



## Constitution and Bylaws

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*Redeeming Grace Fellowship exists to magnify the glory of God's grace in Christ by making disciples in Uniontown, our region and our world.*

# Redeeming Grace FELLOWSHIP

## Church Constitution

### Preamble

We declare and establish this constitution to preserve and secure the principles of our faith and to govern the body in an orderly manner. This constitution will preserve the liberties of each individual church member and the freedom of action of this body in relation to other churches.

### I. Name and Principal Office

This body shall be known as Redeeming Grace Fellowship Church (hereafter referred to as Redeeming Grace Fellowship). The principal office for this body is located in Fayette County, State of Pennsylvania. The registered mailing address of this body is PO Box 1276, Uniontown, PA 15401.

### II. Purposes

- a. To magnify the glory of God's grace in Christ by making disciples in Uniontown, our region, and our world.
- b. We will seek to accomplish our mission and vision through various ministries including but not limited to: gathering in communal worship services of celebration, administration of the Lord's Supper and baptism, intimate prayer and discussion in community groups, in-depth study and discipleship, counseling and support services, various community services, and other initiatives as deemed necessary by the governing body.
- c. The general purpose for which this corporation is formed is to operate exclusively for such religious, charitable, and educational purposes as will qualify it as an exempt organization under section 501 (C) (3) of the Internal Revenue Code of 1954 or corresponding provisions of any subsequent federal tax laws, including, for such purposes, the making of distributions to organizations which qualify as tax-exempt organizations under that code.
- d. This corporation will not, as a substantial part of its activities, disseminate propaganda or otherwise attempt to influence legislation; nor shall it participate or intervene (by publication or distribution of any statements or otherwise) in any political campaign on behalf of any candidate for public office.
- e. No part of the net earnings of this corporation will inure to the benefit of any individual or member.

### III. Statement of Faith

Redeeming Grace Fellowship's Statement of Faith has been adapted from The Gospel Coalition's Confessional Statement and is being used with their permission (<http://thegospelcoalition.org/about/foundation-documents/confessional/>).

#### a. The Tri-une God

We believe in one God, eternally existing in three equally divine Persons:

the Father, the Son, and the Holy Spirit, who know, love, and glorify one another. This one true and living God is infinitely perfect both in his love and in his holiness. He is the Creator of all things, visible and invisible, and is therefore worthy to receive all glory and adoration. Immortal and eternal, he perfectly and exhaustively knows the end from the beginning, sustains and sovereignly rules over all things, and providentially brings about his eternal good purposes to redeem a people for himself and restore his fallen creation, to the praise of his glorious grace.

**b. Revelation**

God has graciously disclosed his existence and power in the created order, and has supremely revealed himself to fallen human beings in the person of his Son, the incarnate Word. Moreover, this God is a speaking God who by his Spirit has graciously disclosed himself in human words. We believe that God has inspired the words preserved in the Scriptures, the sixty-six books of the Old and New Testaments, which are both record and means of his saving work in the world. These writings alone constitute the verbally inspired Word of God, which is utterly authoritative, and without error in the original writings, complete in its revelation of his will for salvation, sufficient for all that God requires us to believe and do, and final in its authority over every domain of knowledge to which it speaks. We confess that both our finitude and our sinfulness preclude the possibility of knowing God's truth exhaustively, but we affirm that, enlightened by the Spirit of God, we can know God's revealed truth truly. The Bible is to be believed, as God's instruction, in all that it teaches; obeyed, as God's command, in all that it requires; and trusted, as God's pledge, in all that it promises. As God's people hear, believe, and do the Word, they are equipped as disciples of Christ and witnesses to the gospel.

**c. Creation of Humanity**

We believe that God created human beings, male and female, in his own image. Adam and Eve belonged to the created order that God himself declared to be very good, serving as God's agents to care for, manage, and govern creation, living in holy and devoted fellowship with their Maker. Men and women, equally made in the image of God, enjoy equal access to God by faith in Christ Jesus and are both called to move beyond passive self-indulgence to significant private and public engagement in family, church, and civic life. Adam and Eve were made to complement each other in a one-flesh union that establishes the only normative pattern of sexual relations for men and women, such that marriage ultimately serves as a type of the union between Christ and his church. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways. God ordains that they assume distinctive roles which reflect the loving relationship between Christ and the church, the husband exercising headship in a way that displays the caring, sacrificial love of Christ, and the wife submitting to her husband in a way that models the love of the church for her Lord. In the ministry of the church, both men and women are encouraged to serve Christ and to be developed to their full

potential in the manifold ministries of the people of God. The distinctive leadership role within the church given to qualified men is grounded in creation, fall, and redemption and must not be sidelined by appeals to cultural developments.

**d. The Fall**

We believe that Adam, made in the image of God, distorted that image and forfeited his original blessedness—for himself and all his progeny—by falling into sin through Satan’s temptation. As a result, all human beings are alienated from God, corrupted in every aspect of their being (e.g., physically, mentally, volitionally, emotionally, spiritually) and condemned finally and irrevocably to death—apart from God’s own gracious intervention. The supreme need of all human beings is to be reconciled to the God under whose just and holy wrath we stand; the only hope of all human beings is the undeserved love of this same God, who alone can rescue us and restore us to himself.

**e. The Plan of God**

We believe that from all eternity God determined in grace to save a great multitude of guilty sinners from every tribe and language and people and nation, and to this end foreknew them and chose them. We believe that God justifies and sanctifies those who by grace have faith in Jesus, and that he will one day glorify them—all to the praise of his glorious grace. In love God commands and implores all people to repent and believe, having set his saving love on those he has chosen and having ordained Christ to be their Redeemer.

**f. The Gospel**

We believe that the gospel is the good news of Jesus Christ—God’s very wisdom. Utter folly to the world, even though it is the power of God to those who are being saved, this good news is christological, centering on the cross and resurrection: the gospel is not proclaimed if Christ is not proclaimed, and the authentic Christ has not been proclaimed if his death and resurrection are not central (the message is “Christ died for our sins . . . [and] was raised”). This good news is biblical (his death and resurrection are according to the Scriptures), theological and salvific (Christ died for our sins, to reconcile us to God), historical (if the saving events did not happen, our faith is worthless, we are still in our sins, and we are to be pitied more than all others), apostolic (the message was entrusted to and transmitted by the apostles, who were witnesses of these saving events), and intensely personal (where it is received, believed, and held firmly, individual persons are saved).

**g. The Redemption of Christ**

We believe that, moved by love and in obedience to his Father, the eternal Son became human: the Word became flesh, fully God and fully human being, one Person in two natures. The man Jesus, the promised Messiah of Israel, was conceived through the miraculous agency of the Holy Spirit, and was born of the virgin Mary. He perfectly obeyed his heavenly Father, lived a sinless life, performed miraculous signs, was crucified under Pontius Pilate,

arose bodily from the dead on the third day, and ascended into heaven. As the mediatorial King, he is seated at the right hand of God the Father, exercising in heaven and on earth all of God's sovereignty, and is our High Priest and righteous Advocate. We believe that by his incarnation, life, death, resurrection, and ascension, Jesus Christ acted as our representative and substitute. He did this so that in him we might become the righteousness of God: on the cross he canceled sin, propitiated God, and, by bearing the full penalty of our sins, reconciled to God all those who believe. By his resurrection Christ Jesus was vindicated by his Father, broke the power of death and defeated Satan who once had power over it, and brought everlasting life to all his people; by his ascension he has been forever exalted as Lord and has prepared a place for us to be with him. We believe that salvation is found in no one else, for there is no other name given under heaven by which we must be saved. Because God chose the lowly things of this world, the despised things, the things that are not, to nullify the things that are, no human being can ever boast before him—Christ Jesus has become for us wisdom from God—that is, our righteousness, holiness, and redemption.

**h. The Justification of Sinners**

We believe that Christ, by his obedience and death, fully discharged the debt of all those who are justified. By his sacrifice, he bore in our stead the punishment due us for our sins, making a proper, real, and full satisfaction to God's justice on our behalf. By his perfect obedience he satisfied the just demands of God on our behalf, since by faith alone that perfect obedience is credited to all who trust in Christ alone for their acceptance with God. Inasmuch as Christ was given by the Father for us, and his obedience and punishment were accepted in place of our own, freely and not for anything in us, this justification is solely of free grace, in order that both the exact justice and the rich grace of God might be glorified in the justification of sinners. We believe that a zeal for personal and public obedience flows from this free justification.

**i. The Power of the Holy Spirit**

We believe that this salvation, attested in all Scripture and secured by Jesus Christ, is applied to his people by the Holy Spirit. Sent by the Father and the Son, the Holy Spirit glorifies the Lord Jesus Christ, and, as the Paraclete, is present with and in believers. He convicts the world of sin, righteousness, and judgment, and by his powerful and mysterious work regenerates spiritually dead sinners, awakening them to repentance and faith, baptizing them into union with the Lord Jesus, such that they are justified before God by grace alone through faith alone in Jesus Christ alone. By the Spirit's agency, believers are renewed, sanctified, and adopted into God's family; they participate in the divine nature and receive his sovereignly distributed gifts. The Holy Spirit is himself the down payment of the promised inheritance, and in this age indwells, guides, instructs, equips, revives, and empowers believers for Christ-like living and service.

**j. The Kingdom of God**

We believe that those who have been saved by the grace of God through union with Christ by faith and through regeneration by the Holy Spirit enter the kingdom of God and delight in the blessings of the new covenant: the forgiveness of sins, the inward transformation that awakens a desire to glorify, trust, and obey God, and the prospect of the glory yet to be revealed. Good works constitute indispensable evidence of saving grace. Living as salt in a world that is decaying and light in a world that is dark, believers should neither withdraw into seclusion from the world, nor become indistinguishable from it: rather, we are to do good to the city, for all the glory and honor of the nations is to be offered up to the living God. Recognizing whose created order this is, and because we are citizens of God's kingdom, we are to love our neighbors as ourselves, doing good to all, especially to those who belong to the household of God. The kingdom of God, already present but not fully realized, is the exercise of God's sovereignty in the world toward the eventual redemption of all creation. The kingdom of God is an invasive power that plunders Satan's dark kingdom and regenerates and renovates through repentance and faith the lives of individuals rescued from that kingdom. It therefore inevitably establishes a new community of human life together under God.

**k. God's New People**

We believe that God's new covenant people have already come to the heavenly Jerusalem; they are already seated with Christ in the heavenlies. This universal church is manifest in local churches of which Christ is the only Head; thus each local church is, in fact, the church, the household of God, the assembly of the living God, and the pillar and foundation of the truth. The church is the body of Christ, the apple of his eye, graven on his hands, and he has pledged himself to her forever. The church is distinguished by her gospel message, her sacred ordinances, her discipline, her great mission, and, above all, by her love for God, and by her members' love for one another and for the world. Crucially, this gospel we cherish has both personal and corporate dimensions, neither of which may properly be overlooked. Christ Jesus is our peace: he has not only brought about peace with God, but also peace between alienated peoples. His purpose was to create in himself one new humanity, thus making peace, and in one body to reconcile both Jew and Gentile to God through the cross, by which he put to death their hostility. The church serves as a sign of God's future new world when its members live for the service of one another and their neighbors, rather than for self-focus. The church is the corporate dwelling place of God's Spirit, and the continuing witness to God in the world.

**l. Baptism and the Lord's Supper**

We believe that believer's baptism and the Lord's Supper are ordained by the Lord Jesus himself. The former is connected with entrance into the new covenant community, the latter with ongoing covenant renewal. Together they are simultaneously God's pledge to us, divinely ordained means of grace, our public vows of submission to the once crucified and now

resurrected Christ, and anticipations of his return and of the consummation of all things.<sup>1</sup>

**m. The Restoration of All Things**

We believe in the personal, glorious, and bodily return of our Lord Jesus Christ with his holy angels, when he will exercise his role as final Judge, and his kingdom will be consummated. We believe in the bodily resurrection of both the just and the unjust—the unjust to judgment and eternal conscious punishment in hell, as our Lord himself taught, and the just to eternal blessedness in the presence of him who sits on the throne and of the Lamb, in the new heaven and the new earth, the home of righteousness. On that day the church will be presented faultless before God by the obedience, suffering and triumph of Christ, all sin purged and its wretched effects forever banished. God will be all in all and his people will be enthralled by the immediacy of his ineffable holiness, and everything will be to the praise of his glorious grace.

**IV. Church Covenant**

Having been led by the Spirit of God to receive Jesus Christ as our Lord and Savior and, on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now in the presence of God and this assembly most solemnly and joyfully enter into covenant with one another as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit to walk together in Christian love; to strive for the advancement of this church in knowledge and holiness; to not forsake the assembling together of ourselves; to promote its prosperity and spirituality; to sustain its worship, ordinances, doctrines, and discipline; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel to all nations.

We also engage to maintain private and family devotions; to teach our children the gospel of Jesus Christ and the doctrines of the Word of God that they might come to know God through faith in Jesus Christ and grow in godliness; to seek the salvation of our family, friends, and neighbors; to live carefully in the world; to be just in our dealings, faithful in our engagements, and exemplary in our behavior; to avoid all gossiping, backbiting, and excessive anger; and to be zealous in our efforts to advance the kingdom of our Lord Jesus Christ.

We further engage to watch over one another in brotherly love; to remember one another in prayer, nor neglect to pray for ourselves and others; to aid one another in sickness and distress; to cultivate Christian sympathy in feeling and Christian courtesy in speech; to be slow to take offense, but always ready for reconciliation and mindful of the commands of our Lord Jesus Christ to secure it without delay.

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<sup>1</sup>The word *believer's* has been added to this article to modify baptism in order to indicate our conviction that only those who make a credible profession of faith in the Lord Jesus Christ are the proper recipients of the ordinance of baptism.

We moreover engage that when we move from this place we will as soon as possible unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word.

May the grace of the Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Spirit be with us all. Amen.

#### **V. Polity and Relationships**

Though the Lead Pastor and the Council of Elders (if applicable) are appointed to exercise spiritual leadership and oversight over the congregation, the government of this church is ultimately vested in the body of believers who compose it. Persons duly received by the members shall constitute the membership. (See Article I of the Bylaws.) All internal groups created and empowered by the church shall report to and be accountable only to the church, unless otherwise specified by church action. This church is subject to the control of no other ecclesiastical body, but it recognizes and exercises the right to cooperate with other Bible-believing, evangelical churches as it deems appropriate.

# RedeemingGrace

FELLOWSHIP

## Church Bylaws

### I. Church Membership

#### Section 1. General

This is an autonomous church under the lordship of Jesus Christ. The membership retains unto itself the exclusive right of self-government in all phases of the spiritual and temporal life of this church. The membership reserves the exclusive right to determine who shall be members of this church and the conditions of such membership.

#### Section 2. Candidacy

Any person may offer himself or herself as a candidate for membership in this church. All such candidates shall be presented to the church at any regular church service or meeting for membership in any of the following ways:

- (1) By profession of faith and for baptism according to the policies of this church.
- (2) By promise of a letter of recommendation from another evangelical, baptistic church.
- (3) By restoration upon a statement of prior conversion experience and baptism in an evangelical church when no letter is obtainable.

Should there be any dissent as to any candidate, such dissent shall be referred to the Lead Pastor and Council of Elders (if applicable) for investigation and the making of a recommendation to the church within thirty (30) days. A three-fourths vote of those church members present and voting shall be required to elect such candidates to membership.

#### Section 3. Membership Class

Prospective members of this church are required to participate in the church's membership class prior to being admitted into full membership.

#### Section 4. Rights of Members

- (1) Every member of the church is entitled to vote at all elections and on all questions submitted to the church in conference, provided the member is present and at least 18 years of age.
- (2) Every member of the church is eligible for consideration by the membership as candidates for elective offices in the church provided that they meet the qualifications for prospective elective offices as outlined in these bylaws.
- (3) Every member of the church may participate in the ordinances of the church as administered by the church.

#### Section 5. Termination of Membership

Membership shall be terminated in the following ways:

- (1) Death of the member.
- (2) Transfer to another evangelical church.
- (3) Exclusion as a result of excommunication.
- (4) Removal upon request or proof of membership in another church.

### **Section 6. Discipline**

It shall be the practice of this church to emphasize to its members that every reasonable measure will be taken to assist any troubled member. The Lead Pastor, Elders/Pastors, other members of the church staff, and Deacons/Deaconesses are available for counsel and guidance. The attitude of members toward one another shall be guided by a concern for redemption rather than punishment. Should some serious condition exist that would cause a member to become a liability to the general welfare of the church, the Lead Pastor, along with the Council of Elders/Pastors, will take every reasonable measure to resolve the problem in accordance with Matthew 18:15-18. If it becomes necessary for the church to take action to excommunicate a member, a two-thirds vote of the members present is required; and the church may proceed to declare the person to be no longer in the membership of the church. All such proceedings shall be pervaded by a spirit of Christian kindness and forbearance. The church may restore to membership any person previously excommunicated, upon request of the excommunicated person, and by vote of the church upon evidence of the excommunicated person's repentance and reformation.

## **II. Church Officers, Committees, and Church-sponsored Ministry**

All who serve as church officers, committee members, ministry team leaders, or teachers in any area of church-sponsored ministry shall be members of this church.

### **Section 1. Church Officers**

The officers of this church shall be:

- (1) Lead Pastor
- (2) Elders
- (3) Deacons/Deaconesses
- (4) Worship Leader
- (5) Secretary
- (6) Treasurer

The Lead Pastor will be a male who meets the qualifications of biblical eldership as outlined in 1 Timothy 3:1-7 and Titus 1:5-9 and will be responsible for leading the church to function as a New Testament church. The Lead Pastor leads the congregation, organizations, church staff, and appointed committees to perform their tasks. The Lead Pastor is leader of pastoral ministries in the church and will function as the chairman of the Council of Elders. The Lead Pastor will also serve as an ex-officio member of all appointed committees with the exception of the Pulpit Committee. As such he works with the elders, deacons/deaconesses, church staff, and committees to:

- (1) Lead the church in the achievement of its mission.
- (2) Proclaim the gospel to believers and unbelievers.
- (3) Care for the church's members and other persons in the community.

A Lead Pastor shall be chosen and called by the church whenever a vacancy occurs. The election shall take place at a meeting called for that purpose, of which at least one week's public notice has been given.

The Pulpit Committee shall seek out a suitable, biblically-qualified, male Lead Pastor, and its recommendations will constitute a nomination. Any church member has the privilege of making other nominations according to the policy established by the church. The committee shall bring to the consideration of the church only one name at a time. Election shall be by ballot, an affirmative vote of three-fourths of those present being necessary for a choice. The Lead Pastor, thus elected, shall serve until the relationship is terminated by his request or the church's request. He shall preside at meetings of this church, and shall serve as the moderator in all business meetings in keeping with the rules of order authorized in these bylaws. In the event that the office of Lead Pastor is vacant, a moderator will be elected by the congregation to serve in that role until a Lead Pastor is selected. Election of the interim moderator shall be by ballot, an affirmative vote of three-fourths of those present being necessary for a choice.

The Lead Pastor may relinquish his office by giving at least two-week's notice to the church at the time of resignation. The church may declare the office of pastor to be vacant. Such action shall take place at a meeting called for that purpose, of which at least one week's public notice has been given. The meeting may be called upon the recommendation of a majority of the Council of Elders and the Deacons/Deaconesses or by written petition signed by not less than three-fourths of the resident church members after the instructions in 1 Timothy 5:19-20 have been carried out. A moderator for this meeting shall be designated by the members present by majority vote, and he shall be someone other than the Lead Pastor. The vote to declare the office vacant shall be by secret ballot; an affirmative vote of three-fourths of the members present being necessary to declare the office vacant. Except in instances of gross misconduct by the pastor so excluded from office, the church will compensate the pastor with not less than one-twelfth of his total annual compensation if the pastor is currently receiving a salary. The removal from the office of Lead Pastor shall be immediate and the compensation, if the Lead Pastor is on payroll, shall be rendered in not more than 30 days.

The church shall elect and ordain male Elders/Pastors who meet the biblical qualifications for such ministry as outlined in 1 Timothy 3:1-7 and Titus 1:5-9. Men who have been gifted by God and called by the church to serve as Elders/Pastors will be part of the Council of Elders and serve alongside the Lead Pastor to lead the church and equip the members of the church to carry out its mission and live out its values. Elders/Pastors will serve perpetually until they depart from this world by death, resign, or, God forbid, disqualify themselves from ministry. Some of the men appointed to the office of Elder/Pastor may be called by the church to vocational eldership depending on their giftedness and the needs of the church. A job description shall be written by the Personnel Committee when the need for a vocational elder/pastor is determined. Those staff members of whom the church requires evidence of a personal call of God to minister shall be recommended to the church by the Lead Pastor, Council of Elders, and the Personnel Committee and called by church action. At the time of resignation, not less than a two-week notice

shall be given to the church. The church may vote to vacate such positions upon recommendation of the majority of the Council of Elders and the Personnel Committee, such termination being immediate, and the compensation conditions being the same as for the Lead Pastor, except that the amount shall relate to the individual's compensation.

Non-ministerial staff members shall be employed as the church determines the need for their services. The Personnel Committee shall have the authority to employ and to terminate services of non-ministerial staff members. Such employment and termination of services shall be with the recommendation of the supervising staff member and, as appropriate, with the consultation of the membership of the church.

The church shall elect and ordain Deacons/Deaconesses who meet the biblical qualifications for such ministry as outlined in Acts 6:3 and 1 Timothy 3:8-13 by ballot at any regular business meeting or worship service of the church. Deacons/Deaconesses shall serve perpetually in their appointed area of ministry until they depart from this world by death, resign, or, God forbid, disqualify themselves from ministry. In accordance with the meaning of the work and the practice in the New Testament, Deacons/Deaconesses are to be servants of the church. Their task is to serve the church with the Lead Pastor, Elders/Pastors, and staff by performing the ministry responsibilities to which they have been appointed.

The church shall appoint a Worship Leader who meets the biblical qualifications of an Elder/Pastor in 1 Timothy 3:1-7 and Titus 1:5-9. The Worship Leader shall serve perpetually in this office until he/she departs from this world by death, resigns, or, God forbid, disqualifies himself/herself from ministry. The church may appoint a musically-gifted, biblically-qualified female to this office if a musically-gifted, biblically-qualified male is not provided or raised up by God. The reason a musically-gifted, biblically-qualified male is to be preferred over a musically-gifted, biblically-qualified female is due to the apostle Paul's prohibition of women teaching or usurping authority over men in the church's gathered assemblies (1 Tim. 2:11-12). However, because the office of Worship Leader does not necessarily require teaching or exercising authority, a female who is musically-gifted and meets the qualifications of ministerial leadership in Scripture may be appointed by the church to serve in this office.

The church shall elect annually a Secretary as its clerical officer. The clerk shall be responsible for keeping a suitable record of all official actions of the church, except as otherwise herein provided. The clerk shall be responsible for keeping a register of names of members, with dates of admission, dismissal, death, or excommunication, together with a record of baptisms. The clerk shall issue letters of dismissal voted by the church, preserve on file all communications and written official reports, and give required notice of all meetings where notice is necessary, as indicated in these bylaws. All church records are church property and shall be kept in the church office when an office is maintained.

The church shall elect annually a Treasurer as its financial officer. It shall be the duty of the treasurer to receive, preserve, and pay out, upon receipt of vouchers approved and signed by authorized personnel or officers, all money or things of value paid or given to the church, keeping at all times an itemized account of all receipts and disbursements. It shall be the duty of the treasurer to render to the church at each regular business meeting an itemized report of the receipts and disbursements of the preceding quarter. Upon rendering the annual account at the end of each fiscal year and its acceptance and approval by the church, the records shall be delivered by the Treasurer to the Secretary, who shall keep and preserve the account as a part of the permanent records of the church.

### **Section 2. Church Committees**

The committees of this church shall be a Personnel Committee (if/when applicable), a Stewardship Committee, a Pulpit Committee (if/when applicable), and such other regular and special committees as the church shall authorize. Additional regular committees may be added by the amendment procedure prescribed within these bylaws. All church committee members with the exception of the Lead Pastor, Elders, Deacons/Deaconesses, Secretary, and Treasurer shall be recommended and elected by the church with a three-fourths vote unless otherwise specified within these bylaws.

- (1) The Personnel Committee assists the church in matters related to employed personnel administration, including those called by church action. Their work includes such areas as determining staff needs, employment, salaries, benefits, other compensation, policies, job descriptions, and personnel services. The Personnel Committee shall consist of the Lead Pastor, Council of Elders (if applicable), Deacons/Deaconesses, Secretary, Treasurer, and two members of the congregation who have been elected according to the principles set forth within these bylaws. However, this committee will only be appointed if/when there are people on the church's payroll or if the church determines to put certain officers on payroll.
- (2) The Stewardship Committee develops and recommends an overall stewardship development plan, a unified church budget, and budget subscription plans. It advises and recommends in the administration of the gifts of church members and others, using sound principles of financial management. It works with the treasurer in the preparation and presentation to the church of required reports regarding the financial affairs of the church. The Stewardship Committee shall consist of the Lead Pastor, Council of Elders (if applicable), Deacons/Deaconesses, Secretary, Treasurer, and two members of the congregation who have been elected according to the principles set forth within these bylaws.
- (3) A Pulpit Committee will be appointed when the office of Lead Pastor becomes vacant and will assist the church by nominating biblically-qualified candidates to assume the vacancy. In order for the Pulpit Committee to nominate a candidate and present them to the church

for a vote of installation, the members of the Pulpit Committee must unanimously agree on the prospective candidate(s). The Pulpit Committee shall consist of the Council of Elders, Deacons/Deaconesses, Secretary, Treasurer, and three members of the congregation who have been elected according to the principle set forth within these bylaws.

### **III. Council of Elders/Pastors**

The Council of Elders/Pastors shall serve the church by leading in planning, coordinating, conducting, and evaluating the ministries and programs of the church and its organizations. The primary functions of the Council of Elders shall be to recommend to the church suggested objectives and church goals; to review and coordinate ministry and program plans recommended by church officers, organizations, and committees; to recommend to the church the use of leadership, calendar time, and other resources according to program priorities; and to evaluate achievements in terms of church objectives and goals. The Council of Elders/Pastors will be led by the Lead Pastor and may consist of both vocational and non-vocational elders/pastors. All matters agreed upon by the Council of Elders that call for action not already approved shall be referred to the church for approval or disapproval. The Council of Elders will only consist of men who have been gifted by God to meet the qualifications for eldership as outlined in 1 Timothy 3:1-7 and Titus 1:5-9 and, subsequently, called by the church according to the principles set forth within these bylaws.

### **VI. Church Ordinances**

#### **Section 1. *Baptism***

This church shall receive for baptism any person who has made a credible profession of faith in the Lord Jesus Christ and gives evidence of having experienced the new birth.

- (1) Baptism shall be by immersion in water.
- (2) The Lead Pastor, or whomever the church shall authorize, shall administer baptism.
- (3) Baptism shall be administered as an act of worship during any worship service of the church or at any other place deemed appropriate by the Lead Pastor and/or Council of Elders.
- (4) A person who professes Christ and is not baptized after a reasonable length of time shall be counseled by the Lead Pastor and/or Council of Elders. If negative interest is ascertained on the part of the candidate, he or she shall be deleted from those awaiting baptism.

#### **Section 2. *The Lord's Supper***

The church shall regularly observe the Lord's Supper monthly on the last Sunday of every month. The Lead Pastor and/or Council of Elders shall appoint someone to prepare the Supper.

### **VII. Church Meetings**

#### **Section 1. *Worship Services***

The church shall meet regularly each Sunday morning for the worship of Almighty God. Prayer, praise, preaching, instruction, and evangelism shall be among the elements of these services. The Lead Pastor will work with the Worship Leader to plan and direct the services for all the church members and for all others who may choose to attend.

**Section 2. *Special Services***

Special services and meetings essential to the advancement of the church's objectives shall be placed on the church calendar as deemed appropriate by the Lead Pastor and the Council of Elders.

**Section 3. *Regular Business Meetings***

The church shall hold regular business meetings quarterly on Sunday mornings immediately following the worship service. The church also has the authority to change the day and time of the regular, quarterly business meeting as they deem appropriate.

**Section 4. *Special Business Meetings***

The church may conduct called business meetings to consider matters of special nature and significance. A one-week notice must be given for the specially called business meeting unless extreme urgency renders such notice impractical. The notice shall include the subject, the date, and time and place; and it must be given in such a manner that all resident members have an opportunity to know of the meeting.

**Section 5. *Quorum***

The quorum consists of those members who attend the business meeting, provided it is a stated meeting or one that has been properly called according to the principles provided within these bylaws.

**Section 6. *Parliamentary Rules***

Robert's Rules of Order, Revised, is the authority for parliamentary rules of procedure for all business meetings of the church.

**VIII. Church Finances**

**Section 1. *Budget***

The Stewardship Committee shall prepare and submit to the church for approval an inclusive budget, indicating by items the amount needed and sought for all local and other expenses. It is understood that membership in this church involves financial obligation to support the church and its causes with regular, proportionate gifts. Annually there shall be opportunity provided to secure worthy commitments of financial support from the church members.

**Section 2. *Accounting Procedures***

All funds received for any and all purposes shall pass through the hands of the church treasurer under the supervision of at least two members of the Stewardship Committee and be properly recorded on the books of the church. A system of accounting that will adequately provide for the handling of all funds shall be the responsibility of the Stewardship Committee.

**Section 3. *Fiscal Year***

The church fiscal year shall run from January 1<sup>st</sup> through December 31<sup>st</sup>.

**IX. Amendments**

Changes in the constitution and bylaws may be made at any regular business meeting or regular worship service of the church provided each amendment shall have been presented in writing at a previous business meeting or worship service and copies of the proposed amendment shall have been furnished to each member present at the earlier meeting. Amendments to the constitution shall be by two-thirds vote of church members present. Amendments to the bylaws shall have a concurrence of a majority of the members present and voting.