



Koinonia
EVANGELICAL CHURCH

Church Handbook

We certify this to be the Church Handbook adopted by the members of Koinonia Evangelical
Church at a meeting of the members held on the 28/01/2026

**Koinonia Evangelical Church
Church Handbook**

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Introduction

'*Koinonia*' means '*fellowship*' in New Testament Greek. The word emphasizes the close bond between people as they participate in a common goal together. As Koinonia Evangelical Church, we believe it perfectly sums up who we are and what we are about.

- We are a group of people who through the gospel have fellowship with God the Father through the Son by the power of the Holy Spirit. (1 John 1:3, 2 Corinthians 13:14).
- We are a group of people who through fellowship with one another seek to build each other up in Christ as we share God's word and our lives together. (Acts 2:42, 1 Thessalonians 2:8).
- Finally, we are a group of people who through all we do both individually and as a fellowship seek to make Christ known to those who are lost and in need of salvation. (Matthew 5:14-16, John 13:34-35).

Why have a Church Handbook?

A Church Handbook sets out the practices of the Church and its method of internal governance, (how we "do church" together), none of which are contrary to any of the provisions of the Constitution.

Part 1 – Basis of Faith, Doctrinal Distinctives and Ethical Statements

1.1 Basis of Faith

The Basis of Faith, is adopted from the Fellowship of Independent Evangelical Churches (FIEC) and sets out matters that we believe all Christian believers should be able to accept wholeheartedly and a person can only become a member of the Church if they have indicated that they do accept those beliefs. They are as follows:

1. God

There is one God, who exists eternally in three distinct but equal persons: the Father, the Son and the Holy Spirit. God is unchangeable in His holiness, justice, wisdom and love. He is the Almighty Creator, Saviour and Judge who sustains and governs all things according to His sovereign will for His own glory.

2. The Bible

God has revealed Himself in the Bible, which consists of the Old and New Testaments alone. Every word was inspired by God through human authors, so that the Bible as originally given is in its entirety the Word of God, without error and fully reliable in fact and doctrine. The Bible alone speaks with final authority and is always sufficient for all matters of belief and practice.

3. Humanity

All men and women, being created in the image of God, have inherent and equal dignity and worth. Their greatest purpose is to obey, worship and love God. God created us male and female, which is identified by our biological sex. Marriage is the exclusive union of one man and one woman and is a picture of the relationship between Christ and his bride the church. Sexual intimacy is a gift from God to be enjoyed only within the context of marriage.

The Fall

4. As a result of the fall of our first parents, every aspect of human nature has been corrupted and all men and women are without spiritual life, guilty sinners and hostile to God. Every person is therefore under the just condemnation of God and needs to be born again, forgiven and reconciled to God in order to know and please Him.

5. The Lord Jesus Christ

The Lord Jesus Christ is fully God and fully man. He was conceived by the Holy Spirit, born of a virgin, and lived a sinless life in obedience to the Father. He taught with authority and all His words are true. On the cross He died in the place of sinners, bearing God's punishment for their sin, redeeming them by His blood. He rose from the dead and in His resurrection body ascended into heaven where he is exalted as Lord of all. He intercedes for His people in the presence of the Father.

6. Salvation

Salvation is entirely a work of God's grace and cannot be earned or deserved. It has been accomplished by the Lord Jesus Christ and is offered to all in the Gospel. God in His love forgives sinners whom He calls, granting them repentance and faith. All who believe in Christ are justified by faith alone, adopted into the family of God and receive eternal life.

7. The Holy Spirit

The Holy Spirit has been sent from heaven to glorify Christ and to apply His work of salvation. He convicts sinners, imparts spiritual life and gives a true understanding of the

Scriptures. He indwells all believers, brings assurance of salvation and produces increasing likeness to Christ. He builds up the Church and empowers its members for worship, service and mission.

8. The Church

The universal Church is the body of which Christ is the head and to which all who are saved belong. It is made visible in local churches, where the congregations of believers are committed to each other for the worship of God, the preaching of the Word, the administering of Baptism and the Lord's Supper, for pastoral care and discipline and for evangelism. The unity of the body of Christ is expressed within and between churches by mutual love, care and encouragement. True fellowship between churches exists only where they are faithful to the Gospel.

9. Baptism And The Lord's Supper

Baptism and the Lord's Supper have been given to the churches by Christ as visible signs of the Gospel. Baptism is a symbol of union with Christ and entry into His Church but does not impart spiritual life. The Lord's Supper is a commemoration of Christ's sacrifice offered once for all and involves no change in the bread and wine. All its blessings are received by faith.

10. The Future

The Lord Jesus Christ will return in glory. He will raise the dead and judge the world in righteousness. The wicked will be sent to eternal punishment and the righteous will be welcomed into a life of eternal joy in fellowship with God. God will make all things new and will be glorified forever.

1.2 Doctrinal Distinctives

We recognise that there are a number of doctrines, not referred to in the Basis of Faith over which genuine Christian believers may take different views. Our Doctrinal Distinctives set out the position and teaching of the Church on these matters. Church members are not required to agree with the matters in the Doctrinal Distinctives and may hold and discuss views to the contrary, but members are required to respect the positions set out in the Doctrinal Distinctives as the teaching of the Church and should not be insistent on their own views or divisive over these matters.

1.2.1 Creation and Evolution

God created the heavens and the earth, including all life, by direct act in six literal days as clearly detailed in the Scriptures (Gen 1:1; John 1:3; Col 1:16-17). Man was created by God directly and in His image; consequently, man did not evolve from lower forms of life (Gen 1:26-27).

1.2.2 Baptism

The ordinance of Believer's Baptism, by immersion, is open to all those who profess repentance towards God and faith in our Lord Jesus Christ and wish to obey His command and follow His example. Believer's Baptism is encouraged through the teaching of the Church and is expected of members.

1.2.3 The Lords Supper

The ordinance of the Lord's Supper is open to all those who profess repentance towards God and faith in our Lord Jesus Christ and are at peace with their fellow believers. Partaking in the Lord's Supper is encouraged through the teaching of the Church and is expected of members.

1.2.4 The Lord's Day

Observance of the Sabbath Day is a Creational Ordinance (Gen 2:2-3) and reiterated in the Ten Commandments (Ex 20:8-11). It is given by God for the well-being of mankind and should be observed by refraining from normal work; this is pleasing to God (Is 58:13-14). Jesus Himself laid down the principles for Sabbath observance (Matt 12:1-14, Mk 2-23-28, Lk 6:1-11). The Biblical pattern is that one day in seven is to be kept holy which provides opportunity for Believers to spend time in fellowship together and corporate worship. This was practised in the New Testament when the Church came together on the first day of the week (Acts 20:7) and became the Lord's Day (Rev 1:10). The teaching of the Fellowship, although not specifically prescriptive, is that this day should be set apart and honoured in accordance with Biblical principles.

1.2.5 Doctrines of Grace

We teach the doctrines of grace (in the reformed faith, often summarised as the 'five points of Calvinism').

1.3 Ethical Statements

Our Ethical Statements set out how the doctrines contained in the Basis of Faith work out in day-to-day life. These statements are written by the Elders from time to time and as they are deemed to be required. Church members are required to lead their lives in a manner that is consistent with these Ethical Statements.

1.3.1 Marriage – our Basis of Faith sets out that the Bible is the final authority for all matters of belief and practice and the Members of the Church agree that the teaching of the Bible is that marriage is between one man and one woman (Genesis 2:24, Matthew 19:4-6, Ephesians 5:31-33) and that all sexual practices outside of marriage between a man and a woman are sinful and wrong. This includes homosexual practices (Romans 1:24-32; 1 Corinthians 6:9-11) regardless of whether or not homosexual marriage is permitted by the laws of England and Wales. The Bible also teaches that we must not be actively or passively complicit in sin (1 Corinthians 6:18-20; Ephesians 5:8-16; 1 Timothy 5:22) and that faith without works is dead (James 2:17). It is therefore part of our doctrine that in relation to any activities of this Church we must in no way condone, promote, assist or encourage adulterous or extra-marital sexual practices, whether heterosexual or homosexual.

1.3.2 Sexuality – The Church adopts the Nashville Statement (see Appendix 2) as our statement on human sexuality.

Part 2 - Provisions for the Internal Governance of the Church

2.1 Members and Membership

- 2.1.1 Church Membership is open to all believers who profess repentance towards God and faith in the Lord Jesus Christ whose life bear evidence of their Christian profession, and who want to express their commitment to the church in accepting the responsibilities of membership and who are in agreement with the churches Basis of Faith and agree to uphold this Church Handbook and Church Constitution.
- 2.1.2 Clause 2.1 comprises the membership requirements of the Church Handbook referred to in the Constitution.
- 2.1.3 Members of the Church shall be those persons who have confirmed in writing their unreserved agreement to the Basis of Faith and their acceptance of the Constitution and this Church Handbook in its entirety (including the duty of members referred to in the Constitution) and whose Membership has been approved and has not been suspended or terminated, all in accordance with the provisions of this Clause 2.1.
- 2.1.4 Membership brings with it certain privileges and responsibilities.

The privileges are identified as membership of the local Body of Christ in all its work and worship, to be able to partake in discussing and agreeing the way in which the local church should move forward and fulfil its Biblical role in the local community and the benefit of pastoral care, and Eldership oversight for the spiritual welfare of its members.

The obligations and responsibilities of membership are to submit to the authority and leadership of the Elders in accordance with the provisions of this Church Handbook and the Constitution, to participate in the work of the Church and its activities, to attend meetings regularly, to bear each other up before the Lord in prayer, and to share in the financial needs of the Church. In particular this will involve:

- a. **Meet:** Regular attendance at Sunday worship, and the Church Business Meetings. (Acts 20:7, Heb. 10:25)
- b. **Word & Prayer:** Regular personal prayer and Bible study. (2 Tim 3:15-17, Phil. 4:6)
- c. **Fellowship:** Regular attendance, when possible, at the main weekday meeting of the church for prayer, Bible study and fellowship. (Acts 1:14, 2:42)
- d. **Witness:** Sharing in the life, work and witness of the local church. (Rom. 1:16, 1 Cor. 15:58)
- e. **Give:** Regular giving to the local church and the Lord's work in general. (1 Cor. 16:2, 2 Cor. 9:6-7)
- f. **Love:** The showing of Christian love and concern, both for the members of the church family and for the community at large. (John 13:35, 1 Thess. 3:12)
- g. **Believe:** To keep on believing the Basis of Faith, and to endeavour to live a life consistent with the faith we profess. (Rom. 6:1-2, Eph. 4:1)
- h. **Lord's Supper:** Regular attendance at the Lord's Supper. (Acts 2:42, 20:7)
- i. **Serve:** to use our God given gifts to serve one another. We would expect individuals seeking to serve within Koinonia in a formal capacity to be members. (Romans 12:4-8, 1 Corinthians 12:4-11).
- j. **Submit:** as the church Elders seek to lovingly lead and be an example to the church, members should seek to submit to the authority and leadership in as much as it is consistent with Scripture and the church's documents. (1 Pet. 5:1-5. Heb. 13:17)

Admission to Membership

- 2.1.5 The first Members of the Church are the people who agreed to approve the original version of the Constitution together with the original version of this Church Handbook. (The fact that the first Members voted to approve the Constitution and Church Handbook, including the Basis of Faith means that no further written declaration from them is required).

If someone is interested in becoming a member of Koinonia, it is expected that they would attend the church's membership course to learn more about the church and what membership involves. Following the course, they will then be interviewed by two members of the church nominated by the Eldership. This will then be discussed by the Eldership for proposal to the membership giving at least one month's notice prior to any vote in order to notify the Eldership of any potential concerns about the applicant. Assuming there are no issues a recommendation for membership of the applicant will then be brought to the next church members meeting to be voted on.

- 2.1.6 The Pastor and his wife shall be received into Membership on the taking up of his appointment as Pastor subject to their compliance with Clause 2.1.33.

- 2.1.7 The Church Secretary shall maintain a written register of all Church Members.

Termination of Membership

- 2.1.8 A Member may voluntarily resign by submitting in writing a letter to that effect to the Elders.

- 2.1.9 A Member may be removed from Membership by the application of the disciplinary procedure set out in Clause 2.7.

- 2.1.10A Member who moves away from the Andover area, for reasons other than being commissioned by the church, will normally be expected to become a member of a new church as soon as reasonably possible.

- 2.1.11 If a member has moved away, or has not been attending the church for more than 6 months but has not resigned their membership, the Elders may recommend to the church that it terminates their membership, having first sought to contact the member concerned.

2.2 Baptism

- 2.2.1 The Doctrinal Distinctives set out the view of the Church with regard to Baptism.

- 2.2.2 Any person wishing to be baptised should speak to one of the Elders. An Elder (or an individual delegated by the Elders) shall in turn meet with them so as to discern their suitability for believer's baptism. The representative shall then report back to the Elders about the person's suitability for baptism. It may be the case that a member from the church will conduct a short baptism course with the candidate by way of aiding preparation for baptism.

- 2.2.3 An applicant who is to be baptised is encouraged to give testimony to their faith before the baptism.

2.3 The Lord's Supper

- 2.3.1 The Lord's Supper is to be celebrated in thanksgiving for the Son of God who loved us and gave himself for us. It is a service of remembrance of, and communion with, the risen Lord

by those who have been saved.

- 2.3.2 The Lord's Supper shall be celebrated throughout the year at times determined by the Elders. The table shall be open to all who truly believe in the Lord Jesus Christ and know Him as their own personal Saviour.

2.4 Church Officers

The Church Officers are the people who hold the roles set out in this Clause 2.4.

Elders

- 2.4.1 The Elders are entrusted with the Spiritual oversight and leadership of the Church and are responsible, under God, for the ministry to the Church. They are to be men worthy of the office who meet the qualifications as laid down in Scripture (1 Tim 3:1-7, Titus 1:6-9)).

Elders are expected to uphold not only the Basis of Faith and Ethical Statements but also the Doctrinal Distinctives of the church as set out in 1.2.

Elders are to be appointed by the Church on the recommendation of the serving Elders. If for any reason there are no serving Elders then it will be the responsibility of the Trustees to recommend suitable candidates to the Church. To be accepted as an Elder the candidate must obtain two thirds of the votes of those present at the meeting.

There is no specific period of service although they should, if possible, take a Sabbatical every seventh year after which they may or may not be re-appointed.

Deacons

- 2.4.2 The Deacons are entrusted with the practical welfare of the Church. They are to be men worthy of the office who meet the qualifications laid down in Scripture. There is no set number of deacons but they may be appointed for particular roles as they arise within the requirements of the Church. The roles in question should be identified by the Elders.

Deacons are to be appointed by the Church after nomination from within the membership. Nominations, with the consent of the person involved, must be submitted to the Secretary, in writing, signed by two members, at least two Sundays before a business meeting.

To be accepted as a Deacon the candidate must obtain two thirds of the votes of those present at the meeting.

A Deacon may serve for three years before standing down, he may however be nominated for re-election. After serving two consecutive periods a deacon should have a Sabbatical year free from office unless this is considered detrimental to the running of the Church. After this Sabbatical period, he may stand for office again.

Church Secretary and Church Treasurer

- 2.4.3 The Church shall appoint from among the membership a Church Secretary and a Church Treasurer.

The Church Secretary shall be responsible for the preparation of notices of any Church Business Meetings and the issuing of all papers and reports to be presented to such meetings. Members shall deliver to the Church Secretary any notice of items of business to be discussed at a Church Business Meeting in sufficient time to enable them to be

circulated to all Members before the meeting.

The Church Treasurer shall be responsible for maintaining the accounts of the Church. Any Member holding any church funds shall account for those funds to the Church Treasurer together with such explanations and documentary evidence as will enable him / her or them to incorporate the figures into the church accounts.

External Advisors

- 2.4.4 An external advisor may be appointed to be a charity trustee and shall be either:
- i) An individual who is regular worshipper at another church and has been appointed as an elder in that congregation or
 - ii) an individual whom the Elders consider would provide helpful advice and guidance to the trustees and the church.

2.5 Charity Trustees

- 2.5.1 The Constitution sets out which of the Church Officers are the charity trustees of the Church. The Trustees should meet at least quarterly.

2.6 Church Management Team

- 2.6.1 A Church Management Team consisting of the Elders, Deacons, Treasurer, Secretary and organisational leaders should meet as often as deemed appropriate in order to discuss the practical management of the Church. Other people may be invited to attend as required.

2.7 Church Discipline

Removal from membership

- 2.7.1 Matthew 18:15-17 and 1 Corinthians 5 teach that local churches should remove from among them members who refuse to repent of sin. We believe that local churches should always take this action with the aim that it will prompt the person who has been removed from membership to repent so that he or she can be welcomed back into the church and with the aim that it will help to prevent other members from being tempted to follow their example.
- 2.7.2 A Member of the church may be removed from membership for any of the following reasons:
- a. He or she errs in doctrine so that he or she no longer affirms the Basis of Faith of the Church
 - b. He or she is no longer willing to respect the practices and doctrinal positions adopted by the Church set out in Part 1 of this Church Handbook
 - c. He or she errs in conduct by committing open sin which brings the church into disrepute
 - d. He or she has consistently failed to fulfil the obligations of a member of the church
 - e. He or she refuses to repent of sin committed against another Member which has been drawn to his or her attention
 - f. He or she has made false and malicious allegations against an Elder, Deacon or other member of the church
 - g. He or she is no longer living in submission to the leadership and authority of the Elders of the church
- 2.7.3 A Member may only be removed from membership by a resolution of the members at Church Business Meeting which has been proposed by the charity trustees of the Church.

2.7.4 The Elders shall not propose a resolution to remove a Church Member unless the matter has been appropriately investigated, as laid out in Appendix 3.

2.8 Church Business Meetings

2.8.1 The provisions for Church business meetings are set out in the Constitution under the Clauses headed “Members’ decisions” and “General meetings of members”. A “general meeting of members” under the Constitution is referred to as a “Church Business Meeting” in this Church Handbook.

2.8.2 Decisions covering any matters that are listed in Appendix 1 to this Church Handbook require the approval of the church members at a Church Business Meeting by the majorities set out in Appendix 1 for them to be recognised as decisions of the Church.

2.9 Church Fellowship Meetings

2.9.1 In addition to normal business meetings, Fellowship meetings may be called at the discretion of the Elders. These meetings may include the wider fellowship of believers rather than just the membership and should be seen as a forum for promoting discussion amongst the Church as a whole.

These meetings will not make any decisions in respect of the Church.

2.10 Church Safeguarding Policy

2.10.1 The charity trustees shall operate a church safeguarding policy and shall ensure that activities involving children and vulnerable adults are carried out in accordance with that policy.

2.10.2 Each person overseeing church activities involving children or vulnerable adults and every charity trustee shall complete a DBS check. A record of the DBS certificate number should be held on record by the safeguarding policy administrator.

2.11 Exclusion of Non-Members From Public Meetings of the Church

2.11.1 The Elders may propose that the open invitation to attend public meetings of the Church customarily extended to non-members may be withdrawn from any individual who seeks to obstruct the carrying out of the work and ministry of the Church, or to undermine the leadership of the Church.

2.11.2 Subject to Clauses 13 and 14 the Elders may only withdraw such open invitation to an individual if this is supported by a vote of 75% of Members present and voting at a Church Business Meeting.

2.11.3 An invitation that has been withdrawn may be reinstated by a resolution of the Elders recommendation to the members at a Church Business Meeting.

2.12 Amendment of the Church Handbook

2.12.1 Other than the section headed “Principles for Charity Purposes”, any provisions of this Church Handbook can be amended by Elders under the authority of a resolution of the Members of the Church approving such a change at a Church Business Meeting, provided that the proposed amendment shall not be such as would cause the Church to lose its charitable status or such as would cause this Church Handbook to be inconsistent with

the Constitution. The section headed “Principles for Charity Purposes” can only be amended where this is required because the provisions of the Constitution have changed.

- 2.12.2 A majority of 60% of those Members present and voting at the Church Business Meeting is required to approve a proposed amendment to any clause excepting (i) any provision of this Church Handbook requiring the approval of a matter by percentage of the Members which is greater than a simple majority of the Members present and voting a Church Business Meeting, in which case the majority required to amend that provisions shall be the greater of (a) 75% of Members present and voting a Church Business Meeting and (b) the majority required by the provision itself as currently drafted, (ii) the provisions contained in Part 1 of this Church Handbook where a majority of 75% is required, and (iii) the provisions in the section headed “Principles for Charity Purposes” where the charity trustees shall make the amendment without the need for a vote following any change to the Constitution.
- 2.12.3 Notice of any proposed amendment together with the specific wording of the proposed change must be given in writing to all Church Members at least 3 weeks before the meeting at which the proposal will be put to the vote.
- 2.12.4 No amendment may be made under this Clause to any provision of the Constitution, including the Basis of Faith.

MATTERS REQUIRING APPROVAL AT A CHURCH BUSINESS MEETING

The table below sets out the decisions that need to be approved by Church Members at a Church Business Meeting. Some items within the table simply reproduce requirements that are set out elsewhere in the Constitution or Church Rules (“Type A Items”). Other items cover decisions which are only required to be approved by Church Members by virtue of having been included in this table (“Type B Items”). Type A Items will be amended whenever the relevant provision of the Constitution or Church Rules is amended. Type B Items may be amended in accordance with clause 2.12.2.

	Decision	Majority required
1	To allow a Church Business Meeting to proceed on short notice (Constitution - 11.3.2)	90% of all Church Members
2	To amend the Constitution (Constitution - 27.1)	75% of Church Members voting at a Church Business Meeting
3	To amend the Church Handbook	75% of Church Members voting at a Church Business Meeting
4	To amend the Basis of Faith (Constitution - 27.3)	80% of all Church Members
5	To wind up the Church (Constitution - 28)	75% of Church Members voting at a Church Business Meeting
6	Approval of an application for Membership	51% of Church Members voting at a Church Business Meeting
7	Appointment of an Elder	67% of Church Members voting at a Church Business Meeting
8	Appointment of a Trustee	67% of Church Members voting at a Church Business Meeting
9	Removal of an Elder from office	67% of Church Members voting at a Church Business Meeting
10	Appointment of a Deacon	67% of Church Members voting at a Church Business Meeting
11	Removal of a Deacon from office	67% of Church Members voting at a Church Business Meeting
12	Appointment/renewal of Treasurer	67% of Church Members voting at a Church Business Meeting
13	Expenditure over £2000 to be approved at a members meeting.	51% of Church Members voting at a Church Business Meeting

THE NASHVILLE STATEMENT

Article 1

WE AFFIRM that God has designed marriage to be a covenantal, sexual, procreative, lifelong union of one man and one woman, as husband and wife, and is meant to signify the covenant love between Christ and his bride the church.

WE DENY that God has designed marriage to be a homosexual, polygamous, or polyamorous relationship. We also deny that marriage is a mere human contract rather than a covenant made before God.

Article 2

WE AFFIRM that God's revealed will for all people is chastity outside of marriage and fidelity within marriage.

WE DENY that any affections, desires, or commitments ever justify sexual intercourse before or outside marriage; nor do they justify any form of sexual immorality.

Article 3

WE AFFIRM that God created Adam and Eve, the first human beings, in his own image, equal before God as persons, and distinct as male and female.

WE DENY that the divinely ordained differences between male and female render them unequal in dignity or worth.

Article 4

WE AFFIRM that divinely ordained differences between male and female reflect God's original creation design and are meant for human good and human flourishing.

WE DENY that such differences are a result of the Fall or are a tragedy to be overcome.

Article 5

WE AFFIRM that the differences between male and female reproductive structures are integral to God's design for self-conception as male or female.

WE DENY that physical anomalies or psychological conditions nullify the God-appointed link between biological sex and self-conception as male or female.

Article 6

WE AFFIRM that those born with a physical disorder of sex development are created in the image of God and have dignity and worth equal to all other image-bearers. They are acknowledged by our Lord Jesus in his words about "eunuchs who were born that way from their mother's womb." With all others they are welcome as faithful followers of Jesus Christ and should embrace their biological sex insofar as it may be known.

WE DENY that ambiguities related to a person's biological sex render one incapable of living a fruitful life in joyful obedience to Christ.

Article 7

WE AFFIRM that self-conception as male or female should be defined by God's holy purposes in creation and redemption as revealed in Scripture.

WE DENY that adopting a homosexual or transgender self-conception is consistent with God's holy purposes in creation and redemption.

Article 8

WE AFFIRM that people who experience sexual attraction for the same sex may live a rich and fruitful life pleasing to God through faith in Jesus Christ, as they, like all Christians, walk in purity of life.

WE DENY that sexual attraction for the same sex is part of the natural goodness of God's original creation, or that it puts a person outside the hope of the gospel.

Article 9

WE AFFIRM that sin distorts sexual desires by directing them away from the marriage covenant and toward sexual immorality— a distortion that includes both heterosexual and homosexual immorality.

WE DENY that an enduring pattern of desire for sexual immorality justifies sexually immoral behaviour.

Article 10

WE AFFIRM that it is sinful to approve of homosexual immorality or transgenderism and that such approval constitutes an essential departure from Christian faithfulness and witness.

WE DENY that the approval of homosexual immorality or transgenderism is a matter of moral indifference about which otherwise faithful Christians should agree to disagree.

Article 11

WE AFFIRM our duty to speak the truth in love at all times, including when we speak to or about one another as male or female.

WE DENY any obligation to speak in such ways that dishonour God's design of his image bearers as male and female.

Article 12

WE AFFIRM that the grace of God in Christ gives both merciful pardon and transforming power, and that this pardon and power enable a follower of Jesus to put to death sinful desires and to walk in a manner worthy of the Lord.

WE DENY that the grace of God in Christ is insufficient to forgive all sexual sins and to give power for holiness to every believer who feels drawn into sexual sin.

Article 13

WE AFFIRM that the grace of God in Christ enables sinners to forsake transgender self-conceptions

and by divine forbearance to accept the God-ordained link between one's biological sex and one's self-conception as male or female.

WE DENY that the grace of God in Christ sanctions self-conceptions that are at odds with God's revealed will.

Article 14

WE AFFIRM that Christ Jesus has come into the world to save sinners and that through Christ's death and resurrection forgiveness of sins and eternal life are available to every person who repents of sin and trusts in Christ alone as Saviour, Lord, and supreme treasure.

WE DENY that the Lord's arm is too short to save or that any sinner is beyond his reach.

CHURCH DISCIPLINE STEPS

Following on from Clause 2.7, the Elders shall not propose a resolution to remove a Church Member unless the following steps have been taken:

1. The Elders have held a Elders disciplinary meeting (“the ETD Meeting”) at which they considered whether or not to propose a resolution to remove the Member (“M”) from membership.
 2. The Elders have given to M 21 clear days’ notice of the ETD Meeting, informing M why his or her removal from membership is being considered, and inviting the M to make representations to the Elders as to why he or she should not be removed from membership.
 3. The Elders allowed the Member to make those representations at the ETD Meeting himself or herself or through his or her representative; and
 4. The Elders took those representations into account when deciding whether to propose a resolution that M be removed from membership.
5. The Member whose removal from Membership is proposed shall be entitled to a reasonable amount time during the meeting at which the Church Members vote on the resolution to remove him or her from membership to address the Members and make such representations as he or she wishes prior to the vote on the resolution.
 6. The Member shall be informed of the decision of the Members by the Church Secretary and the register of Members amended accordingly where termination of membership is to be applied.
 7. A person who has been removed from membership shall be welcomed back into membership if they apply for membership in the normal way and their application is approved.
 8. The steps set out in Clauses 9 to 11 (of this appendix) should also be followed prior to the ETD Meeting taking place, but failure to follow those steps will not invalidate a resolution of the Members to remove a person from Membership.
 9. The Elders must be informed where it is believed that any of the reasons set out in Clause 2.7.2 apply to a Member of the Church. Where a person’s behaviour is being reported by a Member who has been sinned against by the person he or she is reporting, that Member should normally raise the issue first with the person concerned and only report it to the Elders if the two persons concerned are unable to resolve the matter between themselves.
 10. Where the Elders are informed or they themselves believe that any of the reasons at Clause 2.7.2 apply to a Member, they shall appoint two persons of spiritual maturity to meet with the Member to enquire into the matter and to investigate the matter thoroughly, and where appropriate to encourage the Member against whom the allegations have been made to repent.
 11. After the persons appointed under Clause 100 have investigated the matter and have met with the Member against whom the allegations have been made (or the Member has been given reasonable opportunity to meet and has refused), they shall report back to the Elders who shall

decide whether it is necessary for a ETD Meeting to be held and what additional steps they should take (if any).

12. Even in cases where there has been genuine repentance, the Elders may still be required to report the facts arising from the investigation to the relevant secular authorities. In such cases the Elders shall give to the Member concerned all the support that is appropriate for a Member who is genuinely repentant.

Additional Disciplinary Measures

13. Whenever the Members vote to remove a person from membership, they may also resolve to impose any of the following the measures:

- a. a restriction from attending or taking part in any or all of the meetings of the Church, including meetings or activities that are normally open to the public;
- b. the remaining Members may be required not to have any association with the person who has been dismissed from membership in accordance with clear and specific guidance from the Elders as to what is required in this regard.

14. Any of the measures at Clause 13 may be removed by a resolution of the Elders.

- *A person who remains a member must be allowed to vote at Church Business Meetings.*
- *We do not recommend excluding a person from participating in the Lord's Supper without also excluding them from membership.*
- *There is general obligation on members to submit to the leadership and authority of the Elders.*
- *The Elders could, require a member who is struggling with a particular sin to take particular steps which they believe are necessary to enable that member overcome that issue.*