
- administering the benevolence fund
- missions
- administration of tithes and offerings
- oversee and promote fellowship opportunities and celebrations within the church
- promote ministry opportunities in the community

B. Selection of Officers

1. A prospect for elder or deacon may be identified by the elders, deacons, others in the congregation, or he may volunteer himself.
2. Once a man is presented for consideration the session will examine the potential candidate for office with regard to his doctrine and life.
 - a. Only male members who meet the biblical requirements for office (e.g. 1 Tim. 3:1-13; Tit. 1:5-9; 1 Pet 5:2-4) and indicate willingness to do the work of the office shall be considered.
 - b. Ordinarily, a man must be at least thirty years of age before being nominated to the office of elder or deacon. (Num. 4:1-3; 1 Chron. 23:1-5, Luke 3:23)
 - c. If a nominee has any disagreement or reservation about any portions of this Church's doctrinal views as expressed in her Constitution or about the Church's practice he must inform the session of it.
3. The session will determine whether the nominee is qualified to proceed. Once approved, the nominee will work through a short course of training on the eldership or the deaconate under the oversight of the current session. The nominee's training may be ended at any time at the discretion of the session. The session should normally require further training and

evaluation than is possible at the local church level in the case of a candidate for Pastor. This means that a candidate for pastor would have received some type of ministerial training either from Bible School, seminary, Greyfriars, or some other type of mentoring model. A candidate for Pastor also would normally be examined by presbytery and receive a recommendation for ordination before installation.

4. Once the training has been successfully completed and the session believes the nominee ready for ordination the session will announce to the congregation its intention to proceed. The session will call a congregational meeting at least two weeks after its announcement to allow the congregation to vote in accordance with Article IV section C.
5. During this two-week period members of the congregation are encouraged to pray, visit with the nominee asking him any questions they may have, and to bring any issues or concerns to the attention of the session before the vote.
6. Once a man is approved by the congregation and the session he shall be installed in office at an appropriate time in a public assembly, with affirmation of his subscription to the church's confessions and with an exhortation to the officer and to the congregation concerning their mutual responsibilities, the laying on of hands by the elders and prayer.

C. Term of Office

1. Elders and deacons normally are expected to serve for life unless circumstances arise which may necessitate otherwise; these being leave of absence, resignation, and removal from office.
 - a. Leave of Absence
 1. If an officer desires a leave of absence he must notify the session in a written letter stating the reason and the proposed duration of the absence.
 - a. The session will make careful inquiry as to the reason and approve or disprove the request by vote of simple majority. The elder requesting the leave will not be allowed to vote.

- b. If the request is approved, the elders will inform the congregation of its decision to grant a leave of absence, the reasons if appropriate, and the duration.
2. Once the duration is over the elder will be reinstated to active service and the session will notify the congregation of his return to service. He need not be reinstalled.

b. Resignation

1. If an officer desires to resign his office ending his service to the church, he must notify the session in a written letter stating his reasons.
2. The session will make careful inquiry as to the reason and approve or disprove the request by vote of simple majority. The elder requesting resignation will not be allowed to vote.
3. If the resignation is sought for reasons of moral or doctrinal deficiency, the resignation may not be a substitute for any appropriate biblical discipline.
4. If the request is approved, the elders will inform the congregation of its decision to grant the request and the reasons if appropriate.
5. Any man resigning his office can be reinstated under Article V section B.

c. Removal

1. An elder or a deacon may be removed from office if his services do not appear to be edifying to the cause of Christ, or if he has violated his ordination vows only by a unanimous vote of the session the officer in question not being allowed to vote.
2. Before a vote can take place for removal of an officer the session should make careful inquiry into the situation taking an appropriate amount of time to evaluate the case. Charges against an officer require two or three witnesses in accord with I Timothy 5:19. Every effort should be made to follow the procedure of Matthew 18. Even if

there is repentance by the officer the session may still deem it necessary to remove him from office.

3. If the session votes to remove an officer a congregational vote will need to take place before the decision is ratified. A Congregational meeting shall be called according to Article IV section C.

Article VI - Church Discipline

A. Church Discipline Defined

1. One of our responsibilities as followers of Jesus Christ is to confront each other when we are found to be in sin. Galatians 6:1, I Thessalonians 5:14, 2 Timothy 2:24-26, Matthew 18:15-17, I Corinthians 5:1-13. The Scripture teaches us to consider how to stir one another up toward good works in faithfulness to the Word of God and to help one another lay aside the sin which so easily entangles us. Church Discipline may be defined as the process involved in accomplishing those goals in particular with respect to laying aside sin. Matthew 18:15-20 reveals two general types of church discipline, informal and formal. The Westminster Confession acknowledges the need for church discipline in Chapter 30 *Of Church Censures* quoted here:

“The Lord Jesus, as King and Head of his church, hath therein appointed a government, in the hand of church officers, distinct from the civil magistrate

To these officers the keys of the kingdom of heaven are committed; by virtue whereof, they have power, respectively, to retain, and remit sins; to shut that kingdom against the impenitent, both by the Word, and censures; and to open it unto penitent sinners, by the ministry of the gospel; and by absolution from censures, as occasion shall require.

Church censures are necessary, for the reclaiming and gaining of offending brethren, for deterring of others from the like offenses, for purging out of that leaven which might infect the whole lump, for vindicating the honor of Christ, and the holy profession of the gospel,

and for preventing the wrath of God, which might justly fall upon the church, if they should suffer his covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.

For the better attaining of these ends, the officers of the church are to proceed by admonition; suspension from the sacrament of the Lord's Supper for a season; and by excommunication from the church; according to the nature of the crime, and demerit of the person."

Likewise, Article 29 in the Belgic Confessions believed Church Discipline to be one of the marks of a true church along with ministry of the Word and sacraments quoted here:

"The true church can be recognized if it has the following marks: The church engages in the pure preaching of the gospel; it makes use of the pure administration of the sacraments as Christ instituted them; it practices church discipline for correcting faults. In short, it governs itself according to the pure Word of God, rejecting all things contrary to it and holding Jesus Christ as the only Head. By these marks one can be assured of recognizing the true church and no one ought to be separated from it.

2. Informal discipline is that which is applied by individual members or by a part of the church, without the action of the Session or the church as a body. This includes:
 - a. Exercising self-discipline; e.g. applying self-correction.
 - b. Overlooking, in love, the failings of one another (I Peter 4:8).
 - c. Admonishing a brother when necessary (Matthew 18:15).
 - d. Taking one or two other witnesses if the admonition is rejected (Matthew 18:16).
3. Formal church discipline is an action of the session of Christ The King Church forbidding an unrepentant member of the church from participating in the Lord's Supper.

B. Procedure for Church Discipline

The procedure for church discipline at CTKC should follow the steps in Matthew 18:15-20 as described below: Steps 1 and 2 are still considered to be informal and

do not need approval by the session although it may be wise for someone to involve an elder or the session in either step for counsel depending on the nature of the situation.

Step 1: Matthew 18:15, “Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother.” The principle here is to keep the situation as private as possible. This does not mean that only one person is authorized to confront a brother in sin for most often sins needing confrontation involve more than one person. However, the goal here is informally approaching someone only with those directly involved resulting in repentance and restoration on a personal level.

Step Two: Matthew 18:16, “But if he will not hear, take with you one or two more, that *‘by the mouth of two or three witnesses every word may be established.’*” This step involves an escalation of the situation after a failure of Step 1 to be successful. Here those directly involved may want to bring in wise counsel from one or two people not directly involved in the situation. This can be an elder, counselor, or anyone with wisdom and spiritual discernment to provide an unbiased opinion for both sides.

Step Three: Matthew 18:17, “And if he refuses to hear them, tell *it* to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.” If step two is unsuccessful and the person persists in their sin those involved need to formally state their situation at a session meeting. The session will decide on whether or not to proceed with formal church discipline. At this point it is important for the session to keep track of any and all communication concerning the situation including session meeting notes; emails, phone calls, etc. Keeping an accurate track of the timeline of events and information is essential for the protection of all involved. Any decision to move forward with formal church discipline requires a unanimous vote of the session. After a unanimous vote the following steps should be followed:

1. The session will summon the unrepentant person to a session meeting as soon as possible. At this meeting the session will formally call them to repent of their sins warning them of the consequences of refusing to repent which include being barred from the table and excommunication. The session should be careful to explain what these terms mean. If the unrepentant person is not able or is unwilling to meet with the session the session will make every effort to communicate through available means before moving forward.

2. After allowing an appropriate amount of time for communication and repentance, as determined by the session, if the individual remains unrepentant the session will meet and vote whether to bar the individual from the table. This requires a unanimous vote. If the session decides to bar the individual from the table it should inform them as soon as possible by available means of the decision and its implications. The session will also decide whether or not it's appropriate to announce the decision to the congregation on a case by case basis.
3. After allowing an appropriate amount of time for communication and repentance, as determined by the session, if the individual remains unrepentant the session will meet and vote whether to proceed with excommunication. This requires a unanimous vote. If the session decides to excommunicate the unrepentant individual it should inform them as soon as possible by available means of the decision and its implications. Any excommunication will need to be publicly announced to the congregation on Sunday immediately following the decision. The announcement should take place immediately after the benediction and should include all details deemed appropriate by the session to share and the resulting implications for the members of the congregation and their changed relationship with the excommunicated person as described in the next section on restoration. An excommunicant is no longer a member of the church.

C. Restoration

1. The hope of church discipline is the repentance of the offending party. Repentance of course brings an end to the discipline process but most likely will require involvement of the session to aid the restoration of relationships and to ensure that any appropriate restitution occurs to the offended parties. Repentance after the excommunication stage must be announced to the congregation at time deemed appropriate by the session.
2. An excommunicant has a changed relationship with the church according to Matthew 18:17, 1 Corinthians 5:11-13; Titus 3:10, 11. In light of these passages members of the congregation are obligated to confront an excommunicated person with their sin as they have opportunity, continuing to encourage repentance. This means any normal fellowship with an excommunicant must involve an effort at fostering repentance and

restoration and not to engage in activity as if the excommunication had never occurred. However, an excommunicant is not to be shunned and should be encouraged to attend church, continuing to hear the Word of God, having their sins exposed which is necessary to lead one to repentance.

Article VII - Worship and Sacraments

A. Covenant Renewal Worship

1. Worship at Christ the King is to be understood as reaffirming the covenantal relationship between God and His people referred to as the New Covenant in the Scripture.
2. The order of our worship in the New Covenant follows the general pattern of covenant making in the scripture as well as the pattern revealed in the Old Covenant sacrificial system as the way in which saints “draw near” to God, specifically; Call, Confession, Consecration, Communion, and Commission.
3. Within this framework there is a relative amount of room for variety but all the elements must be present in the liturgy of Christ The King Church.

B. Sacraments

1. The nature and practice of baptism
 - a. Christ The King Church affirms that baptism is a blessed sacrament of the New Covenant instituted by our Lord as a sign and seal of salvation. The sacramental washing with water in the name of the Triune God, Father, Son, and Holy Spirit, officially admits a person into the visible Church, testifies of their identification with the Triune God of Scripture, Christ, regeneration, forgiveness of sin, consecration to walk in newness of life, and fellowship in the Body of Christ.
 - b. Christ The King Church is an intentionally inclusive congregation of both credo- (believer's) and paedo- (infant) baptist Christians. The session shall defer to the view of the head of each household in regard to

their respective families. Thus, both views shall be charitably supported.

- c. Baptismal candidates, whether children or adults, must be approved by the session. Adult converts, and children from credobaptist households, must confess their faith in Christ and willingness to repent of their sins prior to baptism. Minor children in paedobaptist households should be baptized on the basis of one or more parent's confession of faith in Christ, and their understanding of covenantal duties and covenantal inclusion.
- d. Baptismal procedure shall include a brief explanation of the meaning of baptism and the following vows:

For adult converts:

- (name) do you confess before God and man your faith in Jesus Christ as King of Kings, Lord of Lord's.
- Do you confess before God and man your faith in Jesus as your savior taking the wrath of God on sin for you on the cross, forgiving you your sins and purchasing you with His very blood so that you are no longer your own but belong to Jesus Christ?
- Congregation of the Lord Jesus Christ, do you also promise by God's grace as (name) church family to be examples to him/her as disciples of Jesus Christ and to help him/her as God gives you opportunity to grow in maturity in Christ? If so answer, "Amen."
- (name) I therefore baptize you in the name of the Father, Son, and Holy Spirit.

For children:

- (names) in presenting your son/daughter for baptism do you confess your faith in Jesus Christ as your Savior and Lord
- And do you promise, in dependence on the grace of God, to bring up (name) in the nurture and admonition of the Lord teaching everything the Lord has commanded?
- Congregation of the Lord Jesus Christ, do you also promise by God's grace as his/her church family to be examples to him/her as

disciples of Jesus Christ and to help him/her as God gives you opportunity to grow up in Christ confessing Him as Lord? If so answer, "Amen."

- Jesus said "Who so shall receive one such little child in My Name, receives Me." What is the Christian name of this child?
 - (name) I baptize you in the name of the Father and of the Son and of the Holy Spirit. Praise the Lord God has placed His name on (name) and she is now received into the Kingdom of God let's pray.

2. The Nature and practice of Communion

- a. We affirm that the Lord's Supper or Communion is a blessed sacrament of the New Testament instituted by our Lord as a sign and seal of His redemptive work. By eating the bread and drinking the cup in faith believers spiritually feed upon Christ, renew their union and communion with Him, acknowledge His redemptive work on their behalf, and renew their thankfulness for His saving work, as well as spiritually commune with other believers (Matt. 26:26-28; 1 Cor. 10:14-21; 11:23-26).
- b. Since the Lord's Supper is for all the Lord's people, we encourage all baptized Christians (not under church discipline) to come to the Lord's Table and so commune with Christ and His body. This includes baptized young children being raised in the discipline and admonition of the Lord.
- c. We affirm that it is biblically appropriate to use leavened bread in the Lord's Supper, and that wine is the only drink suitable for the Lord's Table. However, non-alcoholic grape juice may be substituted at the discretion of the elders, to be determined on a case-by-case basis. (Matt. 13:33; 26:29; Acts 2:42).
- d. The procedure for communion is as follows:

After a short exhortation on the meaning of communion, usually related to the sermon, proceed with the following words:

"Congregation of the Lord Jesus Christ. The Lord has prepared his table for all who love and trust in him for their salvation. All those

who have repented of their sins, have been baptized, and are in good standing in the Church of Jesus Christ are welcome at this table. For this promise is to you and your children and to all who are afar off, as many as the Lord our God will call.

Our Lord Jesus Christ, on the night He was betrayed He took bread and gave thanks (prayer for the bread)

And when He had given thanks he broke it and gave it to the disciples (distribute the bread)

And Jesus said, “Take, eat, this is my body broken for you do this in remembrance of me.” (All eat together)

Then he took the cup and gave thanks (prayer for the wine) (distribute the wine)

Then Jesus said, “This cup is the new covenant in my blood as often as you drink it, do this in remembrance of me” (all drink together)

“For as often as you eat this bread and drink this cup you proclaim the Lord’s death until he comes.”

Article VIII - Denominational Affiliation

Christ The King Church is a member of Anselm Presbytery in the Communion of Reformed Evangelical Churches and accepts all the constitutional requirements that come with this affiliation.

Article IX - Amendments

A. This Constitution may be amended at any time through unanimous consent of the elders at a session meeting and after following the procedure for congregational approval found in Article IV sections A, B, and C.

B. The following procedures and statements may be deviated from by approval of the session without seeking the approval of the congregation.

- | | | | |
|---------------------------------|-------------|-----------|---------------|
| 1. Church membership vows | Article III | Section B | Paragraph 2 |
| 2. Baptismal procedure and vows | Article VII | Section B | Paragraph 1.d |
| 3. Communion procedure | Article VII | Section C | Paragraph 2.d |

Appendices

The following appendices constitute documents approved by the session for use in Christ The King Church but may be changed at any time by the session without approval from the congregation.

Appendix A - CTKC Internal Financial Benevolence

This document is intended to provide guidance as to handling the financial benevolence needs of members and regular attendees of CTKC.

Benevolence requests from those that do not regularly attend CTKC will be dealt with on a case by case basis but the general principal is that CTKC does not directly disburse benevolence funds to those that are not already associated with CTKC in some context. Generally, they should be referred to community-oriented benevolence organizations.

Normally a deacon will make an initial assessment of benevolence request and has overall responsibility for monitoring benevolence request follow-up. If the initial assessment suggests that CTKC might need to provide financial assistance the deacon will then perform a more detailed financial review, assess skills and look for issues requiring elder involvement.

A. General Internal Benevolence Principals

1. Church officers are to encourage anyone struggling with financial or cash flow issues to seek counseling and guidance from deacons or Christian counselors.

2. Financial assistance requests should normally not be a surprise to the officers of CTKC
 - a. Officers should normally be alert to member situations, and
 - b. Officers should normally encourage members to keep church leaders informed of situations.
3. Diaconal financial counseling by deacons is available to all members and regular attendees of the church.
4. Any information obtained by officers about particular financial situations is highly confidential and should be divulged to other officers on a need to know basis and not disclosed to non-officers without permission. Permission should normally be obtained from the person(s) regarding:
 - a. Public prayer about the specific financial situation.
 - b. Officer discussions of the details of financial situations.
5. In light of I Timothy 5:8, before asking CTKC for financial assistance all other possible sources of assistance should be sought, including:
 - a. Parents
 - b. Siblings
 - c. Friends
6. Financial assistance is generally only available when diaconal oversight of the person(s) finances is allowed.
7. If poor management of financial responsibilities is a factor in a situation, then any payments should not be made to but on behalf of those needing assistance.

B. Initial Benevolence Assessment

1. Meet with the person(s) requesting assistance from CTKC. Prayer should begin and end all meetings.

2. Provide background on CTKC's general benevolence policies.
3. Obtain background information on the situation.
4. Identify any immediate or emergency assistance that might be required. An elder should be consulted before any funds are dispersed.
5. Assess areas where counseling or training might be appropriate to help deal with inadequate skills or abilities. These can be related to vocation, personal relationships or finance.
6. Identify who in the congregation or other resources might be appropriate to help address vocational, relational, spiritual or financial issues.

C. Direct Financial Assistance Diaconal Oversight

1. Begin and end all meetings with prayer for divine guidance and oversight of the process.
2. Gain a detailed understanding of how the financial situation developed.
3. Assess the financial competency of people involved.
4. Assess commitment to tithing. Be prepared to discuss the reason for and blessings of tithing.
5. Review current financial situation and assemble pertinent facts, such as:
 - a. Monetary assets (cash, checking and savings accounts).
 - b. Other assets (cars, houses, equipment) that could potentially be converted into cash.
 - c. Credit card and other high-interest debt
 - d. Mortgage and other monthly payment obligations (car loans)
6. Review or assemble financial records to identify sources (income) and uses (expenses) of funds and financial resources.

- a. Assess ways that income can be increased.
 - b. Assess ways that expenses can be reduced.
7. Prepare a detailed budget to monitor financial activity:
- a. It should normally be monthly, but possibly done weekly depending on the situation.
 - b. It should be done with a clear understanding that anticipated deviations from the budget should be discussed in advance.
 - c. A high level of commitment to the budget is a requirement of continued CTKC assistance.
8. Identify how CTKC can best assist in a situation.

Appendix B - CTKC Nursery Guidelines

- A. It is the intention of the elders to allow parents to provide a “nursery time” during the sermon for children ages 3 and under.
- B. The “nursery” will be run by parents and will be volunteer only (no paid staff).
- C. A nursery volunteer must be a member of CTKC and approved by the elders.
- D. Parents wishing to use the nursery time should take their child to the nursery room after the great prayer or sometime during the sermon. Parents should pick up their children immediately following the conclusion of the sermon so the volunteers can participate in the rest of the service.
- E. Parents remain responsible for the safety and well-being of their own children.
- F. At the discretion of the volunteer, parents may be required to return early to pick up or stay with their children if they are too unruly or difficult.

Appendix C - CREC Response to the Obergefell Decision

June 27, 2015

In light of the Obergefell decision by the United States Supreme Court yesterday, the Communion of Reformed Evangelical Churches makes the following declaration.

All the varied expressions of transgressive sexuality currently being celebrated in our culture, and now by the highest court in the land, are out of accord with God's creational design for human sexuality, and are therefore sinful in the eyes of God. Whenever men set themselves up arrogantly to challenge God's holy standards for sexuality, seeking to teach contrary to what God has taught us in His Word, they are vainly attempting something that is not within their authority to accomplish. We cannot bestow dignity where God has withheld it, and we cannot join together what God has determined shall remain forever separated.

Because we in the CREC submit to the full and complete authority of Scripture, we accept our responsibility to reach out in true compassion to those caught in the snare of such sexual sin. At the same time, we refuse to accept that false compassion which leaves men and women alone with their sin, and so we declare that Jesus Christ died and rose, and we plead with all such to turn to the Lord Jesus Christ so that they might be forgiven, just as we have been forgiven.

In light of this decision, the CREC calls upon the leaders of these United States, whether elected or appointed, whether legislative, judicial, or executive, whether local or national, to repent of this egregious and arrogant sin of attempting to define reality contrary to how God has defined it. In the name of the Father, Son, and Holy Spirit, amen.

Appendix D - Safe Church Policy and Procedures

July 14, 2021

A. Purpose

The purpose of the Safe Church Policy of Christ The King Church is to ensure a safe and secure environment for the children and youth who participate in our programs and activities. It will also provide accountability and protection for all persons who have contact with children and youth.

B. Preamble

Our policy is based on the following theological affirmations:

1. God is holy, which means that he is free from sin and totally different to us, and he calls on his people to be holy as well (1 Pe. 1:15-16)
2. Mankind has sinned and rebelled against God, and every human being is born in sin. Sin affects all people (Rom. 3:23) and extends to every part of human life. Christians continue to sin after conversion (Rom. 7:18) but are also being made holy (Heb. 10:14). The pursuit of holiness is an essential part of the Christian life (Heb 12:14), especially in regards to sexual purity (1 Cor. 6:18-20, 1 Thess 4:3-7). Even saints sometimes fall into “serious and outrageous” sins (*Canons of Dort*, V.4).
3. Jesus died as an atoning sacrifice for sins, and God offers forgiveness for all who believe in him (Jn. 3:16). God's forgiveness means that he no longer brings our sins to mind for purposes of judgement, that he regards the debt as paid, and that he considers us as having never sinned (Jer. 31:34, Is. 38:17, Mic. 7:19). God's forgiveness comes with a call to leave a life of sin (Jn. 8:11) and live a new life (Col. 3:10). Repentance is an ongoing necessity for both Christians and churches (Rev. 3:19). It is more than simply remorse (2 Cor. 7:9-10).
4. Church discipline is a mark of a faithful and biblical church (Matt 18:15-17). The purpose of church discipline is always restoration (1 Tim. 1:20). God disciplines his people in order to make them more like Jesus (Heb. 12:10). Church discipline should be consistent and fair (1 Cor 14:40).
5. God's judgement involves uncovering that which is hidden (Matt 10:26) and bringing people to account for the secret thoughts and actions (Ecc. 12:14, Rom. 2:16). Nothing is hidden from God (Heb. 4:13). Christians also face judgement for the sins they have committed (Matt 25:31-32, Rom 14:12, 2 Cor. 5:10) and are judged by a stricter standard than others (1 Pe. 4:17). Yet because our sins have been paid for, we have nothing to fear

(Rom 8:33-34, 1 Jn. 2:1).

6. Leaders in the church are judged more strictly (Luke 12:48, Ja. 3:1). Christian leadership involves justice, mercy and humility (Mic. 6:8, Matt 20:25-26).
7. Children are to be regarded highly (Ps. 127:3) and leading children astray brings down particular judgement (Matt. 18:6).

C. Selection of workers

1. Volunteers may be considered for a position involving contact with children after they have been regularly attending Christ The King Church for a minimum of six months.
2. All church leaders (pastors, elders, and deacons) and volunteers working with children (Sunday School teachers and assistants) shall undergo training in this policy
3. All new leaders and volunteers working with children shall undergo a background check. As of 2021, we use the Tithely Basic background check (\$8/check).
4. No person with a conviction for a sex offense will be permitted to work with children at Christ the King.

D. Supervision

1. In all church programs and functions involving the supervision of children (excluding parents supervising their own children), it is highly desirable that two adults be present in each classroom or other enclosed area during all activities involving children and youth.
2. If this is not possible, then the following conditions must be observed:
 - a. At least three people (including children) must be in the room (or other enclosed area) at all times.
 - b. Classroom doors must remain open.
3. Only parents (or legal guardians) are permitted to administer physical

discipline to their children. No other person may administer physical discipline at a church function or program, even if parents have suggested or given permission for it.

4. Only those with express permission from parents and guardians are permitted to change babies' diapers or take children to the bathroom.

E. Responding to allegations

In the event of an incident of child abuse being alleged to have occurred at Christ the King, the following procedure is to be followed:

1. The parents of the child, the pastor, and the elders will be notified.
2. The pastor and/or an elder will immediately carry out an investigation and report to the police and/or other civil authorities in accordance with Oregon law.
3. The alleged perpetrator of the abuse or misconduct will be instructed to remain away from the premises during the investigation. He or she should be instructed to have no contact with the victim or with witnesses.
4. The insurance company will be notified, and the Session will complete an incident report.
5. The Session will designate a spokesperson to the media concerning incidents of abuse or neglect. The advice of legal counsel will be sought before responding to media inquiries or releasing information about the situation to the congregation.
6. Any person who is not found innocent of the alleged abuse or misconduct will be removed from their position working with children or youth.

F. Training and implementation

1. Christ The King Church will provide training on this policy to all new volunteers and office-bearers and will strive to provide opportunities for additional training classes or events on an annual basis.
2. All church leaders and volunteers working with children will read and sign

a copy of this policy.