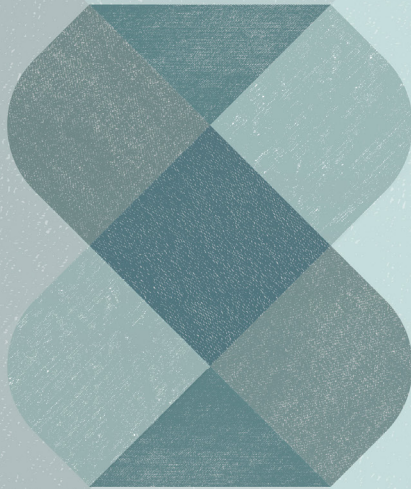




southlands
church



SOUTHLANDS**DNA**

WHO WE ARE & WHAT WE BELIEVE

Welcome to Southlands Church!

One of the marks of a healthy church is a strong culture of membership. To become a member of a church is to signal one's commitment to a specific community in a culture that resists commitment. It is to submit to interdependence and accountability in a culture that idolizes independence and freedom. Ultimately membership is what binds the body of Christ together as a stable and effective outpost of God's kingdom, a collection of individual "living stones" who are "being built up as a spiritual house" (1 Peter 2:5).

An important part of choosing to become a member of a local church is knowing what the church is about and what it values. No two churches are identical, and while a sense of unity is important in the broader Christian community, the particularities of different churches also matter. Just as it wouldn't be wise to marry someone you hardly know, so it would not be prudent to rush into membership with a church whose specific DNA is unclear.

This booklet is about giving you clarity on who we are as Southlands Church, and what we believe. Included in these pages are overviews of our:

Section 1: History

Section 2: Essence

Section 3: Values

Section 4: Leadership & Structure

Section 5: Membership

Section 1: History

Southlands Church was founded as First Christian Church of Montebello in 1967. After moving east to Walnut and meeting in several schools in the East San Gabriel Valley, the church became Christian Chapel of Walnut Valley. The Jesus People Movement of the 1970s, which saw thousands of young people saved, spurred healthy growth in the church at that time. In the 1980s the church experienced an awakening to the Holy Spirit and the practice of spiritual gifts, growing quickly under the leadership of Bill Crites and Jesse Mason. Fifteen acres were purchased on Brea Canyon Cutoff Road in Walnut, and the dream of a church with a campus large enough to house both a church and a school was born. Christian Chapel became known for its community life, worship, and youth program, as well as for reaching beyond itself in missions and church planting.

Jesse Mason handed over church leadership to Chris Wienand in 1996 and the church name was changed to Southlands Church International to reflect its larger spheres of influence. Through its partnership with New Covenant Ministries, Southlands planted 12 churches in Southern California, the U.S. and internationally over a span of about 15 years. Growth in attendees from Orange County led church leadership to begin looking south as the school had grown and became its own entity in 2007.

The current property in Brea on Imperial Highway was purchased and the first services held on Easter in 2009. With the move complete and the demand from churches of a larger sphere growing, Chris Wienand handed over leadership of the church to Alan Frow in 2010.

In 2014, Southlands launched a second church community, Southlands Fullerton, followed by Southlands Whittier in 2015, and Southlands Chino in 2017. Though we meet in four cities across the “South Land” on Sunday mornings, Southlands is “one church, multiple communities,” with more areas of convergence than divergence. In 2016, we planted an autonomous church, One Light, in Chang Rai, Thailand. As part of the Advance church planting network, we maintain close partnerships with numerous churches across America and throughout the world.

In our first half century of existence, Southlands has been rooted in Southern California but burdened for the nations. In continuity with our past and full of faith for the future, we desire to see lives transformed by the gospel both locally and globally. We seek to faithfully live out the Great Commission until Jesus returns for his church.

Section 2: Essence

We are gospel-centered, Spirit-empowered communities on mission.

Our mission is to glorify the Father in the power of the Spirit by proclaiming the gospel and making disciples of Jesus.

Gospel-Centered

If Southlands were a town, the gospel would be Main Street, the central hub and beating heart of our gathering, living and moving. The life of our community is found at the foot of a blood-stained cross and the mouth of an empty grave.

The gospel is the foundation and binding of our community. It is the message of salvation we preach to the world and to ourselves. Having been redeemed by God's grace, we seek to live graciously with one another. Having been reconciled to God through the atoning sacrifice of Jesus Christ, we are empowered by the Holy Spirit to be reconciled to one another in community. Our love for Jesus is tested in our love for one another. We value vulnerability and authenticity, but also gospel-fueled transformation and growth. By the blood of Jesus our shame and guilt have been replaced by grace and truth; we are made new creations.

The gospel is the central theme of our gatherings. We celebrate the sacraments of communion and baptism regularly. Our worship and preaching seek to explore the gospel's magnificent depth and breadth. We desire to live with the reality that the gospel has not only pardoned us, but has brought us near to the living God. He is transcendent, but he is also immanent. We are intent upon gatherings that reflect both of these characteristics.

We have a high view of Scripture and God's sovereignty. We tremble at his Word. We believe that even more than read God's word, we should allow God's Word to read us. It does not merely inform us. It transforms us. Therefore we seek to preach the whole counsel of God, teaching it soundly and powerfully and responding to it faithfully.

Spirit-Empowered

As much as we have reverence for God's Word, we are also a people with a hunger for more of the power and presence of the Holy Spirit. We believe that in many quarters of the church, the Spirit has been tragically neglected and downplayed. But the Spirit is an essential part of the Trinitarian Godhead. If the Father initiates our salvation and the Son secures our salvation, the Spirit applies salvation in our lives, empowering us on mission and in sanctification. We believe every facet of the Christian life

depends on the Spirit's infilling, anointing and leading. We believe he does his best work through God's Word, but that his activity is not limited to the proclamation of God's Word. He is also at work demonstrating the power of God through God's people for the common good. We intend for our life and our meetings to reflect a willingness to follow His leading and walk with confidence in his empowering. This includes a less scripted approach to our gatherings, the intentional involvement of the congregation in worship, the operation of the gift of prophecy and prayer for healing.

Our hybrid approach to Word and Spirit gatherings is more holy pursuit than exact science. It is a rather mysterious pursuit, but we are persuaded that God calls every believer to know both the Scriptures and the power of God.

Communities on Mission

If we are God's people, we are a people on God's mission. This mission requires our presence in the world. As Jesus was sent, so are we. Our mission includes both proclamation of the gospel in word and demonstration in deed. We believe every Christian is called to the happy task of proclaiming the gospel in evangelism and making disciples who faithfully follow Christ. We also believe God's mission calls us to mercy and justice initiatives, demonstrating the grace of God, compassion of Christ, and transforming power of the Spirit in broken families and systems.

While we believe every Christ-follower is called to mission in their own ZIP code, the gospel has made us a people of the Great Commission. In answer to Christ's call to make disciples of all nations, we seek to train, raise up and release leaders into every sector of society, but with particular focus on those called to plant churches. We have planted 15 congregations in the last 20 years. This is one of the distinctives of our community. It is a costly call, but one which echoes the Father's apostolic heart to send workers into a plentiful harvest.

This multiplying call means we are less likely to grow very large congregations in one geographical location. While we celebrate large churches, we feel that God has called us to multiply medium-sized congregations as a way to make healthy disciples, engage active members, and build integrated community.

Section 3: Values

Our values are the particular ways we strive to go about accomplishing what God has called us to as a church. These are the convictions and priorities that guide the practical life of our church.

1. Church as Family

“Love one another” (John 13:34)

The New Testament presents believers in genuine, mutual, interdependent relationship with one other, with the prevailing metaphor for the church being that of family. We want to be churches characterized by the bonds of familial love, both in public meetings and in smaller groups, sharing and caring for each other’s spiritual and material needs.

2. Passionate Worship

“While they were worshipping the Lord” (Acts 13:2)

Both the Old and New Testaments portray worship as a vital and joyful privilege of God’s people. We want to be churches where God is enthusiastically and freely worshipped by His gathered people, where his glory is declared and His awesome presence prized.

3. Devoted to Prayer

“They devoted themselves to... prayer” (Acts 2:42)

Prayer is a privilege and a vital spiritual discipline. Prayer is the engine room of the church and keeps us faithful and effective, humbling us and reminding us of our total dependence on God. We want to be churches that train people in prayer and provide regular contexts for praying together.

4. Healthy Homes

“Husbands love your wives” (Ephesians 5:25)

We desire churches where biblical family life is valued and where marriages model themselves after the covenant relationship between Christ and the church. We believe in families where both the husband and wife embrace male servant-leadership and joyful female submission, where godly parenting is taught and practiced, and where the value of singleness and its unique opportunities are affirmed. We want singles to be fully included in families, empowered to contribute as equal members of the body of Christ.

“You shall teach them diligently to your children” (Deut. 6:6–7)

We believe that parents have primary responsibility for leading their

children and engaging them in all aspects of the church and spiritual life. A vital part of this leadership entails devotion to prayer and Scripture in the home and active participation in the discipleship of our youth.

5. Financial Generosity

“Excel... in the grace of giving” (2 Corinthians 8:7)

The Bible speaks of the benefits of financial generosity, the perils of stinginess, and the appropriateness of financial generosity for believers. We desire churches and believers who, motivated by grace, excel in giving in a liberal, joyful and disciplined way.

6. United Diversity

“You are all one in Christ Jesus” (Galatians 3:28)

We want to be churches that wholeheartedly embrace the New Testament teaching of the “one new man” (Eph. 2:15), displaying the reconciling power of the gospel through love and respect between races, cultures, ages and sexes (Gal. 3:28). We believe our united diversity not only glorifies God and enriches those who embrace it, but provides a countercultural and desirable community of diversity for a world that is weary of division.

7. Mercy & Justice

“He has shown you, O man, what is good, and what does the Lord require of you, to love mercy, act justly and walk humbly with your God” (Micah 6:8)

The gospel produces individual renewal and the eventual renewal of all creation. Therefore, Christians glorify God not only through the church, but by glorifying God vocationally and in serving the common good. We want to be churches that seek to serve and renew our communities by loving mercy and doing justice.

Section 4: Leadership & Structure

Elders

Pastor-elders in a local church are the human under-shepherds appointed by the chief shepherd, Jesus. Pastor-elders lead the church in submission to Christ and each other. The men who lead Southlands as elders are appointed and recognized with the gift of and grace for leadership (Eph. 4:1-3; Heb. 13:7, 17). Scripture uses three words interchangeably to refer to the function of one and the same person. (Acts 20:17, 28; Titus 1:5,7; 1 Pet. 2:25, 5:1-2)

1. **“Presbuteros”** — Elder (executes God’s justice and government and administers the affairs of the church).

2. **“Episcopos”** — Overseer or bishop (oversees, a guardian, gatekeeper or watchman).
3. **“Poimain”** — Shepherd or pastor (shepherd the flock, nurture and care for the flock, feed the flock).

Elders oversee every aspect of church life, are mutually accountable and are led by a visionary or lead elder. We place a high value on the team dynamics of our leadership.

Deacons

This is the only other local church office mentioned in Scripture. The Greek word for deacon is “diakonis” and means “servant, one who ministers alongside, or helper.” This does not mean our deacons are only servants and only do menial jobs. Everyone in the church should have a servant heart. What it does mean is that the deacons come alongside the elders, assisting them in the pastoring of the church, releasing them “to prayer and ministry of the Word” (Acts 6:1–8). Our deacons, together with and under the oversight of elders, exercise oversight in life groups and other care groups.

Accountability

As an eldership team we hold a value of plurality and consensus on decisions of doctrine, direction and discipline. We also believe every team has a leader. For Southlands, Alan Frow is in the role of lead pastor as a “first among equals” rather than as a senior pastor with associate pastors. Each Southlands community (Brea, Fullerton, Whittier, Chino) has its own team of elders—one of which is the “community pastor”—who are also part of the overall church leadership team. Southlands elders meet regularly both as a whole team and as community-specific teams.

We believe in the autonomy of the local church, in which the elders are the highest governing authority in that church, but we do not believe it is healthy or wise for a church to be totally independent. As a team we actively seek accountability and counsel from trusted leaders in partner churches who exhibit the Ephesians 4 gifts of either apostle, prophet, pastor, teacher or evangelist.

Though not a member of a denomination, Southlands is part of a global network of churches called Advance, a movement of churches partnering together to advance the gospel by planting and strengthening churches. Learn more at advancemovement.com.

As an eldership team, we also welcome the perspectives of a Financial Counsel Team, made up of business people within Southlands Church.

Leadership Development

Southlands has been entrusted with a wealth of leaders and the stewarding of this trust has been an ongoing priority for us. While organic, “all-leaders” training has been a historic strength in our approach, we’ve taken a more specific approach over the last five years, which has borne real fruit. This has included Porterbrook, a two-year, gospel-centered leadership course for potential church planters, a one-year leadership residency, and a two-year elder development track called E+. The E+ track has trained twelve couples and one single man, yielding seven elders over the past five years. While numerous elders have formal theological degrees from seminaries, we have found in-house leadership training to be vital in creating a pipeline of leadership development for our ongoing multiplication journey and for the maturity of the church as a whole.

One Church, Multiple Communities

Our vision of “one church, multiple communities” means we do not see ourselves as four autonomous churches or as a “multi-site” church (with the same sermon broadcast to all locations, for example). This conviction is driven by the following four values:

1. **Dwelling in diversity.** Someone said L.A./O.C. is not a melting pot: It’s a TV dinner. There are over 50 cities that exist in separate pockets of demographics, culture, mood and aesthetic. Multiple communities allow us to flesh out the timeless message of Jesus in timely ways that suit distinct contexts.
2. **Together we can do more.** “One church, multiple communities” allows us to share the resources of a common name, reputation, staff, eldership team, ministry leaders, administrative system, sermon series and website. We believe we can do more together than apart.
3. **Common DNA.** We are invested in building unity between different churches in our region, honoring the diverse expressions of the body of Christ, while at the same time recognizing the need for more churches with our unique DNA (gospel-centered, Spirit-empowered, communities on mission).
4. **Engaging the priesthood.** New communities present opportunities for new people to serve in new ways. In short, multiplying into new communities is probably the most effective way of engaging the priesthood of all believers—galvanizing all of God’s people to live on mission together, whether they stay or are sent.

Section 5: Membership

What do we expect from our members and what can they expect from us?

A Member of Southlands is someone who:

Agrees with the doctrinal statement of the church. That means:

- We believe the **Scripture**, Old and New Testaments, are inspired by God and inerrant as they were originally given. (2 Tim. 3:16; 1 Cor. 2:13)
- We believe God has revealed himself as **one God** existing eternally in three persons, Father, Son and Holy Spirit; distinguishable yet indivisible. (Matt. 28:19; 2 Cor. 13:14)
- We believe the Lord Jesus Christ, **fully God and fully man**, was conceived of the Holy Spirit and born of the **virgin Mary** and is the Savior of humanity. (Luke 1:26-35; John 1:18; Is. 7:14, 9:6)
- We believe God created humanity in his image free from sin, but humans rebelled through **Adam's sin** and are born spiritually dead, with a sin nature and eternally separated from God. (Rom. 5:12, 18)
- We believe Jesus Christ died on the cross as a **substitutionary sacrifice** for the sins of all people. He was buried and then resurrected on the third day, appearing to his disciples. (1 Cor. 15:1-4; Rom. 4:25)
- We believe in the salvation of sinners **by grace through repentance** and faith in the perfect and sufficient work of Jesus Christ crucified and resurrected, by which forgiveness of sins is granted. (Eph. 2:8-9; Heb. 9:12, 22; Rom. 5:11)
- We believe Jesus Christ **ascended** into heaven, in his exaltation as heavenly High Priest, and in his personal, literal and bodily coming to earth again a second time to establish his kingdom's reign. (John 14:2-3; 1 Thess. 4:13-18; Heb. 4:14)
- We believe in the **person of the Holy Spirit**, his convicting and regenerating work, and abiding presence in the true believer. The Holy Spirit indwells all true believers and he has been sent to be the **Comforter and Empowerer** of the Christian Church, to enable believers to produce the **fruit of the Holy Spirit** and to experience the spiritual manifestations of the Holy Spirit for the common good of the body, according to Scripture. (John 16:13; Eph. 4:7; Rom. 12:6; Gal. 5:22; 1 Cor. 12:4-11)

- We believe that the **universal church** is a company of the called-out ones; it is the body of Christ where all believers join together to pursue the work of the ministry of Jesus Christ with him as the head. We believe that the local church is an autonomous group of believers who join their lives together by a covenant. The **local church** is governed by Scripture and operates under the lordship of Christ with **pastor-elders leading** the people toward faithfulness in Christ. The office of the **pastor-elder is limited to men as qualified by Scripture.** (Eph. 1:22-23; 1 Tim. 3:1-13; Titus 1:5-9; 1 Pet. 5:2-4)
- We believe in water baptism by **full immersion** as a confession by the believer in the death and resurrection of Jesus Christ and an expression of faith and obedience to his command. (Matt. 28:19; Acts 2:37-41, 19:1-6)
- We believe in the **breaking of bread**, commonly called communion or the Lord's Supper, where bread and the cup are the symbols of celebration and remembering Jesus' sacrifice. (1 Cor. 11:28-32)
- We believe in **eternal life** for the believer and **eternal punishment** for the unbeliever who has rejected the sacrifice of Jesus Christ as Savior. (John 5:24, 3:16; Mark 9:43-50; 2 Thess. 1:9)

Has confessed Jesus Christ as Lord and Savior. That means:

- I have individually **accepted** (by a confession of faith) that the death and resurrection of Christ is the **only means** to achieve spiritual peace and relationship with God. (Rom. 5:12, 18)
- I acknowledge that Jesus died a **substitutionary death** on my behalf — the death I deserve.
- I have **repented** from my old lifestyle (my sins) and commit to walking with Jesus, who is **the only way** to restore relationship with the Father. (John 3:16-18; Rom. 3:23-26)

Has been baptized in water. That means:

- Subsequent to my conversion I made a **public declaration** of my faith in Christ by choosing to be fully immersed in water as a picture of the death of my "old man of sin" and the resurrection of the "new man" who walks in holiness. (Col. 2:12; 1 Pet. 3:21)

Submits to the leadership of the elders. That means:

- I understand that **Jesus Christ is the head of the church**, which includes this local church, and that **pastor-elders** in a local church are

the highest form of **human government** in this church.

- I know that church is **not a democracy** but led by men appointed and recognized with the gifts of and grace for leadership. (Eph. 4:1-3; Heb. 13:7, 17).
- I am convinced that these men carry weight and **authority** given by **God** and recognized by man.
- I will do all that I can to aid them as they desire to **guard, guide and govern** the church, which includes **submitting to their discipline**. (Matt. 18:15-17; Ps. 141:5; 1 Cor. 5:1-5; 2 Cor. 2:5-8; Gal. 6:1-5, 8; 1 Tim. 5:20; 2 Tim. 2:25; Titus 1:9, 3:10-11; Heb. 12:5-11; Rev. 2:5-7, 14-25)
- These men are my **primary protection** when it comes to seeking counsel, perspective or aid in decision making.
- I will commit to **pray for them**, their ministry and their families. (Heb. 13:18)

Is not a member or in leadership in another local church. That means:

- Though I may occasionally attend, befriend or have relationships in and with other churches, I agree that Southlands is my **spiritual home**.
- The pastor-elders of Southlands are the leaders I am **choosing to be in submission to**, allowing them to speak into my life, decisions and behaviors. (Heb. 13:17)

Is faithful with their time (attendance), talents (service to the body) and treasures (money). That means:

- I will be faithful in **attendance** at Southlands both at a weekly gathering and at prayer.
- I will actively and faithfully pursue a means of **serving my church family** through **volunteering** my time to assist with the various ministry and service opportunities. (Rom. 12:1-8)
- I will ensure that I practice community through attendance and commitment to a Southlands-sanctioned **life group**. (Heb. 10:23-25)
- I will faithfully and regularly **contribute financially** to Southlands in a cheerful and biblical manner (tithes, offerings, benevolence and first fruits), thus enabling us to fulfill our mandate. (2 Cor. 8-9; 12:7-31; 1 Pet. 4:10-11; Luke 11:42)

Will maintain the bonds of peace and unity. (Matt. 18:15-17; Gal. 6:1-5, 8; 1 Tim. 5:19-20; Titus 3:10-11; 1 Cor. 6:1-8; 2 Cor. 12:20). That means:

- “If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and in purpose.” (Phil. 2:1-2)
- Because we believe Christ reconciled us first to God, but secondly to one another in his body the church, we will make every effort to maintain the unity of the Spirit both between local churches and within our local church. Unity does not mean complete agreement or conformity. Through the cross we can be united in diversity as we attain to the unity of the faith. (Eph. 4:1-16)
- We maintain unity primarily by speaking the truth in love to our neighbor, rather than speaking about them. We recognize that the tongue has the power of life and death, and acknowledge that the sinful nature has a tendency to avoid face-to-face communication and resort to gossip, malice and slander, which grieve the Spirit. (Eph. 4:16-32)
- We will instead devote ourselves to a culture of encouragement and honor, which is the culture of heaven. (Jn. 3:22)
- We may hold opinions that are different from what is taught, but we will not be divisive by actively spreading dissension on issues of theology, leadership or decision making. We also honor the specific biblical warning not to entertain an accusation against an elder unless it is brought by two or three witnesses. (1 Tim. 5:19)
- It is our conviction that initiating a lawsuit against a brother is unbiblical and against the interests of maintaining unity. Instead we will seek wise mediation within this church. (1 Cor. 6:1-11; Matt 5:25-26)
- While we embrace the use of social media in building church community, we will avoid the use of email, text messages, or social media in resolving conflict, acknowledging that face-to-face communication is best in resolving conflict.
- We believe a church united in diversity reflects and glorifies the Triune God, and brings His commanded blessing. We also see that a united community is good for the gospel. “By this shall all men know that you are my disciples if you have love one for another.” (Ps. 133; Jn. 13:35)

Is actively maturing by taking personal responsibility to grow in the grace of Christ. That means:

- I agree that the **Bible is the final arbiter** on all issues. (Ps. 119; 2 Tim. 3:16-17)
- Even though the Southlands family and leadership are there to help me grow in my relationship with Jesus and the Holy Spirit, **I alone am responsible** for maintaining a healthy connection with God.
- I will be faithful in my times of personal **Bible reading, study, meditation and prayer**. (Ps. 105:1-2; Ps. 119:97; Acts 2:42-47)
- By walking in the grace of God, I will practice complete **purity** before marriage and will not participate in cohabitation or any form of sexual activity outside of biblical marriage.
- I will be **completely faithful** to my marriage partner and agree that heterosexual marriage is the only God-ordained, biblically sanctioned form of marriage.
- Even if I experience same-sex attraction or feelings of dissonance with my gender, I commit to upholding God's design for marriage and sexuality, even if it means lifelong celibacy and denying myself in costly ways.
- I will abstain from **defiling myself**, my marriage, my spouse and my God-given body by not engaging with pornography or perversion.
- I will be vigilant to ensure that **"I am not brought under the power"** of activities that may be lawful but unhelpful.
- I will **quickly access** the grace of God through **confession and repentance** to my community and/or its leaders should I fall in any of the above areas. (2 Cor. 5:17; Job 31:1; Prov. 5; Rom. 13:12-14; 1 Cor. 6:9-7:16; Heb. 13:4; Gal. 5:19-21; 1 Cor. 8:7; Rom. 8:13; Col. 3:5; 1 John 1:6-10)

As your elders, through the grace of God, we covenant the following:

- We will conduct ourselves and exercise our faith in a manner **worthy of your followership and imitation**. We will remain **accountable to men** recognized with an apostolic call for our **personal and corporate** decisions. (1 Cor. 11:1; Phil. 3:17; 1 Tim. 4:12)
- We will continuously **seek God's will** for this body as we **pray, study the Word and respond** to the Holy Spirit. (Acts 20:28; 1 Pet. 5:1-5)

- We as elders and the deacons that are appointed will meet and **continue to meet** the biblical criteria for leadership. (1 Tim. 3:1–13, 5:17–22; 1 Pet. 5:1–4; Titus 1:5–9)
- We will be faithful in administering the **full counsel of God**—Scripture in its entirety—and **guard against heresy** and false teachings and teachers. (Acts 20:27–31; Gal. 6:6; 1 Tim. 5:17–18)
- We will care for you by encouraging, equipping and praying for you. We will provide opportunities by reminding you that Christ’s call is for the **discipling of all nations**. (Eph. 4:11–13; James 5:14; 1 Thess. 1:7–8)
- We will exercise **church discipline** when required according to biblical principles. (Matt. 18:15–20; 1 Cor. 5; Gal. 6:1)

Member Covenant

Elders:

“Father, today we acknowledge Jesus as the Chief Shepherd of this flock, which has been purchased by his own blood. We know that we will one day give an account to him and receive our reward from him, according to how we shepherd this flock.

By the power of the Holy Spirit who called us to this noble task, we commit to govern the church with diligence, serve her with humility, shepherd her with care, and lead her with courage. We commit to leading through example, through prayer and in faithfulness to Scripture. May our leadership advance the spread of the gospel, the making of disciples, the strengthening of your church, and the glory of your name.”

Members:

“Father, today we thank you for setting us in this family as members. We submit to the authority of these elders, as they submit to the Lordship of Jesus, and embrace the people of this church as brothers and sisters in Christ. By the power of the Holy Spirit, we commit to being faithful members of this local body by serving with our talents, loving with our time and giving of our treasure, so that this body may be built up, as each part does its work. May our membership advance the spread of the gospel, the making of disciples, the strengthening of your church, and the glory of your name.”

