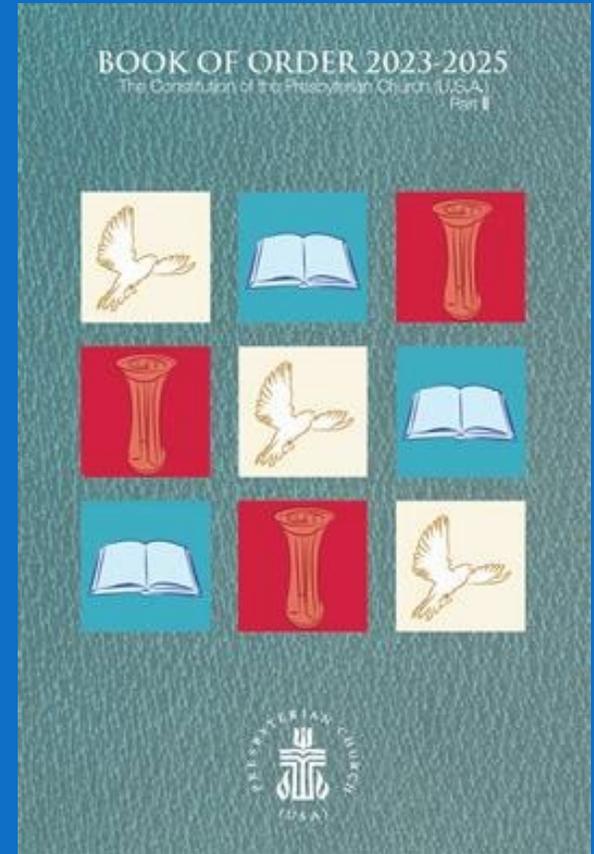
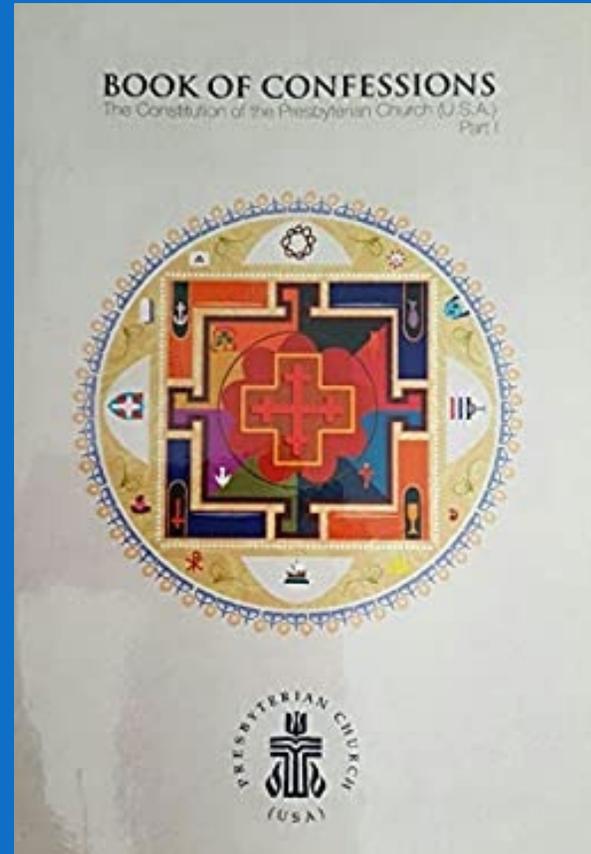
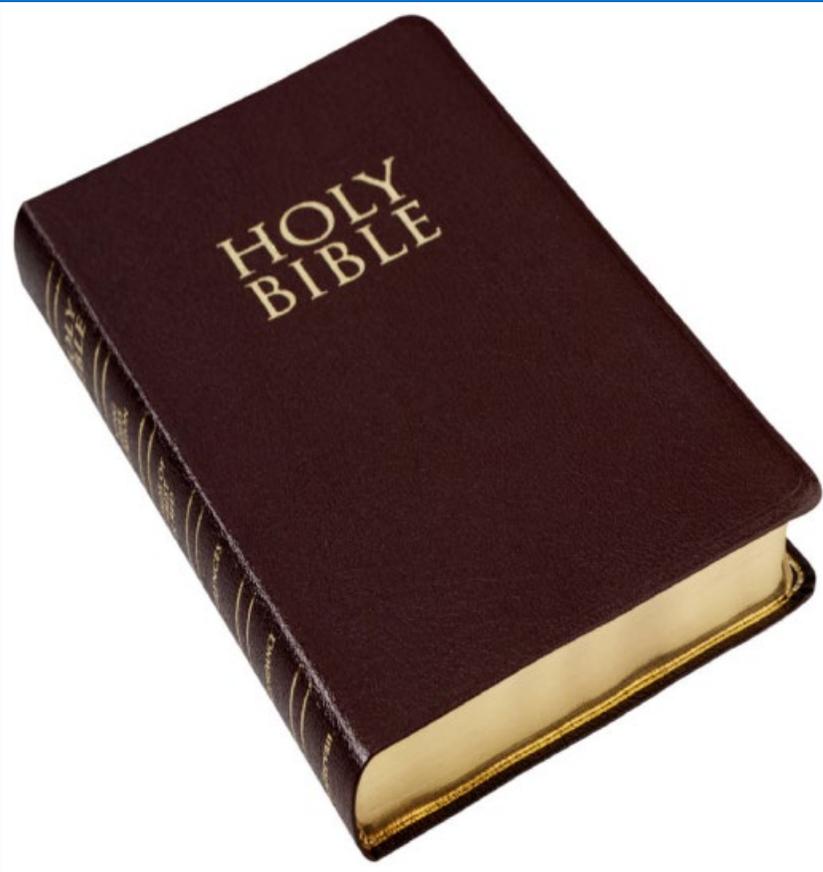


Officers Training

Directory for Worship
Church Discipline
January 26, 2026

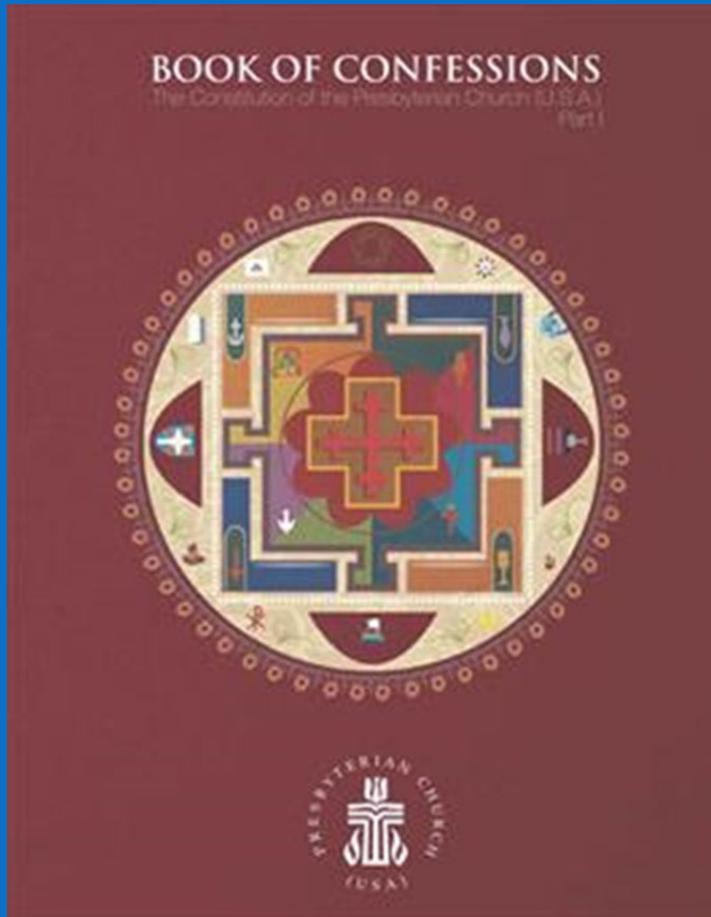


People of the Books

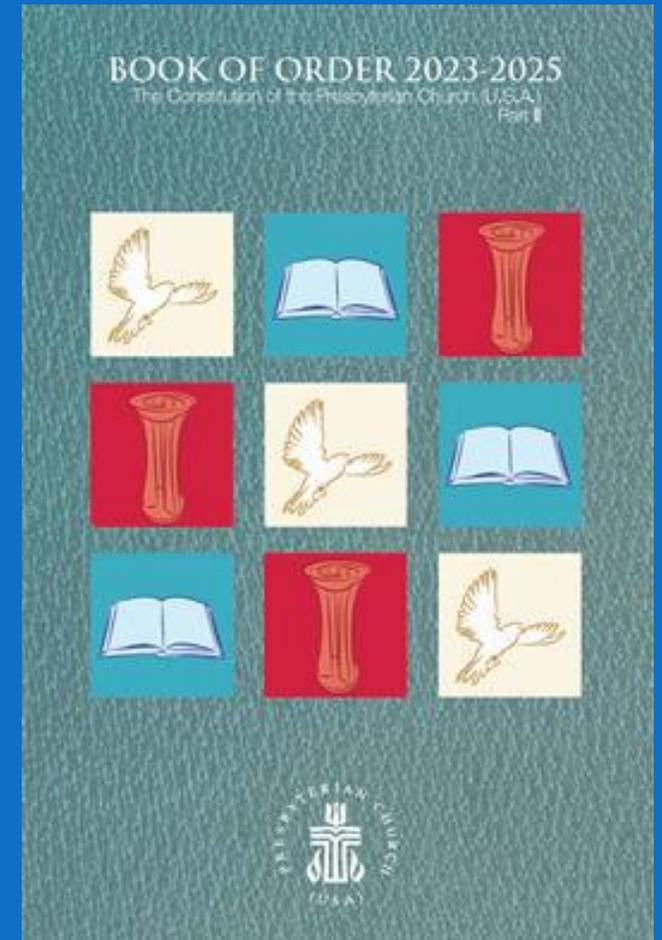


Constitution of the Presbyterian Church (U.S.A.)

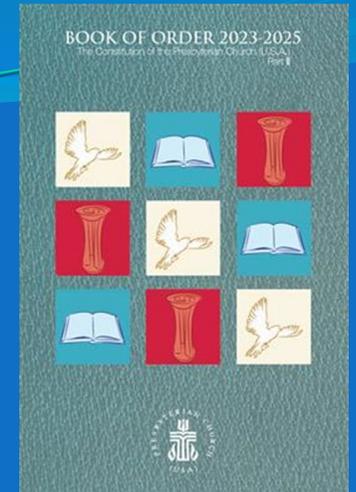
- Part I.



- Part II.



Part II. The Book of Order



Four Parts

- F – Foundations of Presbyterian Polity
- G- Form of Government
- W-Directory for Worship
- D- Church Discipline

W

“The Great Ends of the Church



The proclamation of the gospel for the salvation of humankind;



The shelter, nurture, and spiritual fellowship of the children of God;



The maintenance of divine worship;



The preservation of the truth;



The promotion of social righteousness; and



The exhibition of the kingdom of Heaven to the world.



Reformed worship is

- A response to God
- Scriptural
- Christ-centered
- The work of the Holy Spirit
- A faithful celebration of the sacraments
- Prayer filled
- Missional
- Trinitarian



The Notes of the Reformed Church

Where Christ is, there is the true Church. Since the earliest days of the Reformation, Reformed Christians have marked the presence of the true Church wherever

 The Word of God is rightly preached and heard

 The Sacraments are rightly administered, and

 Ecclesiastical discipline is uprightly ministered.



F-1.0303

Preface

- This Directory for Worship reflects the conviction that the faith, life, and worship of the Church are inseparable. Its theology is based on the Bible, instructed by the Book of Confessions of the Presbyterian Church (U.S.A.), and attentive to ecumenical relationships.
- It reflects and encourages a rich heritage of traditions and diversity of cultures.
- A Directory for Worship is **not** a service book with fixed orders of worship and collections of prayers. Rather, it describes the theology that underlies our worship, outlines appropriate forms for worship, and highlights connections between worship and Christian life, witness, and service.

W-1.0101 Glory to God

- Christian worship gives all glory and honor, praise and thanksgiving to the holy, triune God.
- We are gathered in worship to glorify the God who is present and active among us—particularly through the gifts of Word and Sacrament.
- We are sent out in service to glorify the same God who is present and active in the world.

W-1.0102 Grace and Gratitude

- God acts with grace; we respond with gratitude. God claims us as beloved children; we proclaim God's saving love. God redeems us from sin and death; we rejoice in the gift of new life. This rhythm of divine action and human response—found throughout Scripture, human history, and everyday events—shapes all of Christian faith, life, and worship.

W-1.0104 Jesus Christ

- “Fully human, fully God” (B. Stat. 11.2), Jesus Christ came into the world to show God’s love, to save us from sin, and to offer eternal, abundant life to all. Jesus is God’s Word: spoken at creation, promised and revealed in Scripture, made flesh to dwell among us, crucified and raised in power, interceding for the redemption of the world, returning in glory to judge and reign forever. Scripture is God’s Word: the Old and New Testaments together testify to Jesus Christ. Proclamation is God’s Word: we bear witness in word and deed to the good news of Christ our Savior. Jesus Christ is the embodiment of God’s gracious action in history and the model for our grateful response to God. In Jesus we find the full and clear revelation of who God is; in him we also discover who God is calling us to be. Therefore we worship Jesus Christ as Lord, even as he leads us in the worship and service God desires.

W-1.0105 The Holy Spirit

- The Holy Spirit is “the giver and renewer of life” (B. Stat. 11.4), who instills our faith and enables us to follow Jesus Christ. The Scriptures describe how the Spirit moved at the dawn of creation, anointed Christ in baptism, raised Jesus from the dead, and was poured out on the Church at Pentecost. The same Spirit is still at work in the life of the Church and the life of the world.
- The Holy Spirit manifests God’s gracious action and empowers our grateful response. The Spirit gathers us for worship, enlightens and equips us through the Word, claims and nourishes us through the Sacraments, and sends us out for service. To each member of Christ’s body, the Spirit gives gifts for ministry in the Church and mission in the world.

W-1.0106 Word and Sacrament

- In Christian worship Jesus Christ is truly present and active among us, by the power of the Holy Spirit, through the gifts of Word and Sacrament. Wherever the Scriptures are read and proclaimed and the Sacraments of Baptism and the Lord's Supper are celebrated, the Church bears witness to Jesus Christ, the living Word, and proclaims the mystery of faith. Through these means of grace, God imparts and sustains our faith, orders our common life, and transforms the world. Through these same acts of worship, we share in the life of the Spirit, are united to Jesus Christ, and give glory to God.

W-1.0107 Worship and the Church

- God's gifts of Word and Sacrament establish and equip the Church as the body of Christ in the world. The mission of the one, holy, catholic, and apostolic Church flows from Baptism, is nourished at Lord's Supper, and serves to proclaim the good news of Jesus Christ to all. In the same way, the Church's ministry emerges from the font, arises from the table, and takes its shape from the Word of the Lord. Therefore the worship of the triune God is the center of our common life and our primary way of witness to the faith, hope, and love we have in Jesus Christ. To be a Christian is to worship Jesus Christ as Savior and Lord. To be a member of Christ's body, the Church, is to share through Word and Sacrament in the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit.



W-2.0101 Sources of Order

- Worship shall be faithful to the Holy Spirit who speaks in Scripture. The witness of Scripture provides the Church's preeminent, authoritative source for the ordering of worship. Those responsible for planning and leading worship are also to be guided by the Constitution of the Presbyterian Church (U.S.A.), instructed by the wisdom of the Reformed tradition, attentive to the traditions of the universal Church, and sensitive to the culture and context of the worshiping community.



W-2.03 LEADERSHIP IN WORSHIP AND ORDERED MINISTRIES

- W-2.0301 Gifts for Service
- God pours out the gifts of the Holy Spirit upon each Christian in Baptism, and all are called to use these gifts for the glory of God. Therefore it is appropriate for any member of the church to pray, read Scripture, or assist in worship in other ways according to his or her gifts. By their gifts and training, some are called to particular acts of leadership in worship and have particular responsibilities for ordering the service. These specific roles and responsibilities are undertaken in service to God and to the congregation, and should in no way diminish the leadership of other members or overshadow the primary participation of the worshiping assembly.

W-2.03 Leadership in Worship and Ordered Ministries

- W-2.0302 Deacons
- Deacons are called to lead the congregation in compassion, witness, and service, representing the ministry of the church in the world and the presence of the world in the church. While deacons have no particular responsibilities for the ordering of worship, the session should ensure that deacons (where present) have regular opportunities to lead in worship, and that their ministries of compassion, witness, and service are reflected in the public services of the church.

W-2.0303 Ruling Elders

- Ruling elders are called to nurture the common life of the people of God through their gifts of discernment and governance. They should also cultivate an ability to teach the Word when called upon to do so. When appropriately prepared and commissioned by the presbytery, ruling elders may proclaim the Word and administer the Sacraments in a particular congregation (G-2.1001).

W-2.0303 Ruling Elders

- In a particular congregation, ruling elders shall provide for the church's worship and encourage the people's participation.
- Specifically, when serving together on the session, ruling elders and ministers of the Word and Sacrament:
 - make provision for the regular preaching of the Word and celebration of the Sacraments, corporate prayer, and the offering of praise to God in song;

W-2.0303 Ruling Elders



- oversee and approve all public worship in the congregation, with the exception of responsibilities reserved for the minister of the Word and Sacrament;
- determine occasions, days, times, and places for worship;
- and have responsibility for the arrangement of worship space, the use of special appointments (flowers, candles, banners, paraments, and other objects), and the ministries of music, drama, dance, and visual arts.

W-2.0304 Ministers of the Word and Sacrament

Ministers of the Word and Sacrament (also called teaching elders and pastors) are called to proclaim the Word, preside at the Sacraments, and equip the people for ministry in Jesus' name. Specifically, ministers of the Word and Sacrament are responsible for:

- the selection of Scriptures to be read,
- the preparation of the sermon,
- the prayers to be offered,
- the selection of music to be sung, printed worship aids or media presentations for a given service,
- and the use of drama, dance, and other art forms in a particular service of worship.

W-2.0305 Shared Responsibility and Accountability

- In a particular congregation, the order of worship is the responsibility of the minister of the Word and Sacrament with the concurrence of the session. The selection of hymnals, service books, Bibles, and other more permanent worship resources is the responsibility of the session with the concurrence of the minister of the Word and Sacrament, and in consultation with church musicians and educators.

W-2.0305 Shared Responsibility and Accountability

- Where there is a music leader or choir director, the minister of the Word and Sacrament will confer with that person on anthems and other musical offerings; the session will see that these conferences take place appropriately and on a regular basis. The minister of the Word and Sacrament may confer with a committee in planning particular services of worship.

W-2.0305 Shared Responsibility and Accountability

- The session is responsible for educating the congregation about the church's worship, in order to facilitate their full and active participation. It is appropriate that the session provide for the regular study of this Directory for Worship, particularly in the training of ruling elders and deacons.

W-2.0305 Shared Responsibility and Accountability

- In fulfilling their responsibilities for worship, sessions are accountable to presbytery. It is appropriate that the presbyteries discuss with sessions the character of their congregation's worship, the standards governing it, and the fruit that it bears in the mission and ministry of the church. It is appropriate that the presbyteries provide instruction in worship, making use of this Directory for Worship in the preparation of candidates for ordination, and in the ongoing nurture of ministers of the Word and Sacrament.

W-3.0401 Theology of the Sacraments

- The Sacraments are the Word of God enacted and sealed in the life of the Church, the body of Christ. They are gracious acts of God, by which Christ Jesus offers his life to us in the power of the Holy Spirit. They are also human acts of gratitude, by which we offer our lives to God in love and service. The Sacraments are both physical signs and spiritual gifts, including words and actions, surrounded by prayer, in the context of the Church's common worship. They employ ordinary things—the basic elements of water, bread, and wine—in proclaiming the extraordinary love of God. The Reformed tradition recognizes the Sacraments of Baptism and the Lord's Supper (also called Eucharist or Holy Communion) as having been instituted by the Lord Jesus Christ through the witness of the Scriptures and sustained through the history of the universal Church.

W-3.0402 Theology of Baptism

- Baptism is the sign and seal of our incorporation into Jesus Christ. In his own baptism, Jesus identified himself with sinners—yet God claimed him as a beloved Son, and sent the Holy Spirit to anoint him for service. In his ministry, Jesus offered the gift of living water. Through the baptism of his suffering and death, Jesus set us free from the power of sin forever. After he rose from the dead, Jesus commissioned his followers to go and make disciples, baptizing them and teaching them to obey his commands. The disciples were empowered by the outpouring of the Spirit to continue Jesus' mission and ministry, inviting others to join this new way of life in Christ. As Paul wrote, through the gift of Baptism we are “dead to sin and alive to God in Christ Jesus” (Rom. 6:11).



W-3.0403 Responsibility for Baptism

Baptism shall be authorized by the session and administered by a minister of the Word and Sacrament. The session's responsibilities for Baptism include:

- encouraging parents (or those exercising parental responsibility) to present their children for Baptism without undue haste or undue delay;
- encouraging new believers to be baptized;
- examining candidates for Baptism, or their parents, and instructing them in the significance of the Sacrament;
- enrolling those who are baptized as members of the congregation; and providing for their ongoing nurture and formation for baptismal life in the world.

W-3.0403 Responsibility for Baptism

The congregation as a whole, on behalf of the universal Church, is responsible for nurturing baptized persons in Christian life. The session may designate certain members of the congregation as sponsors or mentors for those who are baptized or for their parents.



- When a young child is presented for Baptism at least one parent (or person exercising parental responsibility) should be an active member of a Christian church, normally the congregation in which the baptism takes place. The session may consider a request to baptize a child whose parent is an active member of another church. If the session approves such a request, it should communicate with the council of the other congregation and notify them when the Sacrament has been administered. Those presenting children for Baptism will promise to nurture and guide them until they are ready to make a personal profession of faith and assume the responsibility of active church membership.

W-3.0404 Presentation

- The minister of the Word and Sacrament introduces the Sacrament of Baptism with sentences of Scripture; other sentences of Scripture may be spoken by ruling elders, members of the congregation, or ecumenical witnesses. **On behalf of the session, a ruling elder presents each candidate for Baptism.** Those desiring Baptism for their children or themselves express their intent to receive the Sacrament. Parents, sponsors (if applicable), and the congregation make vows to support and nurture those being baptized. No one comes to Baptism alone; we are encouraged by family or friends and surrounded by the community of faith.

W-3.0407 The Act of Baptism

- Accompanied by a visible and generous use of water, the minister of the Word and Sacrament shall address each person by their Christian or given name and say: “[Name], I baptize you in the name of the Father, and of the Son, and of the Holy Spirit” (Matt. 28:19). The water used for Baptism should be from a local source, and may be applied with the hand, by pouring, or through immersion. Other actions signifying the gift of the Holy Spirit, such as the laying on of hands and anointing with oil, may be included. However, the central act of baptizing with water in the name of the triune God must not be overshadowed.

W-3.0409 Theology of the Lord's Supper

- The opportunity to eat and drink with Christ is not a right bestowed upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love. All who come to the table are offered the bread and cup, regardless of their age or understanding. If some of those who come have not yet been baptized, an invitation, when appropriate, to baptismal preparation and Baptism should be graciously extended.



p.99

W-3.0410 Responsibility for the Lord's Supper

- **The Lord's Supper shall be authorized by the session** and administered by a minister of the Word and Sacrament. It is appropriate that a presbytery authorize and train ruling elders to administer the Lord's Supper in the event of the absence of pastors (G-3.0301b). The session may authorize the celebration of the Lord's Supper at events other than the Service for the Lord's Day, including services of Christian marriage, ordination and installation, services of wholeness, ministry to the sick, and services of witness to the resurrection. At all such events, the Word is to be read and proclaimed. When the Lord's Supper takes place apart from public worship, the congregation shall be represented by one or more members.



3.0414 Communion

- The bread and cup are shared in the manner most appropriate to the occasion. Worshipers may gather at the table, come forward to meet the servers, or receive the bread and cup where they are. The bread may be broken and placed in people's hands or they may receive pieces of bread prepared for distribution. They may drink from a common cup, receive individual cups, or dip the broken bread into the cup. Ordinarily ruling elders, deacons, and ministers of the Word and Sacrament serve the bread and cup; the session may authorize other church members to do so. While the bread and cup are shared worshipers may sing, other music may be offered, appropriate passages of Scripture may be read, or the people may pray in silence. ...



- ... As soon as possible after the service (ordinarily on the same day), the bread and cup may be shared with absent, homebound, or hospitalized members by two or more persons in ordered ministry. Those who carry out this extended service of communion shall be authorized by the session; equipped with the necessary theological, pastoral, and liturgical gifts and resources; and instructed to maintain the unity of Word and Sacrament through the reading of Scripture and offering of prayers.
- p.102



W-4.0204 New Members

- New members are received by public profession of faith, reaffirmation of faith, or certificate of transfer. The session should provide opportunity for those seeking membership to explore the faith they will (re)affirm. After they are examined and received by the session, new members are presented in worship. As part of their public welcome, it is appropriate for those previously baptized to reaffirm the commitments made in Baptism, profess their faith in Jesus Christ, and declare their intent to participate actively and responsibly in the worship, life, governance, and mission of the church. On such occasions, it is fitting for all worshipers to reaffirm the baptismal covenant.

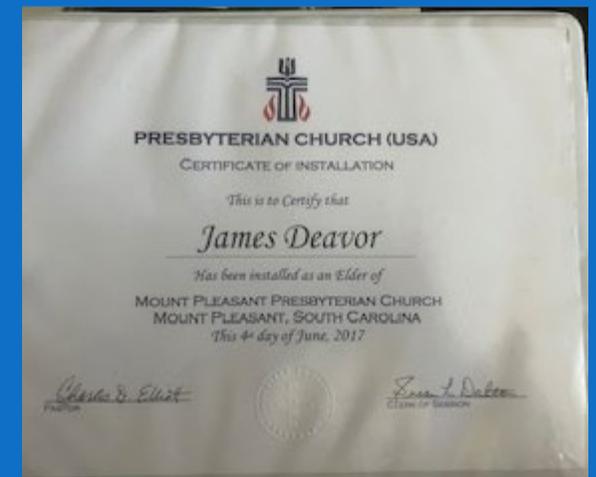
W-4.0401 Called to Ministry

- In Baptism each Christian is called to ministry in Christ's name. God calls some persons from the midst of congregations to fulfill particular functions, so that the ministry of the whole people of God may flourish. In **ordination** the church sets apart with prayer and the laying on of hands those who have been called by God through the voice of the church to serve as deacons, ruling elders, and ministers of the Word and Sacrament. ...



W-4.0401 Called to Ministry

- ... In **installation** the church sets in place with prayer those who have been (previously) ordained as deacons, ruling elders, and ministers of the Word and Sacrament, and are now called anew to service in that ministry. In commissioning the church recognizes other forms of ministry in the church: ruling elders commissioned to limited pastoral service, certified Christian educators, and persons certified to other forms of service.



W-4.0402 Setting for the Service

- Ordination, installation, and commissioning may take place during the Service for the Lord's Day as a response to the proclamation of the Word. Ordination, installation, and commissioning may also take place in a special service that focuses on Jesus Christ, the gifts of the Holy Spirit, and the mission and ministry of the Church, and which includes the proclamation of the Word and may also include the celebration of the Lord's Supper. The ordination and/or installation of a minister of the Word and Sacrament shall take place at a time that enables substantial participation of the presbytery.

4.0403 Order of Worship

- A service of ordination, installation, or commissioning focuses on Christ and the joy and responsibility of serving him through the mission and ministry of the church. Following the sermon, the moderator (or designee) of the appropriate council briefly states the nature of the ministry to which persons are being ordained, installed, or commissioned. Those who are being ordained, installed, or commissioned gather at the baptismal font. The moderator (or designee) asks them the constitutional questions (see W-4.0404). A ruling elder asks the corresponding questions of the congregation. When all questions have been answered in the affirmative, those to be ordained will kneel, if able, for the laying on of hands and the prayer of ordination. ...

4.0403 Order of Worship

- ... Members of the session lay on hands at the ordination of ruling elders and deacons; the session may invite other ruling elders and ministers of the Word and Sacrament to participate. Because ordination only takes place once for each office, the laying on of hands is not repeated.) Those previously ordained will stand, if able, along with the congregation, for the prayer of installation.

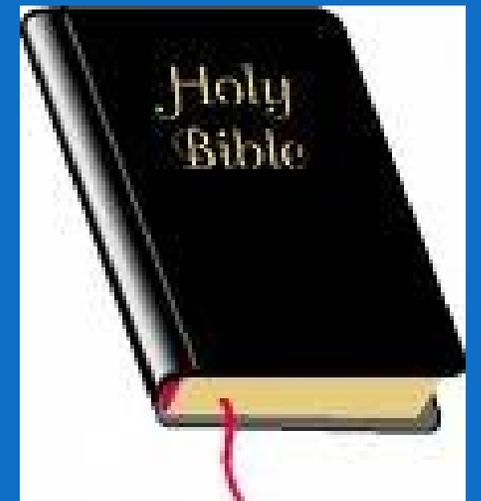
W-4.0404 Constitutional Questions

- The moderator of the council of those to be ordained, installed, or commissioned shall ask them to face the body of membership and to answer the following questions:



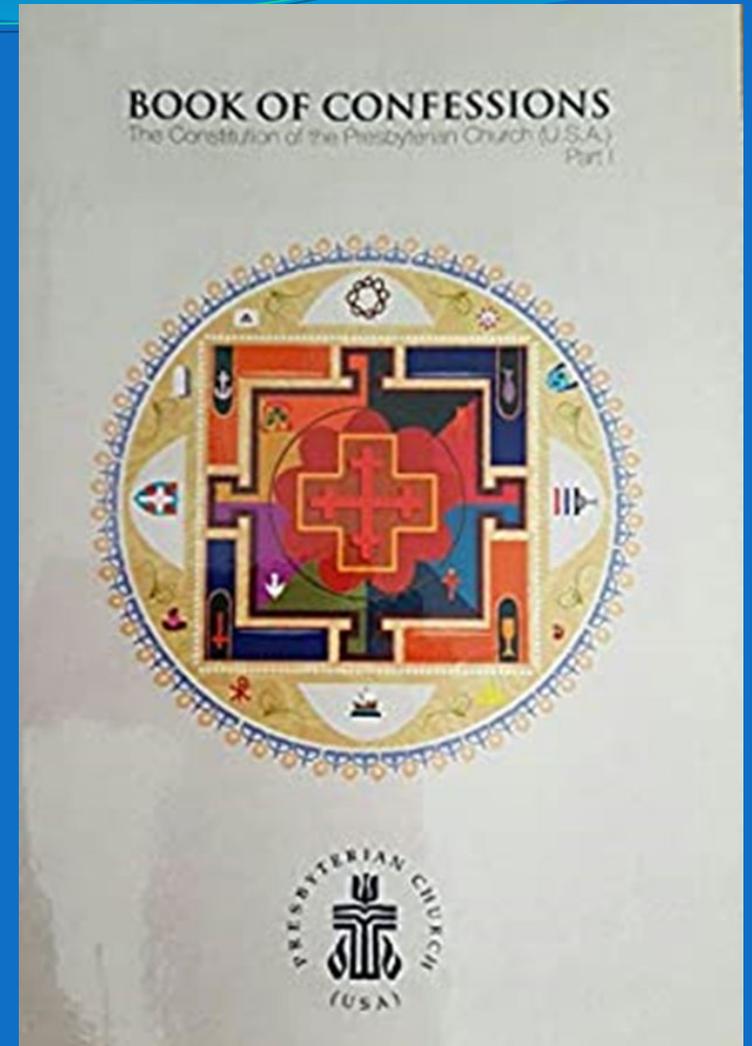
W-4.0404 Constitutional Questions

- a. Do you trust in Jesus Christ your Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son, and Holy Spirit?
- b. Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God's Word to you?



c. Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed and led by those confessions as you lead the people of God?

[W-4.0404]



- d. Will you fulfill your ministry in obedience to Jesus Christ, under the authority of Scripture, and be continually guided by our confessions?
- e. Will you be governed by our church's polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God's Word and Spirit?
- f. Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?



- g. Do you promise to further the peace, unity, and purity of the church?
- h. Will you pray for and seek to serve the people with energy, intelligence, imagination, and love?



- i. (For ruling elder) Will you be a faithful ruling elder, watching over the people, providing for their worship, nurture, and service? Will you share in government and discipline, serving in councils of the church, and in your ministry will you try to show the love and justice of Jesus Christ?



[W-4.0404]

- j. (For deacon) Will you be a faithful deacon, teaching charity, urging concern, and directing the people's help to the friendless and those in need? In your ministry will you try to show the love and justice of Jesus Christ?

[W-4.0404]



- At the installation of ruling elders and/or deacons: Following the affirmative answers to the questions asked of the person(s) being installed, a ruling elder shall face the congregation along with the ruling elders- and/or deacons-elect and ask the congregation to answer the following questions:
 - a. Do we, the members of the church, accept [names] as ruling elders or deacons, chosen by God through the voice of this congregation to lead us in the way of Jesus Christ?
 - b. Do we agree to pray for them, to encourage them, to respect their decisions, and to follow as they guide us, serving Jesus Christ, who alone is Head of the Church?

W-4.06 The Covenant of Marriage

- W-4.0605 Nothing Shall Compel
- Nothing herein shall compel a minister of the Word and Sacrament† to perform nor compel a session to authorize the use of church property for a marriage service that the minister of the Word and Sacrament or the session believes is contrary to the minister of the Word and Sacrament's or the session's discernment of the Holy Spirit and their understanding of the Word of God.



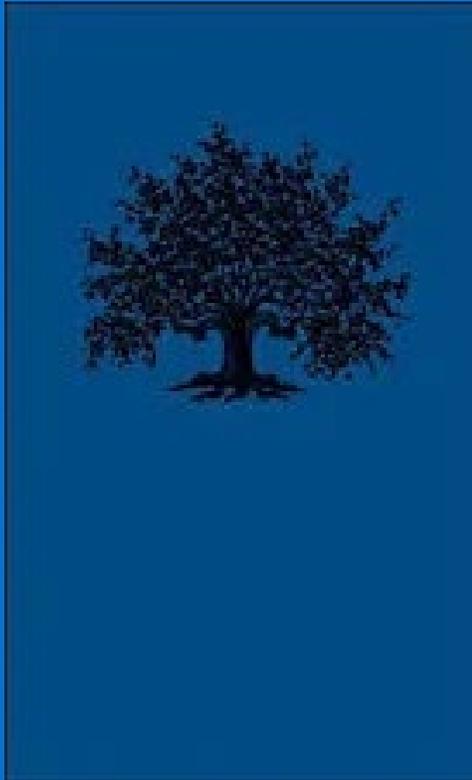
W-4.07 Death and Resurrection

- W-4.0702 Policies for Funerals
- The session may establish general policies concerning services on the occasion of death, providing for funerals that are simple, dignified, expressive of good stewardship, bear witness to resurrection hope and convey the centrality of Christian community.

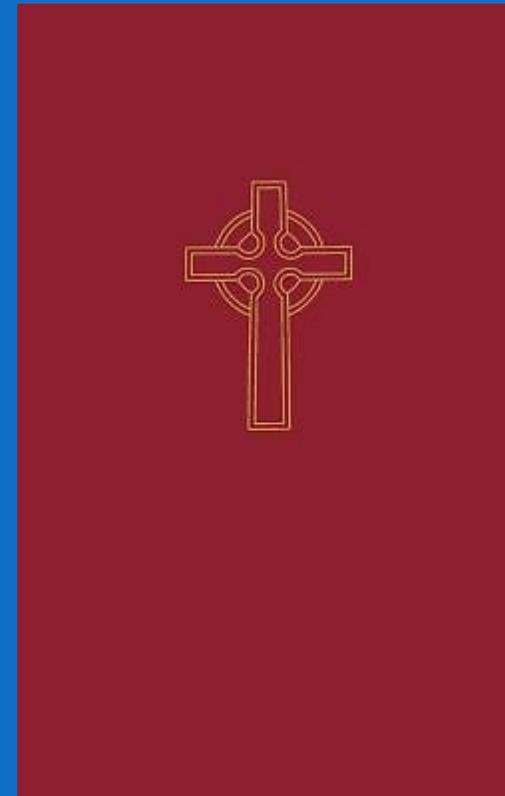


Resources

- Book of Common Worship



- Book of Common Worship Daily Prayer



Resources

- Daily Prayer App
- Google Play & Apple

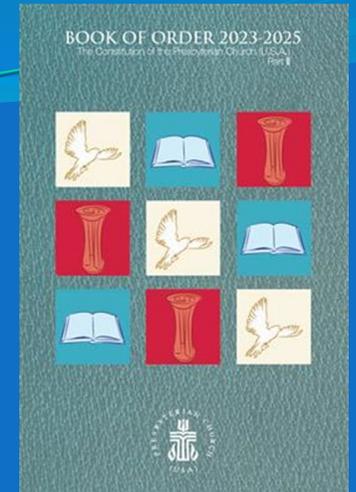


- Daily Devotionals



###

Part II. The Book of Order



Four Parts

- F – Foundations of Presbyterian Polity
- G- Form of Government
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D

“The Great Ends of the Church”



The proclamation of the gospel for the salvation of humankind;



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Where Christ is, there is the true Church. Since the earliest days of the Reformation, Reformed Christians have marked the presence of the true Church wherever

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- ✠ The Sacraments are rightly administered, and
- ✠ Ecclesiastical discipline is uprightly ministered.



F-1.0303

W-4.0404 Constitutional Questions

- e. Will you be governed by our church's polity, and **will you abide by its discipline**? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God's Word and Spirit?

D-1.01 POWER VESTED IN CHRIST'S CHURCH

- The power that Jesus Christ has vested in his Church, a power manifested in the exercise of church discipline, is one for **building up the body of Christ**, not for destroying it, for **redeeming**, not for punishing. It should be exercised as a **dispensation of mercy** and not of wrath, so that the great ends of the Church may be achieved, that all children of God may be presented faultless in the day of Christ.

D-1.0201 Church Discipline Defined

- Church discipline is the church's exercise of authority given by Christ, both to guide, control, and nurture its members, and for the correction and restraint of wrongdoing. The church's judicial process does not exist as a substitute for the secular judicial system, but to do what the secular judicial system cannot do. The Constitution of the Presbyterian Church (U.S.A.) is infused with principles and standards to which all active members of congregations and ministers of the Word and Sacrament voluntarily submit.

D-1.0301 Purpose of Church Discipline

Thus, the purpose of church discipline is:

- To **honor God** by making clear the significance of membership in the body of Christ;
- To **preserve the purity** of the church by nourishing the individual within the life of the believing community;
- To pursue and reveal **the truth**;
- To **achieve justice and compassion** for all participants involved;

D-1.0301 Purpose of Church Discipline

To correct or restrain wrongdoing in order to bring members **to repentance and restoration**;

- To **uphold the dignity** of those who have been harmed by offenses;
- To **restore the unity of the church** by removing the causes of discord and division; and
- To secure the **just, speedy, and economical determination** of proceedings.

D-1.04 CONCILIATE AND MEDIATE

The traditional biblical obligation to conciliate, mediate, and adjust differences without strife is not diminished by church discipline. Although these rules describe the way in which judicial process within the church shall be conducted, it is not their intent or purpose to encourage judicial process or to make it more expensive or difficult. Those contemplating the use of judicial process shall recall the biblical duty to “come to terms quickly with your accuser while you are on the way to court . . .” (Matthew 5:25). They shall attempt prayerfully and seriously to bring about an adjustment or settlement of the issue asserted and avoid formal proceedings under judicial process unless after prayerful deliberation, it is determined to be necessary to preserve the peace, unity, and purity, or accomplish the purposes of the church. Nor shall this duty to consider other forms of resolution end upon the commencement of judicial process.

D-2.0101 Processes of Accountability

Church discipline in the Presbyterian Church (U.S.A.) is accomplished through judicial processes of accountability.

Accountability of councils is accomplished through **remedial process.**

Accountability of individuals is accomplished through **disciplinary process.**

D-2.0102 Councils of the Church

The councils of the church are sessions, presbyteries, synods, and the General Assembly.

Sessions conduct trials of church members in disciplinary processes.

Presbyteries, synods, and the General Assembly conduct trials and appeals of both remedial and disciplinary processes through permanent judicial commissions (PJs).

If you ever need to invoke the disciplinary process...

- Don't call 999-999
- Instead call
- 843-766-4219
- dyandle@capresbytery.org



David Yandle, Stated Clerk

Matthew 18

- ¹⁵ “If your brother or sister sins against you, go and point out the fault when the two of you are alone. If you are listened to, you have regained that one. ¹⁶ But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. ¹⁷ If that person refuses to listen to them, tell it to the church, and if the offender refuses to listen even to the church, let such a one be to you as a gentile and a tax collector

