

# Maranatha Bible Chapel's Purpose Statement

Maranatha Bible Chapel's facilities were provided through God's benevolence and by the sacrificial generosity of the fellowship of believers at Maranatha Bible Chapel. The church understands that its facilities are to be used for worship and to bring God glory. Although the facilities are not generally open to the public, we make our facilities available to approved non-members and organizations as a witness to our faith, in a spirit of Christian charity, and as a means of demonstrating the Gospel of Jesus Christ in practice to the community at large.

The facility will not be permitted to be used for activities that contradict, or are deemed inconsistent with, the church's faith or moral teachings, which are summarized in, among other places, the church's constitution, bylaws, and the Faith Community and Mission Statement. The pastor, or his official designee, is the final decision-maker concerning use of church facilities.

This restricted facility use policy is necessary for two important reasons. First, the church may not in good conscience materially cooperate in activities that are contrary to its faith. Allowing its facilities to be used for purposes that contradict the church's beliefs would be material cooperation with that activity, and would be a grave violation of the church's faith and religious practice. (2 Cor 6:14; 1 Thess 5:22.)

Second, it is very important that the church present a consistent message to the community, and that the church staff and members conscientiously maintain that message as part of their witness to the Gospel of Jesus Christ. Allowing facilities to be used by groups or persons who engage in practices contrary to the church's faith would have a severe, negative impact on the message that the church strives to promote. It could also cause confusion and scandal to church members and the community because they may reasonably perceive that by allowing use of our facilities, the church agrees with the practices of the persons or groups using its facilities.

Therefore, in no event shall the facility be used by persons or groups who advance or advocate beliefs, or engage in practices that contradict the church's faith and religious practice use of any church facility. This policy applies to all church facilities, regardless of whether the facilities are connected to the church's sanctuary, because the church sees all of its property as holy and set apart to worship God. (Col 3:17)

**APPROVED USERS AND PRIORITY OF USE** The pastor or official designee must approve all uses of church facilities. Generally, priority shall be given to church members, their immediate families, and organized groups that are part of the ministry, organization, or sponsored activities of the church. Church facilities and equipment will be made available to non-members or outside groups meeting the following qualifications:

1. Groups or persons requesting facility use must affirm that their practices and planned uses of the facilities are consistent with the church's faith and practice.
2. The group or person seeking facility use must submit a signed "Activity Event Form" and a "Facility Use Agreement Signature Form"
3. The group or person seeking facility use must be willing to take responsibility for the facilities and equipment used and must agree to abide by the church's rules of conduct for facility use, and/or as described in any additional instructions by church staff.

# Statement of Faith

(a) There is one God, who is infinitely perfect, existing eternally in three persons: Father, Son, and Holy Spirit. (Deuteronomy 6:4, Matthew 5:48, Matthew 28:19)

(b) Jesus Christ is true God and true man. He was conceived by the Holy Spirit and born of the Virgin Mary. He died upon the cross, the Just for the unjust, as a substitutionary sacrifice, and all who believe in Him are justified on the ground of His shed blood. He arose from the dead according to the Scriptures. He is now at the right hand of the Majesty on high as our great High Priest. He will come again to establish His Kingdom of righteousness and peace. (Philippians 2:6–11, Luke 1:36–38, 1 Peter 3:18, Hebrews 2:9, Romans 5:9, Acts 2:23–24, Hebrews 8:1, Matthew 26:64)

(c) The Holy Spirit is a divine person, sent to indwell, guide, teach, empower the believer, and convince the world of sin, of righteousness, and of judgment. (John 14:15–18, John 16:13 and Acts 1:8, John 16:7–11)

(d) The Old and New Testaments, inerrant as originally given, were verbally inspired by God and are a complete revelation of His will for the salvation of men. They constitute the divine and only rule of Christian faith and practice. (2 Peter 1:20–21 and 2 Timothy 3:15–16)

(e) Man was originally created in the image and likeness of God: he fell through disobedience, incurring thereby both physical and spiritual death. All men are born with a sinful nature, are separated from the life of God, and can be saved only through the atoning work of the Lord Jesus Christ. The portion of the impenitent and unbelieving is existence forever in conscious torment; and that of the believer, in everlasting joy and bliss. (Genesis 1:27, Romans 3:23, 1 Corinthians 15:20–23, Revelation 21:8, Revelation 21:1–4)

(f) Salvation has been provided through Jesus Christ for all men; and those who repent and believe in Him are born again of the Holy Spirit, receive the gift of eternal life, and become the children of God. (1 Titus 3:4–7)

(g) It is the will of God that each believer should be filled with the Holy Spirit and be sanctified wholly, being separated from sin and the world and fully dedicated to the will of God, thereby receiving power for holy living and effective service. This is both a crisis and a progressive experience wrought in the life of the believer subsequent to conversion. (1 Thessalonians 5:23, Acts 1:8, Romans 6:1–14)

(h) Provision is made in the redemptive work of the Lord Jesus Christ for the healing of the mortal body. Prayer for the sick and anointing with oil are taught in the Scriptures and are privileges for the Church in this present age. (Matthew 8:16–17, James 5:13–16)

(i) The Church consists of all those who believe on the Lord Jesus Christ, are redeemed through His blood, and are born again of the Holy Spirit. Christ is the Head of the Body, the Church, which has been commissioned by Him to go into all the world as a witness, preaching the gospel to all nations. The local church is a body of believers in Christ who are joined together for the worship of God, for edification through the Word of God, for prayer, fellowship, the proclamation of the gospel, and observance of the ordinances of Baptism and the Lord's Supper. (Ephesians 1:22–23, Matthew 28:19–20, Acts 2:41–47)

(j) There shall be a bodily resurrection of the just and of the unjust; for the former, a resurrection unto life; 30 for the latter, a resurrection unto judgment.<sup>31</sup> (1 Corinthians 15:20–23, John 5:28–29)

(k) The Second Coming of the Lord Jesus Christ is imminent and will be personal, visible, and premillennial. This is the believer's blessed hope and is a vital truth which is an incentive to holy living and faithful service. (Hebrews 10:37, Luke 21:27, Titus 2:11–14) General Council 2015 2016 Manual

## **Regarding the Faith Community and Mission of**

### **The Christian and Missionary Alliance and Its Ecclesiastical Entities**

#### **I. Key Characteristics of the C&MA's Faith Community and Mission.**

The Christian & Missionary Alliance Church of Big Flats dba Maranatha Bible Chapel is a community of faith that exists to exercise and express its biblical beliefs within the broader community of The Christian and Missionary Alliance (C&MA). These beliefs are grounded in a shared understanding of Holy Scripture including those beliefs and standards specifically addressed in the Manual of the Christian and Missionary Alliance (Manual).

##### **A. The C&MA's Biblical Beliefs.**

The Church is a community of faith based on its and the C&MA's biblical beliefs, which include the following.

1. *Statement of Faith.* The C&MA has adopted the statement of faith set forth in the Manual.
2. *Christian Mission and Values.* The Church directs all of its activities in accordance with the following C&MA mission:

We desire to know Jesus Christ as Savior, Sanctifier, Healer, and Coming King and to complete His Great Commission. The Alliance will fulfill His Commission through

Evangelizing and discipling persons throughout the United States,

Incorporating them into Christ-centered, community-focused congregations, and

Mobilizing them for active involvement in a global effort designed to plant Great Commission churches among unengaged, unreached and responsive peoples worldwide.

In carrying out this mission, the Church activities are conducted in accordance with the following biblical values:

Lost people matter to God. He wants them found. Luke 19:10

Prayer is the primary work of the people of God. Philippians 4:6-7

Everything we have belongs to God. We are His stewards. 1 Chronicles 29:14

Knowing and obeying God's Word is fundamental to all true success. Joshua 1:8

Completing the Great Commission will require the mobilization of every fully devoted disciple. Matthew 28:19

Without the empowerment of the Holy Spirit, we can accomplish nothing. 1 Corinthians 2:4-5

Achieving God's purposes means taking faith-filled risks. This always involves change.  
Hebrews 11:6

**B. Representatives and Other Participants**

The Church's faith community is represented by all of the Church's officers, directors, employees, licensed workers and volunteer leaders, each of whom serves the Church's mission and is an integral part of the community (each such person is described for purposes of this Statement only as a "Church representative"). The other community participants, including Church members and volunteers, contribute to the Church's faith community, but they do not represent the Church unless they are also employees or leaders or have been designated as such by the appropriate ecclesiastical authority.

**C. Christian Exercise and Expression.**

1. *As a Community.* The C&MA believes that the local church is the visible organized expression of the Body of Christ and that the local church finds broader meaning and outreach in fulfilling its biblical responsibilities within the life and witness of the denomination. In addition, those who participate in the life of the C&MA, including the Church representatives, are following the biblical command to live out their faith in community and association with other believers. Accordingly, the Church is itself an exercise and expression of its biblical beliefs and standards.
2. *Through its Mission Based Activities.* The C&MA believes that all Church activities, including the responsibilities of every Church member and employee, should be rendered in service to God as a form of worship. Therefore, the Church as a community of faith exercises and expresses its biblical beliefs in every activity, action, and responsibility.

**II. Christian Community Standards for Ministry Activities.**

**A. General Standards.**

The Church shall engage in activities and use its facilities solely to exercise and express the biblical beliefs of the Church and the C&MA and to further the mission of both. In furtherance of this mission, the Church may provide services or goods to, and may allow use of its facilities by, other groups and persons who are not members or employees of the Church. But no Church activity, nor any use of Church facilities by another group or person, may be conducted or permitted if the Church determines that such activity or use expresses a message of support by the Church for any view contrary to the biblical beliefs of the Church and the C&MA.

**B. Specific Concerns.**

For many years the C&MA as a faith community has had concerns with the cultural and legal trends in North America. This resulted in specific statements being adopted by the C&MA over the years to biblically address these cultural concerns. These cultural concerns include but are not limited to divorce, marriage, human sexuality, and sanctity of life. The Church affirms the biblical beliefs and standards expressed in each statement.

## *Marriage and Human Sexuality*

As such, the Church subscribes to the biblical belief that God creates human beings in His image as two distinct genders, male and female, and that the intended gender identity of an individual is determined by such individual's biological sex at birth. The Church applies this belief regarding gender identity in all policies and programs in the Church's faith community. In addition, the Church subscribes to the biblical belief that God has instituted marriage as a covenant relationship between one man and one woman. The Church recognizes only such marriages for all policies and programs in the Church's faith community. Further, the Church subscribes to the biblical belief that sexual desire is rightfully fulfilled only within marriage and that unmarried singles who abstain from sex can be whole, mature persons, as pleasing to God as persons who are faithful in marriage.

## *Sanctity of Life*

Likewise, the Church subscribes to the biblical belief that all life is sacred from conception to death and that individuals are known by God from before the foundation of the world and that human life begins at conception and that death is under the sovereignty of God and not man. The Church accordingly believes that no procedures should be performed for the primary objective of terminating a pregnancy and taking the life of an unborn child (such procedures are referred to herein as abortions) except in rarest of circumstances where other biblical, moral principles prevail, such as where it is medically impossible to save the life of both the mother and the child. Similarly, the Church believes that no medical procedure should be performed that takes the life of an individual prematurely (such procedures are referred to as euthanasia). The Church's beliefs further prohibit paying for or otherwise facilitating such procedures.

As dictated by these beliefs, the Church as an organization shall not fund abortions in any manner, including through a health care benefit plan that covers prescription drugs that induce abortions, except in the foregoing extraordinary circumstances unless in a particular situation (i) any such drug is prescribed and used solely for a non-abortive therapeutic treatment of a covered medical condition or for an abortion in the foregoing extraordinary circumstances and (ii) coverage is approved by the plan's governing body or the Church's appropriate ecclesiastical authority. In addition, the Church shall not participate through its health care benefit plan in a program that uses the plan as a means for providing drugs used to induce abortion, except in the foregoing extraordinary circumstances. Any requirement to facilitate abortions or euthanasia by participating in such a program, and any penalty for failing to participate in such a program, would directly and substantially burden and undermine the Church's exercise and expression of its biblical beliefs.

## *Religious Activities*

In conformance with these biblical beliefs and standards, the [Church] engages solely in activities that further its faith mission. All such activities can and should be vehicles for spiritual growth. Therefore, the Church considers all of its activities to be a form of religious worship.

The Church distinguishes between exclusive religious activities and integrated religious activities. Exclusive religious activities include devotional worship services such as chapel services conducted by the Church, and distinctly theological education or pastoral counseling.

Integrated religious activities include activities similar to those conducted by nonreligious organizations for the benefit of society. The Church conducts such activities in furtherance of and in accordance with its biblical beliefs.

With respect to restrictions that may be imposed on the use of funds or other benefits offered to the Church, the Church shall not agree to any restriction that would preclude the Church from conducting its integrated religious activities in furtherance of and in accordance with its religious beliefs. The Church may agree not to use offered funds or benefits for exclusive religious activities.

C. Implementation.

To the extent the Senior Pastor and/or Elder Board (Governance Authority) determines it to be necessary or advisable to further the Church's mission or to cultivate the Church's faith community, he or she may establish additional standards based on Holy Scripture and the beliefs and standards addressed in the Manual for the activities and programs conducted within the faith community or for Church representatives or other community participants. The determination as to whether any particular activity or use of Church facilities is not permitted under this Policy requires both spiritual discernment and an understanding of C&MA beliefs and standards which are applied to each particular circumstance. Such determination shall be made in conformance with this discernment and these beliefs and standards in the sole discretion of the spiritual leaders of the Church designated by the appropriate ecclesiastical authority. With respect to uses by other groups or persons, the Church may consider without limitation both the content of the proposed activities and whether the group or person is generally perceived by the public as advocating views contrary to the biblical beliefs of the Church and the C&MA.

**III. Community Standards for Church representatives.**

A. Roles and Expectations.

In response to God's calling on their lives, Church representatives exercise and express both their own and the C&MA's biblical beliefs and standards by working together to advance the Church's faith mission. Church representatives are responsible for defining, cultivating, leading and/or representing the Church's faith community as an expression and exercise of their and the C&MA's biblical beliefs and standards. Accordingly, each Church representative shall be expected to (i) model these biblical beliefs and standards for others, (ii) perform all of their responsibilities as a service to God and (iii) comply with the following obligations:

1. *Biblical Beliefs.* Each Church representative shall affirm their agreement with the C&MA's statement of faith and other biblical beliefs and shall not subscribe to or promote any religious beliefs inconsistent with these beliefs.

2. *Christian Conduct Standards.* Church representatives shall at all times (both during working and nonworking hours) endeavor to conduct themselves in a manner that affirms biblical standards of conduct in accordance with theirs and the C&MA's biblical beliefs.
3. *Distinctly Christian Activities.* Each Church representative shall be ready, willing and able to lead or contribute to distinctly Christian activities such as worship or prayer services.

B. Noncompliance by Representatives.

If any Church representative does not comply with the obligations set forth above, such representative shall have an obligation to disclose such noncompliance to the Church. The Church may determine whether such representative intends or is likely to continue in such noncompliance. If so, then the Church may dismiss such representative from his or her position on the basis that such representative's noncompliance is inconsistent with and undermines the expression and exercise of the Church faith community. Such action may be taken in accordance with any applicable procedures in the Uniform Policy on Discipline, Restoration and Appeal.

C. Volunteers and Contract Workers.

Volunteers and contract workers are not considered to be representatives of the Church's faith community unless they are serving in leadership positions. Nevertheless, when volunteers and certain contract workers as determined by the Church, serve with the Church, they shall be required to acknowledge that they understand and agree to support the Church's mission and values. The Church may give preference for such service to volunteers and contract workers who share its biblical beliefs.

Must Read





# Facility Use Agreement Signature Form

Please check boxes below, all documents must be read in order for facility use approval, but that does not guarantee facility use approval.

- ☐ I have read The Purpose Statement
- ☐ I have read the Christian & Missionary Alliance Statement of Faith
- ☐ I have read the Christian & Missionary Alliance Faith Community and Mission Statement
- ☐ I acknowledge that allowing use of the facility is part of Maranatha Bible Chapel's ongoing worship practice.

After reading the Maranatha Bible Chapel's Purpose Statement, Christian & Missionary Alliance Statement of Faith and the Christian & Missionary Alliance Faith Community and Mission Statement we agree not to use any of The Christian and Missionary Alliance of Big Flats (dba Maranatha Bible Chapel) facilities in a way that is contrary to the biblical beliefs of The Christian and Missionary Alliance, The C&MA Statement of Faith and C&MA Faith Community and Mission Statement.

Name of Person or Organization on Activity Event Form: \_\_\_\_\_  
(Please Print)

Signature of Person or Representative \_\_\_\_\_

Date \_\_\_\_\_

Signature of Maranatha Bible Chapel Representative: \_\_\_\_\_

Printed Name & Title: \_\_\_\_\_

Date: \_\_\_\_\_