



THE THREE ANGELS FELLOWSHIP

**CONSTITUTION
& BYLAWS**

These documents supersede all previous documents.

All revisions, amendments, or changes will be indicated with an asterisk (*) and noted as to the amendment's date of alteration and adoption.

CONSTITUTION

PREAMBLE

To establish and maintain a place for the worship of Almighty God, our Heavenly Father; to provide for Christian fellowship for those of like precious faith where we may honor the Holy Spirit according to our distinctive testimony, to protect equally the rights and privileges of the individual Church member as well as the freedom of action of this body in its relation to other churches and organizations which accord with our beliefs; to assume our share of the responsibility and privilege of propagating the everlasting gospel of Jesus Christ by all available means, both at home and in foreign lands; this Constitution is established.

ARTICLE 1: TENETS OF FAITH

1.1 Statement of Faith. This Church recognizes that it cannot and does not desire to bind individuals' consciences in areas where Scripture is silent. Instead, each believer is to be led in those areas by God, to whom he or she alone is ultimately responsible. We are bound by the true spirit of Protestantism—to walk together in all His ways known or to be made known. We are very confident the Lord has more truth and light yet to break forth out of His Holy Word. Therefore, we stand firmly upon the principle of Matthew 4:4—to live by every word of God. However, as a body of baptized believers in Jesus Christ who are personally committed to sharing the everlasting gospel to humanity, we believe the following Statement of Faith is a concise expression of the more prominent features of our faith:

- (a) That there is one God, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by His representative, the Holy Spirit (Psalms 139:7).
- (b) That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that He took on Him the nature of the seed of Abraham for the redemption of our fallen race; that He dwelt among men full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with His own blood, He makes atonement for our sins, which atonement, so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of His work as priest, according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in Heaven (Leviticus 16; Hebrews 8:4-5; 9:6-7; etc.).

- (c) That the Holy Scriptures, of the Old and New Testaments, given by inspiration of God, contain a full revelation of His will to man, and are the only infallible rule of faith and practice.
- (d) That Baptism is an ordinance of the Christian church, to follow faith and repentance, an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in His burial and resurrection, and through that, of the resurrection of all the saints at the last day; and that no other mode fitly represents these facts than that which the Scriptures prescribe, namely, immersion (Romans 6:3-5; Colossians 2:12).
- (e) That the new birth comprises the entire change necessary to fit us for the Kingdom of God, and consists of two parts: first, a moral change, wrought by conversion and a Christian life; second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and if living, are changed to immortality in a moment, in the twinkling of an eye (John 3:3, 5; Luke 20:36).
- (f) We believe that prophecy is a part of God's revelation to man; that it is included in that scripture which is profitable for doctrine, for reproof, for correction, for instruction in righteousness (2 Timothy 3:16); that it is designed for us and our children (Deuteronomy 29:29); that so far from being enshrouded in impenetrable mystery, it is that which especially constitutes the Word of God a lamp to our feet and a light to our path (Psalms 119:105; 2 Peter 1:19); that a blessing is pronounced upon those who study it (Revelation 1:3); and that, consequently, it is to be understood by the people of God sufficiently to show them their position in the world's history, and the special duties required at their hands.
- (g) That the world's history from specified dates in the past, the rise and fall of empires and chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy; and that these prophecies are now all fulfilled except the closing scenes.
- (h) That the doctrine of the world's conversion and temporal millennium is a fable of these last days, calculated to lull men into a state of carnal security, and cause them to be overtaken by the great day of the Lord as by a thief in the night; that the second coming of Christ is to precede, not follow, the millennium; for until the Lord appears the papal power, with all its abominations, is to continue, the wheat and tares grow together, and evil men and seducers wax worse and worse, as the word of God declares.
- (i) That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time; that no prophetic period is given to reach to the second advent, but one of the longest ones, the two thousand and three hundred days of

Daniel 8:14, terminated in that year, and brought us to an event called the cleansing of the sanctuary, or antitypical Day of Atonement.

- (j) That the sanctuary of the new covenant is the tabernacle of God in Heaven, of which Paul speaks in Hebrews 8, and onward, of which our Lord, as great High Priest, is minister; that this sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation (Hebrews 8:1-5; etc.); that this is the sanctuary to be cleansed at the end of the 2300 days, what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith, by blotting out and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment (Hebrews 9:22-23); and that this work, in the antitype, commencing October 22, 1844, occupies a brief but indefinite space, at the conclusion of which the work of mercy for the world is finished.
- (k) That God's moral requirements are the same upon all men in all dispensations; that these are summarily contained in the commandments spoken by Jehovah from Sinai, engraved on the tables of stone, and deposited in the ark, which was in consequence called the "ark of the covenant," or testament (Numbers 10:33; Hebrews 9:4, etc.); that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high, which is also, for the same reason, called the ark of God's testament; for under the sounding of the seventh trumpet we are told that "the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament" (Revelation 11:19).
- (l) That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties; that this is the only weekly Sabbath known to the Bible, being the day that was set apart before paradise was lost (Genesis 2:2-3), and which will be observed in paradise restored (Isaiah 66:22-23); that the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day; and that the terms, Jewish Sabbath and Christian Sabbath, as applied to the weekly rest-day, are names of human invention, unscriptural in fact, and false in meaning.
- (m) That as the man of sin, the papacy, has thought to change times and laws—the laws of God (Daniel 7:25), and has misled almost all Christendom in regard to the fourth commandment, we find a prophecy of a reform in this respect to be wrought among believers just before the coming of Christ (Isaiah 56:1-2; 1 Peter 1:5; Revelation 14:12; etc.).

- (n) That as the natural or carnal heart is at enmity with God and his law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration or conversion.
- (o) That as all have violated the law of God, and cannot of themselves render obedience to His just requirements, we are dependent on Christ, first, for justification from our past offenses, and, secondly, for grace whereby to render acceptable obedience to His holy law in time to come. That the followers of Christ should be a godly people, not adopting the unholy maxims nor conforming to the unrighteous ways of the world; not loving its sinful pleasures nor countenancing its follies.
- (p) That believers should recognize their bodies as the temple of the Holy Spirit, and that therefore they should clothe them in neat, modest, dignified apparel; avoiding the wearing of jewelry, makeup, and other forms of adornment, thus representing Christ. Further, that in eating and drinking and in their entire course of conduct they should shape their lives in a manner worthy of the followers of the meek and lowly Master. Thus the followers of Christ will be led to abstain from all intoxicating drinks, tobacco and other narcotics, and to avoid every body and soul defiling habit and practice (Leviticus 11; 1 Corinthians 3:16-17; 9:25; 10:31; 1 Timothy 2:9-10; 1 John 2:6).
- (q) That the divine principle of tithes and offerings for the support of the gospel is an acknowledgment of God's ownership in our lives, and that we are stewards who must render account to Him of all that He has committed to our possession (Leviticus 27:30; Malachi 3:8-12; Matthew 23:23; 1 Corinthians 9:9-14; 2 Corinthians 9:6-15).
- (r) That the Spirit of God was promised to manifest Himself in the church through certain gifts, enumerated especially in 1 Corinthians 12 and Ephesians 4; that these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that in specifying the various channels of His operation, the Spirit has simply made provision for His own existence and presence with the people of God to the end of time, to lead to an understanding of that word which He had inspired, to convince of sin and work a transformation in the heart and life; and that those who deny to the Spirit His place and operation, do plainly deny that part of the Bible which assigns to Him this work and position. Therefore, we believe that Revelation 12:17 and 19:10, stating that God's remnant church will possess the spirit of prophecy, is fulfilled in the life and ministry of Ellen Gould White and consider her writings to be inspired.

- (s) That God, in accordance with His uniform dealings with the race, sends forth a proclamation of the approach of the second advent of Christ; that this work is symbolized by the three messages of Revelation 14, the last one bringing to view the work of reform on the law of God, that His people may acquire a complete readiness for that event.
- (t) That the time of the cleansing of the sanctuary (see proposition j), synchronizing with the time of the proclamation of the third message, is a time of investigative judgment, first with reference to the dead, and before the close of probation with reference to the living, to determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation—points which must be determined before the Lord appears.
- (u) That the grave, whither we all tend, expressed by the Hebrew “sheol,” and the Greek “hades,” is a place of darkness in which there is no work, device, wisdom, or knowledge (Ecclesiastes 9:10).
- (v) That the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness (Psalms 146:4; Ecclesiastes 9:5-6; Daniel 12:2, etc.).
- (w) That out of this prison house of the grave mankind are to be brought by a bodily resurrection; the righteous having part in the first resurrection, which takes place at the second advent of Christ, the wicked in the second resurrection, which takes place a thousand years thereafter (Revelation 20:4-6).
- (x) That at the last trump, the living righteous are to be changed in a moment, in the twinkling of an eye, and with the resurrected righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord (1 Corinthians 15:51-54; 1 Thessalonians 4:13-18).
- (y) That these immortalized ones are then taken to Heaven, to the New Jerusalem, the Father’s house in which there are many mansions (John 14:1-3), where they reign with Christ a thousand years, judging the world and fallen angels, that is, apportioning the punishment to be executed upon them at the close of the one thousand years (Revelation 20:4; 1 Corinthians 6:2-3; Psalms 149:5-9); that during this time the earth lies in a desolate and chaotic condition (Jeremiah 4:20-27), described, as in the beginning, by the Greek term “abussos,” bottomless pit (Septuagint of Genesis 1:2); and that here Satan is confined during the thousand years (Revelation 20:1-2), and here finally destroyed (Revelation 20:10; Malachi 4:1); the theater of the ruin he has wrought in the universe, being appropriately made for a time his gloomy prison house, and then the place of his final execution.

- (z) That at the end of the thousand years, the Lord descends with His people and the New Jerusalem (Revelation 21:2), the wicked dead are raised and come up upon the surface of the yet unrenewed earth, and gather about the city, the camp of the saints (Revelation 20:9), and fire comes down from God out of heaven and devours them. They are then consumed root and branch (Malachi 4:1), becoming as though they had not been (Obadiah 1:15-16). In this everlasting destruction from the presence of the Lord (2 Thessalonians 1:9), the wicked meet the everlasting punishment threatened against them (Matthew 25:46). This is the perdition of ungodly men, the fire which consumes them being the fire for which “the heavens and the earth which are now” are kept in store, which shall melt even the elements with its intensity, and purge the earth from the deepest stains of the curse of sin (2 Peter 3:7-12).
- (aa) That a new heaven and earth shall spring by the power of God from the ashes of the old, to be, with the New Jerusalem for its metropolis and capital, the eternal inheritance of the saints, the place where the righteous shall evermore dwell (2 Peter 3:13; Psalms 37:11, 29; Matthew 5:5).

1.2 Church Literature. All literature used in and by the Church shall be in complete agreement with these Tenets of Faith.

1.3 Statement on Marriage & Sexuality. We, the Church, believe that the term “marriage” has only one meaning: marriage as delineated in Scripture. God intended the union of Adam and Eve to be the pattern for all future marriages, and Christ endorsed this original concept:

Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder (Matthew 19:4-6).

Marriage, thus instituted by God, is a monogamous, heterosexual relationship between one male and one female.

Marriages involving more than one husband and one wife are expressions of the effects of sin on the institution of marriage. Such marriages, though practiced in Old Testament times, are not in harmony with the divine design. God’s plan for marriage requires His people to transcend the customs of popular culture that conflict with the Biblical view.

We believe that God intends sexual intimacy to only occur between a man and a woman who are married. Sexual intimacy within marriage is a sacred gift from God to the human family. It is an integral part of marriage, reserved for marriage only (Genesis 2:24; Proverbs 5:5-20). Such intimacy, designed to be shared exclusively between husband and

wife, promotes ever-increasing closeness, happiness, and security, and provides for the perpetuation of the human race. We believe that God has commanded that no sexual activity be engaged in outside of marriage.

We believe that any form of sexual immorality, such as adultery, fornication, homosexuality, bisexual conduct, bestiality, incest, pedophilia, masturbation, pornography, or any attempt to change one's sex, or disagreement with one's biological sex, is sinful and offensive to God. We believe that to preserve the function and integrity of the church as the body of Christ and to provide a Biblical role model for the Church members and the community; it is imperative that all persons working for the Church in any capacity, or who serve as volunteers, should agree to and abide by this "Statement on Marriage and Sexuality" and conduct themselves accordingly.

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. We believe that every person must be afforded compassion, love, kindness, respect, and dignity. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines and practices of this Church.

ARTICLE 2: CHURCH COVENANT

2.1 Covenant. God, by His sovereign grace and omnipotent love alone, has led us to repent of our sins and believe on Jesus Christ, trusting Him alone as our Savior and Lord. Therefore, we enter into a covenantal relationship as members of this Church. In humble reliance upon the Holy Spirit, we endeavor to pursue the following:

- (a) To keep the commandments of God, and the faith of Jesus Christ.
- (b) To meet together for all services as the Lord shall allow us, serve and glorify Him in His worship, edify one another, and work together for the good of His church.
- (c) To diligently guard the truth, upholding the standard of sound words recorded in Scripture.
- (d) To earnestly seek God's face in prayer both private and corporate for the blessing of His presence, the needs of the saints, personal and corporate cleansing from sin and holiness in our walk of sanctification, and for personal and corporate revival as He pleases to give it.
- (e) To avoid participation in any society, secret or known, which violates the Scriptures.

- (f) To wholeheartedly support, love, and care for the Church's Ministries, Committees, and members, offering our prayers, our financial gifts of tithes and offerings, and our service.
- (g) To boldly witness for the Lord Jesus Christ, living a transformed life and proclaiming the gospel as the Lord guides our steps.
- (h) To actively pursue personal holiness before God in fulfillment of the great commandment—to love the Lord our God with all our hearts, and with all our souls, and with all our minds, and our neighbors as ourselves.
- (i) To promote the unity of the church, being a peacemaker with all in the body of Christ.
- (j) To respectfully follow the leaders of this Church, trusting and supporting their guidance as they follow Christ.
- (k) To humbly submit to the Church's discipline, graciously repenting when approached about personal sin, and lovingly restoring others who become entangled in sin if they should come to repentance.
- (l) To be active in the work of the Ministries and Committees of the Church, unless providentially hindered.
- (m) We also purpose to maintain family and personal worship, and if God has given us children, to train our children according to the Bible. To walk carefully in the world, to be just in our dealings, faithful in our engagements, and appropriate in our conduct, avoiding gossip, and not speaking that which is evil, and avoiding unrighteous anger. To abstain from all forms of activity that dishonor our Lord Jesus Christ, cause stumbling to a fellow believer, or hinder bringing a soul to Christ. To be zealous in our efforts to advance the cause of Christ, our Savior, and give Him preeminence in all things.
- (n) We also purpose to guard the sanctity of life and the Biblical structure of the family; affirming marriage as that being between one man and one woman joined together by God, which man should not put asunder.
- (o) We further purpose to encourage our fellow brethren in the blessed hope of our Lord's return, to watch over one another in brotherly love, to remember each other in prayer, to aid each other in sickness and distress, to cultivate Christian sympathy in feeling and courtesy in speech, to be slow to take offense, but always ready for reconciliation.

- (p) We moreover purpose that if we remove from this Church, we will seek as soon as possible to unite with some other church of like faith and practice where we can carry out the spirit of this covenant and other principles of God's Word.

This covenant we make in the presence of Almighty God, the Searcher of all hearts, with a sincere intention to fulfill our obligations, as we shall answer at the last day when the secrets of all hearts shall be disclosed. We most humbly beseech the Lord to strengthen us by His Holy Spirit for this end, and His glory and honor.

ARTICLE 3: CHURCH ORDINANCES

3.1 Baptism. Baptism shall be by immersion in water as an outward expression of faith in the death, burial, and resurrection of Jesus after thorough examination (see Bylaws Section 8.5).

- (a) An Elder shall administer examination and baptism.
- (b) In the absence of an Elder, a Deacon shall administer examination and baptism.

3.2 The Lord's Supper. The Church shall observe the Lord's Supper (including the Foot Washing service) as often as scheduled by the Church. The Pastoral Staff shall oversee any Lord's Supper observance conducted at the Church.

BYLAWS

PRINCIPLES OF CONSTRUCTION

Foremost in the operation of this Church and its Bylaws is the Word of God as taught in Old and New Testaments of the Holy Bible. All provisions herein are declared to be subject to the Word of God which is to every possible extent incorporated herein by reference as a whole and unless otherwise stated to be found in the King James Version. These Bylaws are created to describe a church government, which is faithful to the values of the Holy Scriptures while at the same time able to function effectively within the principles of law governing the United States.

ARTICLE 1: NAME & DURATION

- 1.1 Name.** The name of this Nonprofit Religious Corporation (hereinafter referred to as “Church”) shall be as follows: THE THREE ANGELS FELLOWSHIP.

References to the “Church,” include the membership, staff, council, workers, auxiliary ministries, committees, and building(s).

References to “church” throughout these Bylaws are to be understood as the body of believers the world over, or the network of churches we fellowship with, but could also mean this Church as determined by context.

- 1.2 Duration.** The Church’s duration is to be perpetual.

ARTICLE 2: CHURCH OFFICE & POST OFFICE BOX

- 2.1 Church Office.** The principal office and place of the Church shall be located at 690 E. ORANGE GROVE BLVD, PASADENA, CA 91104. This location shall be the principal office for regular weekly worship services, for the Church to make and execute contracts and all kinds of instruments necessary and proper for the functioning of these operations, to conduct business, to acquire and convey real and personal property, and to receive charitable support.

The Church may have such other offices, either within or without the State of Washington where the Church is registered, as the Council may designate or as the business of the Church may require from time to time.

- 2.2 Post Office Box.** The Church shall keep a post office box where it can receive all mail and correspondence. The address is PO BOX 5417, LANCASTER, CA 93539. This address is what will be affixed to all literature and documents except where the meeting place of the Church is required. This rule will remain until the Church acquires its own building, though the post office box address may change as the Church requires.

ARTICLE 3: AUTONOMY

- 3.1** The Church is autonomous and maintains the right to govern its own affairs, independent of any denominational control. Recognizing, however, the benefits of cooperation with other churches in world missions, this Church may voluntarily affiliate with any churches and ministries of like faith.

ARTICLE 4: PURPOSES

- 4.1** The Church is organized and shall be operated exclusively for religious, charitable, and educational purposes unless it is restrictive to religious freedoms protected by the Constitution of the United States or violates Biblical mandates. More particularly, but without limitation, the purposes of this Church are:
- (a) To promote the Christian religion by any appropriate form of expression, within any available medium, and in any location, through the Church's combined or separate formation, of a church, ministry, charity, school, or eleemosynary institution, without limitation.
 - (b) To engage in religious worship and to promote the spiritual development and well-being of individuals.
 - (c) To maintain the public worship of God and the observance of the Church's ordinances.
 - (d) The study of Christian doctrines and principles and the practice of the Christian life as revealed and taught in the Bible.
 - (e) The salvation of the lost at home and abroad.
 - (f) The promotion and advancement of God's kingdom in all the earth, through missions at home and abroad and in other work to accomplish this purpose.
 - (g) To license, ordain, employ and discharge ministers of the Gospel, and others, to conduct and carry-on divine services at the place of worship of the Church, and elsewhere.

- (h) To collect and disburse any and all necessary funds for the maintenance of the Church and the accomplishment of its purpose.
- (i) To make distributions to organizations that qualify as likeminded organizations in agreement with our tenets of faith (see Constitution Article 1).
- (j) This Church is also organized to promote, encourage, and foster any other similar religious, charitable and educational activities; to accept, hold, invest, reinvest and administer any gifts, legacies, bequests, devises, funds, and property of any sort or nature, and to use, expend, or donate the income or principal thereof for, and to devote the same to, the foregoing purposes of the Church; and to do any and all lawful acts and things which may be necessary, useful, suitable, or proper for the furtherance of accomplishment of the purposes of this Church.

ARTICLE 5: GOVERNING AUTHORITY

5.1 Authority. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of Church doctrine, practice, policy and discipline, our Pastoral Leadership Team (see Section 11.2) is the Church's final interpretive authority on the Bible's meaning and application.

The Council (see Section 10.8) may appoint other leaders as required to assist in spiritual oversight of geographic areas or ministries.

5.2 General Powers. The Church, shall, for the purpose of the non-profit corporate organization, have the power to contract in the same manner and to the same extent as natural men and women, and to create and/or accept local churches within the umbrella of this Church pursuant to the authority of a majority vote of the Church.

In all matters and proceedings whatever, the Church shall have authority to borrow money and to give promissory notes therefore, and to secure the payment of the same by mortgage or other lien upon property, real and personal; to buy, sell, lease, mortgage and in every way deal in real and personal property in the same manner as a natural person may.

The Church may bring or defend actions on behalf of the corporation, any of its members or affiliate entities, or any of the persons sought to be protected by the corporation's mission in any court or tribunal in the world.

The Church also reserves to itself the right to fund such litigation and/or advertising as the Church determines will best promote the strategic implementation of its mission.

The Church further reserves all authority granted in the Washington Nonprofit Corporation Act Including, but not limited to RCW 24.03 as well as all rights guaranteed in Federal Law through the First Amendment, United States Code (U.S.C.) Title 26 § 508 and § 6033(a) (3), and the Religious Freedom Restoration Act 42 U.S.C. § 2000bb.

ARTICLE 6: RESTRICTIONS

6.1 Restrictions. The powers of the Church to promote its purposes (see Article 4) are limited and restricted in the following manner:

- (a) The Church shall not pay dividends and no part of the net earnings of the Church shall inure to the benefit of or be distributable to its leaders, officers or other private persons, except that the Church shall be authorized and empowered to make payments and distributions (including reasonable compensation for services rendered to or for the Church) in furtherance of its purposes as set forth in these Bylaws.
- (b) The Church shall not accept any gift if the gift contains major conditions which would restrict or violate any of the Church's religious, charitable, or educational purposes or if the gift would require serving a private as opposed to a public interest.

ARTICLE 7: GOVERNING DOCUMENTS

7.1 Governing Documents. The governing documents of the Church are its Articles of Incorporation and Bylaws. The Articles of Incorporation take precedence over the Bylaws. No amendments or repeal thereof shall be made to the Articles of Incorporation as adopted except with two-thirds vote of the Church. Proposed amendments shall be within the guiding principles set forth in Scripture. The Bylaws of the Church or any portions thereof, may be amended or repealed by two-thirds vote of the Church.

7.2 Public Inspection of Documents. The Bylaws and Articles of Incorporation shall be kept at the principal place of business or registered agent address. All other records of accounts and finances, minutes of the proceedings of its Council and any minutes which may be maintained by its committees; records of the names and addresses of its officers and Directors, and such other records as may be necessary or advisable are protected under The First Amendment, 26 U.S.C. § 508, 26 U.S.C. § 6033 (a) (3), and 42 U.S.C. § 2000. All such records shall not be open for public inspection.

ARTICLE 8: MEMBERSHIP

8.1 Management of The Church. Power to manage and govern the affairs of the Church is vested in the members of the Church, as herein defined.

This is a sovereign and democratic church under the leadership 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 shall have the right to determine who shall be members of this Church; the conditions of such membership are outlined in Section 8.2 below. The membership shall have the right to delegate this responsibility to the Pastoral Staff, the Committees of the Church, or Church Council. Such delegation shall be by a minimum of a two-thirds vote of the Church in a called business meeting.

8.2 Membership. The Church shall have two classes of membership.

(a) **Full Voting Members.** Full Voting Members in this Church shall consist of all persons who have met the qualifications of membership as set forth in Section 8.3 below and are listed on the Membership Roll (hereafter referred to as “Resident Members”). Resident Members shall have all the rights, privileges, and responsibilities of a member of the Church.

(b) **Associate Members.** Those Christians, who wish to enter into the love and fellowship of the Church and will support the objectives of the Church but cannot qualify for resident membership, as outlined in Section 8.3, will be designated as coming under the “watchcare” of the Church as “Associate Members.” Associate Members are to be encompassed in all the life and love of the Church, except for voting, and holding positions of leadership as defined in Article 10 hereafter.

8.3 Qualifications for Resident Membership. A person shall only become a Resident Member in the Church in the following ways:

(a) By demonstrating faith in Jesus Christ and identifying with Him in baptism by immersion following examination by an Elder, or in the absence of an Elder, a Deacon, and attending new believers’ classes (See Section 8.5). Demonstrating faith in Jesus Christ involves:

- (1) Believing in and following the Lord Jesus Christ (Matthew 4:19; Romans 10:9-10).
- (2) Actively pursuing and continuing in a vital relationship with the Lord, Jesus Christ (Matthew 22:37-39; Galatians 5:19-23).
- (3) A personal conviction of sin and the need for forgiveness (Romans 6:23).

- (4) Confession, repentance (turning away from sin), and asking Christ for forgiveness (1 John 1:9; Acts 2:37-38).
- (b) Has signed and agreed to the Church's Certificate of Baptism and Commitment or Certificate of Profession of Faith and Commitment, or if under the legal age of 18, their parent(s) or guardian(s) take(s) responsibility for them according to the exhortation found in Testimonies for the Church, Vol. 6, pages 93-94.
- (c) Subscribe fully to the Tenets of Faith as outlined in Article 1 of the Church Constitution.
- (d) Offer evidence, by their confession and conduct, that they live in accord with their affirmations and this Constitution and Bylaws.
- (e) Have received a copy of the Church Bylaws Agreement and signed a statement that they agree to it; if under the legal age of 18, a parent or guardian will have to sign the declaration for them.
- (f) Is joining by profession of faith having been formerly baptized in water by immersion in a church of like faith and order.

Subject to adherence to the points above, unless otherwise requested to not be, the candidate shall be placed on the Membership Roll as a Resident Member.

8.4 Rights & Responsibilities of Members.

- (a) Every Resident Member of the Church, of the age of 16 or above, is entitled to vote at all elections and on all questions submitted to the Church in a business meeting, provided the member is present. No proxy or absentee voting will be allowed. Associate Members are not permitted to vote.
- (b) Every Resident Member of the Church, of the age of 18 or above, is eligible for consideration as a candidate for committee membership and elective positions in the Church, except for the office of Deacon. Associate Members are not eligible to serve in a leadership position.
- (c) Rights of membership in the Church do not confer ownership of any of the Church's assets.

8.5 Instruction & Open Examination. Candidates individually, or in a baptismal class, should be instructed from the Scriptures regarding the Church's tenets of faith and practices and the responsibilities of membership. A member of the Pastoral Staff should satisfy the Church by an open examination of the candidate, showing that candidates are

well instructed, committed to taking this vital step, and by practice and conduct demonstrate a willing acceptance of Church doctrines and the principles of conduct which are the outward expression of those doctrines; for “by their fruits ye shall know them” (see Matthew 7:20 and Testimonies for the Church, Vol. 6, 95-96).

If an open examination is impractical, then candidates should be examined by the Pastoral Staff or a committee appointed by the Pastoral Staff whose report should then be given to the Church before the baptism.

8.6 Baptismal Vows & Commitment. Baptismal candidates, and those being received into fellowship by profession of faith, shall affirm their acceptance of the tenets of faith in the presence of the Church or another duly appointed body.

A member of the local Pastoral Leadership Team (see Section 11.2) should address the following questions to the candidate(s) as baptismal vows, whose reply may be by verbal assent or raising the hand.

- (a) Do you accept the Bible as the inspired Word of God, and do you take it as your rule of faith and practice?
- (b) Do you believe that Jesus is the Eternal Son of God and the Saviour of mankind? Have you accepted Him as your personal Saviour for salvation from sin, which He offers through His grace? Will you invite Him every day to dwell in your heart through the Holy Spirit?
- (c) Have you repented of and confessed ALL known sin to God, believing that He has forgiven you for Christ’s sake? As far as possible, have you made reconciliation with those whom you have wronged or with those who have wronged you?
- (d) Is it your purpose, through the power of the Holy Spirit—the Third Person of the Godhead, to live surrendered to God, doing His will in all things, and keeping all His commandments?
- (e) Will you endeavor to maintain DAILY communion with God by personal worship through prayer and Bible study? Will you support or provide family worship morning and evening in your home?
- (f) Do you recognize your responsibility to share the everlasting gospel with others? Will you commit your life in witness and example, as far as possible, to lead men and women to surrender their lives to Christ?
- (g) Do you believe in the imminent return of Jesus Christ; and that his coming will be personal, visible, audible, and accompanied by all the heavenly angels?

- (h) Do you accept that man is mortal; and that in death, he is in an unconscious state, referred to as sleep? Do you believe that at the Second Coming of Jesus Christ, the faithful of all ages will be raised, caught up, and granted immortality with the living saints to meet the Lord in the air?
- (i) Do you believe that Christ's Second Advent, and the subsequent gathering of the faithful, begins the Millennium in heaven where Christ will judge the wicked in unison with the saints? Do you understand that at the end of the 1000 years, and resurrection of the wicked, that the Lord executes the judgment written by raining fire from heaven—commonly known as “Hell Fire”—which will destroy sin and sinners eternally?
- (j) Do you believe the great message of Christ our Righteousness; that we are justified and sanctified only through His sacrifice and High Priestly ministry for us?
- (k) Recognizing that obedience is the fruit of Christ-given sanctification, do you believe that all the commandments are a transcript of God's character and that the keeping of these commandments, through the power of the indwelling of Christ, is the evidence of salvation in the saints?
- (l) Do you believe that the seventh day of the week is God's holy, sacred, Sabbath day, a day of rest from all secular pursuits and of special worship to God? Do you recognize that God's Sabbath begins at sundown Friday and that every preparation should be made to start the Sabbath with a welcoming worship, and that it concludes sundown Saturday with a worship of thankfulness?
- (m) Do you recognize that the Sabbath, as a memorial of creation, represents the “Seal of God” and that Sunday worship is the pagan counterfeit described by the Bible as “The Mark of the Beast”?
- (n) Do you recognize that the papacy is the antichrist of Bible prophecy, that it was the great persecuting power of the Dark Ages, and will again persecute God's saints at the end of time? Do you recognize that it attempted to change God's law and Sabbath, and has brought many pagan errors into the Christian church? Do you understand that as “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS” all other “Protestant” denominations have their origin in her?
- (o) Will you practice the Bible plan for the support of God's work, by rendering unto Him the tithe, one-tenth of all your increase, and sacrificial offerings according to how the Lord has prospered you?
- (p) Is it your purpose to obey God's instruction to eat and drink to His glory by abstaining from all intoxicating liquors, tobacco in all its forms, all unclean meats, narcotics, caffeinated teas, coffee, and soft drinks, and other harmful substances?

- (q) Are you committed to following the Bible principles of modesty and simplicity in dress, refraining from wearing makeup, colorful nail adornment, and jewelry that draw attention to yourself, so that your influence might reflect the inner adornment of a life that will attract people to Jesus? Will you determine to refrain from any lack of dress, or style of dress, that is out of keeping with the Bible principles of modesty?
- (r) Recognizing the seriousness of Christ's call upon your life and service, is it your purpose to refrain from all worldly amusements and sinful practices such as dancing, gambling, novel reading, competitive sports, and watching unprofitable programs, listening to secular music, and shunning all other questionable amusements?
- (s) Do you believe that on October 22, 1844, Christ began the Investigative Judgment of the righteous dead in the SECOND apartment of the heavenly sanctuary and that He is now ministering as our High Priest? Do you believe that in the Most Holy Place Christ is NOW making final atonement for our sins, where they will be blotted out if confessed and forsaken following the Investigative Judgment of the righteous living?
- (t) Do you believe that the closing gospel message of the three angels is now going to the world; and that under the power of the latter rain, those who have been genuinely sanctified by Jesus will give the loud cry, calling men and women out of Babylon and into God's remnant church?
- (u) Do you recognize that the remnant church has the Spirit of Prophecy and that, in these last days, this gift has been especially manifested in the church through the writings and ministry of Ellen Gould White?
- (v) Do you believe in, and have you accepted, the ordinances of humility and the Lord's supper, which symbolize the commitment of giving your whole life to Jesus and dying to the old life of sin? Is it your purpose to walk in the footsteps of Jesus?
- (w) Do you believe that conversion is the new birth experience and that unless you are born of water (the baptism of repentance; forgiveness; justification) and the Spirit (the baptism of obedience; continual cleansing; sanctification), you cannot enter into the Kingdom of God?
- (x) Do you believe in THAT baptism by immersion, and is it your desire to manifest faith and acceptance in the saving grace of our Lord Jesus Christ by public baptism in the name of the Father, Son, and the Holy Spirit, and desire to unite with Christ's body of believers?

- 8.7 Baptismal Covenant.** The Church has adopted its tenets of faith, as written in its baptismal vows and Certificate of Baptism and Commitment, as a baptismal covenant.

A printed copy of the Certificate of Baptism and Commitment properly completed, should be given to all accepted into Church membership by baptism. The Certificate of Profession of Faith and Commitment should be given those received on the profession of faith.

A Certificate of Baptism and Commitment statement or Certificate of Profession of Faith and Commitment statement should be signed and retained on file in the Church Membership Records. A Baptismal Certificate, or Profession of Faith Certificate, should also be given to each candidate.

- 8.8 Voting Acceptance Subject to Baptism.** After the candidates have, in the presence of the Church or another duly appointed body, answered the questions of the vows in the affirmative, or assurance had been given to the Church that they have already done so, the Church should vote on their acceptance as Resident Members subject to baptism, which should not be unduly delayed.

- 8.9 Profession of Faith.** Individuals who have accepted the Church's tenets of faith and who desire membership in the Church on the profession of faith may be allowed under any of the following circumstances:

- (a) Individual is a committed Christian coming from another Christian fellowship who has already been baptized by immersion as practiced by this Church. Although not specifically mandated in Scripture, believers coming from other Christian fellowships are encouraged to consider re-baptism over a profession of faith.
- (b) Or, has been a member in good standing in an affiliated congregation.

Great care should be exercised in receiving members if they have formerly been members of another congregation. When a person applies for membership on the profession of faith, inquiries should be made concerning the applicant's prior church experience. Church officers should seek the exhortation and help of the Church Council (See Article 10.8) when needed. Enough time should be taken to investigate the facts.

- 8.10 Membership Records.** The Church should have one record of membership. Names are added or removed only on the vote of the Church, at death, or per Section 9.4 and 9.6 of these Bylaws. Under no circumstances should the Church keep a record of former membership.

ARTICLE 9: DISCIPLINE

- 9.1 Member Discipline (Disfellowshipping).*** 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 Elders, Deacons, and other members of the Church staff 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 a condition exist which is causing a member to become a liability to the general welfare of the Church, the Pastoral Staff will take every reasonable measure to resolve the problem in accordance with Matthew 18:15-18. Should the matter need to go before the Church, the Church will adhere to the steps below.

If it becomes necessary for the Church to take action to exclude a member (Resident or Associate), a special meeting of the Church Council will be called for that purpose, and diligent examination will be made. Upon a vote of at least two-thirds of the Church Council, a recommendation shall be made to the Church as to whether the person's membership in the Church will be terminated. If so recommended, the situation will be brought to the Church at an appropriate time for them to judge, but the Council's recommendation will only be disclosed after the Church has heard the case. All such proceedings shall be pervaded by a spirit of Christian kindness and forbearance.

The Church should understand that each situation and the one under review's response will be different and should not expect the recommendation for every case to be the same though the sin(s) may be. The Church has elected the members of the Council to do the work of investigation, disclosing the relevant facts, and offering a suggestion for action and, therefore, should not seek to micromanage the Council after that work is done. Trust in one another, and especially those elected to serve, is crucial for a healthy church environment. Though the Church has the final say, the membership should prayerfully consider the Council's recommendations. A person's membership shall be decided upon a majority vote at a business meeting duly called for such purpose.

The termination of one's membership, or being disfellowshipped, is defined by the Bible, and the definition of the word, to mean a person is un-fellowshipped, removed from companionship, company, association, and from partnership, i.e., participation, social intercourse, communion. Because this is the most severe form of church discipline, the Church should only make such a decision after the methods of Christ, as delineated in Matthew 18:15-18, have been exhausted.

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- 9.2 Reasons for Discipline.** The reasons for which Church members shall be subject to discipline are:

- (a) Denial of faith in the fundamentals of the gospel and the tenants of faith of the Church or teaching doctrines contrary to the same.
- (b) Violation of the law of God, such as worship of idols, murder, stealing, profanity, gambling, Sabbath-breaking, and willful and habitual falsehood.
- (c) Violation of the seventh commandment of the law of God as it relates to the marriage institution, the Christian home, and Biblical standards of moral conduct.
- (d) Sexual abuse of children, youth, and vulnerable adults, fornication, promiscuity, incest, homosexual practice, the production, use, or distribution of pornography, and other sexual perversions as mentioned in the Church's "Statement on Marriage and Sexuality" (Article 1 Section 1.2) of the Church Constitution.
- (e) Remarriage of a divorced person, except the spouse who has remained faithful to the marriage vow in a divorce for adultery or sexual perversions.
- (f) Physical violence, including violence within the family.
- (g) Fraud or willful misrepresentation in business.
- (h) Disorderly conduct which brings reproach upon the Church.
- (i) Adhering to or taking part in a divisive or disloyal movement or organization.
- (j) Persistent refusal to recognize properly constituted Church authority or to submit to the order and discipline of the Church.
- (k) The use, manufacture, or sale of alcohol.
- (l) The use, manufacture, or sale of tobacco in any of its forms for human consumption.
- (m) The use, manufacture, or sale of illicit drugs, narcotics, or other drugs.

9.3 Censure. In cases where the offense is not considered by the Church to be so severe as to warrant the extreme course of removing membership, the Church may express its disapproval by a vote of censure.

Censure has two purposes:

- (a) To enable the Church to express its disapproval of a grievous offense that has brought disgrace upon the cause of God, and

- (b) To impress offending members with the need for a change of life and reformation of conduct and to give them a period of grace and probation during which to make those changes.

A vote of censure is for a stated period from a minimum of one month to a maximum of 12 months. It terminates an erring member's election or appointment to all offices and removes the privilege of election while it is in effect. Members under censure have no right to participate by voice or by a vote in the affairs of the Church or lead Church activities. They are not deprived, however, of the privilege of sharing the blessings of Sabbath school, church worship, or The Lord's Supper (unless strictly forbidden in Scripture).

Votes of censure must not carry any provision involving removal of membership in case of failure to comply with any condition imposed. Assessment by the Church Council should be made at the expiration of the period of censure to determine whether the disciplined member has changed course. If their conduct is satisfactory, they may then be considered in regular standing without further action and shall be notified that the censure has ended. If their behavior is not satisfactory, the Church again should consider appropriate discipline. If the offending member held an office in the Church, any return to Church office must be by an election.

- 9.4 Voluntary Termination.** Although the Church recognizes the right of Resident Members to decide whether to belong to the Church, ample time should be given for thought and reflection and every effort made to restore them to a satisfactory experience.

Letters of resignation should be presented to the Church Council, which will forward them to a business meeting. Out of Christian consideration for the individuals involved, action shall be taken without open discussion.

- 9.5 Notification to Those Removed from Membership.** When the Church removes a Member, it must notify them in writing of the action taken but with the assurance of enduring spiritual interest and personal concern. This communication should, where possible, be delivered in person by a member of the Pastoral Staff or by a Church Council designee.

- 9.6 Reinstatement.*** When persons have been removed, the Church should, where possible, maintain contact and manifest the spirit of friendship and love, endeavoring to bring them back to the Lord (See 1 Corinthians 5; 2 Corinthians 2:5-11). Nevertheless, the Church should remember that the individual's fellowship has been terminated and should not undermine the corrective process by involving the removed person in church activities.

Those previously removed may be received again into membership when:

- (a) The period assigned by the Church in a business meeting is concluded,

- (b) When a confession of wrongs committed is made,
- (c) Evidence is given of real repentance and change of life,
- (d) The life experience is consistent with Church standards, and
- (e) The member will fully submit to gospel order and discipline.

In cases where membership is desired in this Church and the person(s) had been removed from membership in another church, the Church must seek information from the former church about the reasons for which the person was removed from membership. After diligent scrutiny, the Church Council will make a recommendation to the Church.

When dealing with perpetrators of sexual abuse, it should be remembered that restoration to membership does not remove all consequences of such a severe violation. While participation in Church activities may be permissible with properly established guidelines, a person convicted or disciplined for sexual abuse should not be placed in a role that could put them in contact with children, youth, and other vulnerable individuals. Neither shall they be given any position which would encourage vulnerable individuals to trust them implicitly. Depending upon the severity of the situation, violators may never again be permitted back into church fellowship, let alone membership (see Testimonies for the Church, Vol. 1, 215).

Because removal from membership is the most severe form of discipline, the period determined by the Church Business Meeting before members may be reinstated should be sufficient to demonstrate that the issues which led to removal from fellowship have been resolved beyond a reasonable doubt. It is expected that readmission to membership will be done in connection with re-baptism.

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9.7 Right of Appeal for Reinstatement. While it is the right of the Church to administer discipline, this does not set aside the rights of members to seek fairness. If members believe that they have been mistreated by the Church, or not had the right to be heard fairly, and the Church is unwilling to reconsider the case or if the officers refuse to consider their applications for reinstatement, the former members have a right to appeal in writing to the Church for a hearing. The Church should not neglect or refuse to grant such interviews. If it does, or if the former members still feel unfairly treated by the Church after the appeal, they have the right to a final appeal for a hearing to the Church Council.

If, after a full and impartial hearing, the Church Council is satisfied that the Church has inflicted an injustice, the Council may recommend reinstatement to membership. But if the Church still refuses membership, then the Council may recommend membership in some other church. On the other hand, if it finds reasonable grounds for sustaining the Church in refusing to reinstate the former members, it will so record its decision.

- 9.8 Membership in Cases of Division.** In the event the members of the Church become divided over irreconcilable differences, the Church Council, or if affected by the divide, the Pastoral Leadership Team, shall be allowed to address the situation after due investigation and shall make a binding determination as to which members are adhering to the Church's Tenets of Faith and Bylaws. The same shall be deemed authorized to continue as members under these Bylaws. Those members who are not so considered shall then have their membership revoked.

ARTICLE 10: CHURCH LEADERS & OFFICERS

- 10.1 Church Leaders.** The Church's activities will be led by its leaders of which a specific subset of these leaders will be designated as the Church officers.

Scripturally, the Elders and Deacons are the leaders of the church. However, the Church may elect other organizational leaders, such as Committee and Council members, as needed to carry out the work of the Church.

- (a) **Removal of Leaders.** Leaders, other than the Pastor(s), may be removed, with or without cause, by a majority vote of the members at a duly called meeting.
- (b) **Resignation of Leaders.** Any leader may resign at any time by giving written notice to the Church. Any such resignation shall take effect on the date of the receipt of such notice, or at any later time agreed to by the leader and Church Council, and, unless otherwise specified therein, the acceptance of such resignation shall not be necessary to make it effective.
- (c) **Vacancies.** A vacancy in any leadership position shall be filled only in the manner prescribed in these Bylaws for regular appointment or election to that office.

10.2 Elders.

- (a) **Distinction.** Throughout this document the use of "Elder" includes a "Pastor." However, when distinction is necessary the use of "Lead Pastor", "Associate Pastor(s)", or "Pastor(s)" will be used. The use of "Pastoral Staff" includes both Elders and Deacons.

The Lead Pastor and Associate Pastor(s) are distinguished in these Bylaws only for the purpose of determining their roles within the Corporation. Members of the Church should not consider their title as a determiner of their importance or level within the Church. In their function as shepherds of the Church they are equal.

Though the role of an Elder is akin to that of a Pastor a distinction is made in these Bylaws to show who it is that will be supported by the tithe of the Church and under a contractual relationship.

- (b) **Lead Pastor.** The Lead Pastor reports directly to the Church. He is responsible for establishing the vision and general direction of the Church. He oversees the teaching of the Word of God and is charged to preserve the Tenets of Faith of the Church. He oversees the general ministry of the Church, protects the overall welfare of the Church, and is responsible for leading the Church. The Lead Pastor oversees the work of the Church staff. He is to work in coordination with and seek the counsel of the Pastoral Leadership Team and Committees in a manner consistent with the purpose of the Church. The Lead Pastor shall serve as President of the Corporation (see Section 10.7).
- (c) **Associate Pastor(s).** Far from a diminutive role, the Associate Pastor(s) is/are to be the Lead Pastor's "yokefellow(s)" (Philippians 4:3). A yokefellow is a close companion, co-worker, or mate. The word is used only once in the New Testament. Newer translations use words such as companion (NIV) or partner (NLT) instead of yokefellow. A yokefellow is literally "one of two fellows in a yoke." Paul uses the "yoke" metaphor in 2 Corinthians 6:14 when he warns Christians not to become "unequally yoked together with unbelievers." A yoke was a heavy wooden frame that was fastened across the shoulders of horses or oxen, harnessing them to a wagon, plow, or cart. The animals pushed against the yoke as they moved forward, pulling the load behind them. Owners sought to yoke two animals of similar size and ability so they would pull evenly. Mismatched yokefellows resulted in overwork for the larger animal, which carried the more significant portion of the load. Yokefellows struggling against each other also resulted in less work being done. A yokefellow must share equally in the work.

This idea of co-laboring and one-mindedness is what the Bible meant. Yokefellows are harnessed together in service to the Lord, yearning, praying, and suffering for the souls of men and women—together. They are close companions, but a yokefellow is a step beyond that. Companions can support one another, pray for each other, and encourage one another, but yokefellows are in the trenches laboring alongside each other, feel each other's pain, suffer and rejoice together (Romans 12:15).

- (d) **Pastor of Administration.** One of the Associate Pastors will be the Pastor of Administration. The Pastor of Administration oversees all the admin duties of the Church and works in conjunction with the Church Clerk (see Section 10.6).
- (e) **Removal of A Pastor.** Subject to the terms under the pastoral contract for employment with the Church, a Pastor shall only be removed, by the affirmative vote of two-thirds of the Resident Membership of the Church present in person at

a special meeting for this purpose, duly noticed pursuant to Section 14.2 of these Bylaws. A Pastor shall only be removed from office, for one or more of the following reasons:

- (1) Falling into sinful and worldly practices without repentance,
 - (2) Engaging in conduct that could hinder the purposes of the Church,
 - (3) Teaching doctrines inconsistent with The Bible and refusing to repent after correction by the Pastoral Leadership Team,
 - (4) Gross neglect of duties,
 - (5) Resignation,
 - (6) Death, or disability which renders him incapable of fulfilling his office.
- (f) **Elders.** The Church Elder's work is closely related to that of the Pastor(s); they should, therefore, work together harmoniously. Both should share the pastoral work of the Church. The Elder(s) should, in counsel with the Pastor(s), assist in the pastoral responsibility, which includes, but is not limited to, preaching the Word, visiting the Church members, ministering to the sick, arranging or leading out in anointing services and child dedications, and encouraging those who are disheartened. An Elder must be one recognized by the Church as a strong religious and spiritual leader and must have a good reputation "with them that are without." In the absence of the Pastor, the Elder is the religious leader of the Church and by precept and example, must continually seek to lead the Church into a deeper and fuller Christian experience.
- (g) **Selection & Appointment of Church Elders.** In accordance with New Testament gospel order, the selection, appointment, and ordination of Elders will be the sole responsibility of the Pastor(s) (Titus 1:4-5; 1 Timothy 4:12-14; 2 Timothy 2:1-2).

10.3 Deacons.

- (a) **Active Deacons.** Active Deacons (Deacons) report directly to the Church. They are to assist the Elders in meeting the pastoral care needs of the Church. They are to strive to maintain the unity of the Church and protect the overall welfare of the Church. They are to help preserve the basic Biblical doctrines of the Church and make decisions in accordance with the purpose of the Church. Deacons are to work in coordination with and seek the counsel of the Elders and Committees in a manner consistent with the purpose of the Church.

- (b) **Selecting Deacons.** The Church shall, in a regular or called business meeting, by at least a two-thirds vote, establish (or amend) the process for the following:
- (1) The qualifications for the office of Deacon (provided they do not contradict scriptural qualifications as articulated in Acts 6:3; 1 Timothy 3:8-12),
 - (2) The procedures for identifying potential Deacon candidates,
 - (3) The procedures for screening, nominating, electing and removing Deacons,
 - (4) Special categories of deacons (deacon emeritus, associate deacon, etc.) and the determination of voting rights within the Deacon body,
 - (5) The duties, authority, and privileges pertaining to the office of Deacon not otherwise defined by these Bylaws.

The provisions for selecting Deacons above may not be further delegated but retained by the Church at all times.

Nothing in the provisions contained above shall prohibit the Deacons from engaging in activity pursuant to the general duties of the office which are not specifically enumerated but not in conflict with the Bylaws or with the process of selection above.

Returning and new Deacons shall be elected by the Church by at least a two-thirds vote taken by secret ballot. Deacons shall be elected for a three-year term. A Deacon may be re-elected immediately following a completed term.

- (c) **Appointment of Head Deacon.** The appointment of the Head Deacon will be by the Church by at least a two-thirds vote taken by secret ballot. The Head Deacon will operate as the Chairman of the Deacon Board.

10.4 Moderator. The Moderator of the Church business meetings shall be the Lead Pastor. In the absence of the Lead Pastor, the Chairman of the Deacon Board shall preside; in the absence of both, the Vice-Chairman of the Deacon Board shall call the Church to order and preside over the election of a Moderator. When necessary, the Moderator may select individuals to act for him at remote sites when a multi-site business meeting is being held.

10.5 Trustees. A minimum of five Trustees shall be recommended by the Stewardship & Personnel Committee and elected by the Church at the annual Church Business Meeting for three-year terms and shall serve no more than two consecutive terms of three years each. The Trustees shall function in those matters where applicable law specifically requires them to act in behalf of the Church. The Trustees' signatures shall be in their capacity as Trustees, and not as individuals.

Upon a specific vote of the Church authorizing each action, the Trustees shall have the power to buy, sell, convey, mortgage, pledge, lease real property, exchange, transfer, and otherwise dispose of all or any part of the Church's property, both real and personal. A minimum of three signatures will be required to validate all authorized transactions.

No Church employee or their relative may serve as a Trustee. For the purpose of the Trustees, relative means "husband, wife; parents of either husband or wife; children of the husband or wife".

10.6 Church Clerk.

- (a) As an assistant to the Pastor of Administration, the Church Clerk has one of the vital Church offices, upon the proper administration of which much of the efficient functioning of the Church depends. The Clerk serves as the scribe of all the business and council meetings of the Church and should keep a correct record of all such meetings. If for any reason, the Clerk must be absent from any meeting, arrangements should be made with the Pastor of Administration for an alternate to be present to take the records of the proceedings.

All records should be recorded in the "Church Record" book, giving the time and date of the meeting, number of and names of attendees, and a report of all actions taken. The Clerk should also make a list of any Committees appointed at such meetings, giving a copy to the Chairperson of each Committee, together with an outline of the work they are to do. The Clerk is also to keep in contact with the various Church Committees and collect a copy of all records they may have.

All records and account books of the various Committees are the property of the Church; they are to be surrendered to the newly elected Clerk at the expiration of the term of office, or to the Church at any time on request of an Elder.

The Clerk should also endeavor to keep in touch with absent members by correspondence, passing on to them interesting items of Church progress and activities, encouraging attendance.

- (b) **Appointment of Church Clerk & Assistant.** The Church Clerk and Assistant Clerk are elected by the Church by at least a two-thirds vote taken by secret ballot and are to serve a two-year term. A Clerk may not serve more than two terms consecutively.

10.7 Officers of The Church.

- (a) **Mapping of Church Officers to Domestic Nonprofit Corporation Officers.** For the purposes of these Bylaws the following mapping shall apply:

Church Officers

Lead Pastor

Pastor of Administration

Church Council

Corporation Officers

President

Secretary

Board of Director

10.8 Church Council.

- (a) **Purpose.** For the purposes of Church governance, the Church Council is to serve as an oversight council for the Committees and a resolution council in the case of an impasse or irresolvable issue or dispute within the Church. Such disputes must have already exhausted every proper avenue prior to the Church Council's involvement. The Church Council will, at its discretion, address those issues and disputes which it deems are warranted.
- (b) **Church Council Duties:**
- (1) Make sure that each Committee is fulfilling its intended purpose.
 - (2) Hear, evaluate and seek to resolve any disputes between the Elders, Deacons, staff, and Committees.
 - (3) Recommend to the Church any disciplinary action that should be taken towards a member of the Pastoral Leadership Team or staff at the request of the Pastoral Leadership Team.
 - (4) Recommend to the Church any disciplinary action that should be taken toward a Committee.
 - (5) Hear, evaluate and seek to resolve disputes of members the Church Council deems are warranted to address as provided in Section 18.6 of these Bylaws.
 - (6) Recommend to the Church any disciplinary action that should be taken toward members under the provisions of Article 9 of the Bylaws.
 - (7) Establish the Church Council's policies and make them available to the Church.
 - (8) Audit the "Operations Manual" (see Section 16.3) for compliance with the requirements set forth here in the Constitution and Bylaws; and their compliance with their policies and procedures. If deficiencies are determined, work with the responsible committee to resolve them. In the

event of an impasse, present the problem to the Church for a final decision by bringing the issue to a vote through a called business meeting.

- (9) Serve as the Board of Directors of the Corporation.
 - (10) Adopt binding arbitration procedures to settle disputes which cannot be reconciled through mediation.
- (c) **Membership on The Church Council.** The Church Council shall have at least eight members although the actual number may be larger depending upon the following requirements. The Church Council shall consist of the Lead Pastor, Chairman of the Deacon Board, and the chairpersons of each standing Committee unless stated otherwise in these Bylaws. At least one-third of the total membership of the Church Council will be made up of at-large members nominated by the Committee on Committees and elected by the Church. The at-large members may not include Elders, Deacons, Deaconesses, staff, or Committee members. The at-large members shall meet the same criterion as committee members (see Section 11.1.a). At-large members may serve three consecutive one year terms. In addition to the Lead Pastor and Chairman of the Deacon Board, there may be up to two additional members of the Pastoral Leadership Team who can be part of the Church Council (their addition will not affect the percentage of at-large members required). They will be nominated by the Committee on Committees and elected by the Church each year. Not more than one member of the immediate family shall serve on the Church Council at the same time. The Chairperson of the Church Council shall be one of the at-large members, selected by the Church Council.
- (1) The term immediate family for the Church Council members means anyone related to the prospective nominee.
 - (2) In the event that an action has been started by the Church Council but has not been completed by the end of the term of service, the members of the Church Council who began the action shall remain on the Council until the action is completed. If another action is begun during the new term, the newly elected members of the Church Council shall be responsible for its completion.
- (d) **Removal of Officers.** Officers, other than the Pastor(s), may be removed, with or without cause, by a majority vote of the members at a duly called meeting.
- (e) **Resignation of Officers.** An Officer may resign at any time by giving written notice to the Church. Any such resignation shall take effect on the date of the receipt of such notice, or at any later time agreed to by the Officer and Church Council. Unless otherwise specified therein, the acceptance of such resignation shall not be necessary to make it effective.

- (f) **Vacancies.** A vacancy in an Officer position shall be filled only in the manner prescribed in these Bylaws for regular appointment or election to that office.

10.9 Grounds for Limiting Employment Opportunities.

The Bible presents women as full participants with men in the religious and social life of the church. In the fifth year of Jeremiah's prophetic ministry, the priests went to Huldah, the prophetess, for counsel (2 Kings 22:13-14). Women served as musicians and attendants at the tabernacle and Temple (1 Samuel 2:22; 1 Chronicles 25:5-6; Psalm 68:24-25). Women prayed aloud and prophesied in the church (1 Corinthians 11:5). They labored side by side with Paul and other workers in the gospel (Philippians 4:3). In the closing chapter of Romans, Paul begins his greetings and commendations with women, and he includes several other women subsequently in the chapter (16:1-6, 12-13, 15). Widows may have been an organized body for service in the New Testament church (Acts 9:39). But women did not serve as priests in the Old Testament (Exodus 28:1; Numbers 3:1-13) nor did they serve in the leadership/teaching role of elder or pastor in the New Testament (1 Timothy 2:11-14; 3:1-7; Titus 1:5-9; 1 Corinthians 14:33-36).

Regarding women in the role of an Elder, the New Testament says:

"I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Timothy 2:12). "If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach" (1 Timothy 3:1-2). "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly" (Titus 1:5-6). "For God is not the author of confusion, but of peace, as in all churches of the saints. Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Corinthians 14:33-37). There are more New Testament directives on this subject than there are about tithing, foot washing, or the Sabbath.

The Bible is clear that women were not expected to be silent. They prayed, prophesied, and exercised an appropriate teaching ministry (1 Corinthians 11:5; Acts 18:26; Philippians 4:3; Romans 16:12; Titus 2:3-4) that was encouraged. The nature of the teaching forbidden to women in 1 Timothy 2:12 is the authoritative teaching restricted to the pastor, the elder-overseer of the congregation. This conclusion is supported both by the meaning of the parallelism ("nor to usurp authority over the man" vs. 12) and by the use of the verb "to teach" and of the noun "doctrine" in Paul's writings, especially in his letters to Timothy.

Paul's letters to Timothy present the teaching ministry as a governing function performed by Paul himself, by Timothy, or by other appointed elder-overseers of the congregation (1 Timothy 2:7; 3:2; 5:17; 2 Timothy 1:11; 2:2). Paul charges Timothy to "command and teach" (1 Timothy 4:11), "Take heed unto thyself, and unto the doctrine;" (4:16), "These things teach and exhort" (6:2), "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (2 Timothy 4:2).

In light of the restrictive use of the words "to teach" and "doctrine" in these letters, it is reasonable to conclude that the teaching forbidden to women is the authoritative teaching done by elder-overseers.

The divine arrangement, even from the beginning, is this, that the man is the head of the woman. Every relation is disregarded or abused in this lawless age. But the Scriptures always maintain this order in the family relation. "For the husband is the head of the wife, even as Christ is the head of the church." (Ephesians 5:23). Man is entitled to certain privileges that are not given to a woman; he is subjected to some duties and burdens from which the woman is exempt. A woman may pray, prophesy, exhort, and comfort the church, but she cannot occupy the position of a pastor or a ruling elder. That would be looked upon as usurping authority over the man, which is here prohibited.

The words of Paul do not confine the labors of women to the act of prophesying alone. He refers to prayers and also speaks of certain women who "labored in the Lord," an expression that could only apply to the work of the gospel. He also, in remarking on the work of the prophets, speaks of edification, exhortation, and comfort. This "labor in the Lord," with prayer, comprises all the duties of public worship. Not all the responsibilities of business meetings, or all the functions of ruling elders, and pastors, (cf. 1 Timothy 5:17; 2:12), but all that pertains to exercises purely religious. We sincerely believe that, according to the Scriptures, women, as a right may, and as a duty, ought to engage in these exercises.

While the Church believes that the Lord has given women a distinctive and vital role in ministry, the functions of an elder and deacon are confirmed upon men only, and as such godly men only will be considered for said offices. Women will be chosen for the role of a deaconess per scripture, and any other office and position they are qualified for besides the functions as mentioned above.

ARTICLE 11: STANDING COMMITTEES

- 11.1 General.** The standing Committees of the Church shall report directly to the Church. They shall oversee their respective responsibilities. Each member of each Committee shall be elected by the Church.

- (a) **Qualifications of Standing Committee Members.** Each Committee member will be nominated based upon due consideration of the following:
- (1) Their demonstrated commitment to the Church based on:
 - i. Their good report within the Church and community.
 - ii. Their regular worship and Bible study attendance in the Church.
 - iii. Their financial support of the Church with their tithes and offerings.
 - iv. Their spirit of unity and harmony in support of the Church and its leadership.
 - (2) Their demonstrated experience and background, as it pertains to the duties of the Committee for which they are being nominated.
 - (3) No individual may serve on more than one standing Committee at a time except as provided in these Bylaws.
 - (4) No two family members can serve on the same Committee except as provided in these Bylaws.
- (b) **Limitations on Powers of Committees.** No Committee shall have the authority to:
- (1) Incorporate or file a Certificate of Formation with the Secretary of State;
 - (2) Adopt a plan of merger or a plan of consolidation with another church or ministry;
 - (3) Authorize the sale, lease, exchange, or mortgage of the property and assets of the Church;
 - (4) Adopt a plan for the distribution of the assets of the Church;
 - (5) Authorize the voluntary dissolution of the Church;
 - (6) Revoke proceedings for the voluntary dissolution of the Church;
 - (7) Amend, alter, or repeal the Bylaws;

- (8) Elect, appoint, or remove a member of a Committee or an officer of the Church;
- (9) Take any action outside the scope of authority delegated to it by the Church.
- (c) **Minutes.** Minutes shall be kept for all meetings of standing Committees. All minutes are to follow a consistent format as determined by the Pastor of Administration and are to be submitted to the Church Clerk for records keeping.
- (d) **Decision Making.** The Committees shall make decisions in accordance with the purpose of the Church. They shall work in coordination with and seek the counsel of other Committees, Elders, and Deacons in a manner consistent with the purpose of the Church. The Pastors or their designated representatives shall be an ex-officio member of each Committee. Committees may assign subcommittees for specialized tasks in accordance with these Bylaws (all subcommittees are to report to the Committee of origin). The Chairpersons of each Committee will be appointed by the Church, while the Vice-Chairpersons will be appointed by their respective Committees. Committee members will remain on a committee until the Church has elected a replacement.
- (e) **Terminology.** The use of “Ministry” or “Ministries” in their given context should be understood as pertaining to the Committee(s) under discussion.

The Church shall have the following Standing Committees:

11.2 Pastoral Leadership Team.

- (a) **Purpose.** The Pastoral Leadership Team shall provide the Church with spiritual guidance, doctrinal oversight, and shall manage the affairs of the Church in an “emergency” (see Article 19). Members of the Pastoral Leadership Team will not be nominated by the Committee on Committees (see Section 11.10) or elected by the Church, but serving the interests of the Church shall consist of:
 - (1) The Pastor(s),
 - (2) Elder(s),
 - (3) Active Deacon(s),
 - (4) And when deemed necessary by the local Pastoral Leadership Team, the inactive Deacons of the Church, and the pastoral staff of affiliated churches.

- (b) **Further Duties.** The Pastoral Leadership Team is responsible for pulpit supply in the absence of a Pastor. They are to interview and recommend to the Stewardship and Personnel Committee a prospective interim pastor, if necessary. Upon concurrence by the Stewardship and Personnel Committee, they then are to recommend the prospective interim pastor to the Church.
- (c) **Recommendation.** Members of the Pastoral Leadership Team should commit to the study of inspired writings such as “Christian Leadership”, “Pastoral Ministry”, the “Testimonies for the Church”, and other like books.

11.3 Deacon Board.

- (a) **Purpose.** The Deacon Board itself, while not formally appointed by the Church, is composed of elected Deacons and Deaconesses. It provides a way to distribute responsibility and coordinate the contributions of the Deacons and Deaconesses to the well-being of the Church. It also provides a training ground where new Deacons and Deaconesses are instructed in their duties.
- (b) **Duties.** Besides supporting the Elders in their ministry to the Church, the duties of the Deacon Board include:
 - (1) Assisting in maintaining the smooth operation of Church meetings,
 - (2) Assisting in Church Ordinances (see Constitution Article 3),
 - (3) Visitation of Church members,
 - (4) Care of the sick, relieving the poor, and aiding the unfortunate,
 - (5) Assuring that Church facilities are properly cleaned and maintained,
 - (6) Develop security protocols for the Church, and making them available to the Church,
 - (7) Function as, or appoint, greeters during services,
 - (8) Function as, or appoint, ushers during services.
- (c) **Deaconess.** The Deacon Board includes the Church elected Deaconesses. Deaconesses were included in the official staff of the early Christian churches (Romans 16:1, 2). Deaconesses should be chosen by the Church for their consecration and other qualifications that fit them for the duties of the office.

- (d) **Duties Specific to Deaconesses.** Along with aiding the Deacons in the above duties, the Deaconesses will:
- (1) Develop policies for (to be made available to the Church), and run, the Dorcas ministry,
 - (2) Develop policies for (to be made available to the Church), and run, the Fellowship Committee, unless the Church has established the Fellowship Committee as a separate Ministry with its own elected members,*
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 - (3) Assist young mothers with their children.
- (e) **Appointment of Head Deaconess.*** The appointment of the Head Deaconess will be by the Church by at least a two-thirds vote taken by secret ballot. The Head Deaconess will serve as Chairwoman of the Fellowship Committee when not established as its own Ministry (see Section 11.9).
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- (d) **Recommendation.** Members of the Deacon Board should commit to the study of inspired writings such as “Welfare Ministry”, the “Testimonies for the Church”, and other like books.

11.4 Stewardship & Personnel Committee.

- (a) **Purpose.** To oversee and verify both the financial integrity of the Church and its personnel administration.
- (b) **Stewardship Duties.** The Stewardship & Personnel Committee shall have the following duties relating to the finances of the Church:
- (1) Establish all financial policies and make these policies available to the Church.
 - (2) Review the financial statement monthly and periodically review systems of collection and accounting.
 - (3) See that committed obligations are properly met; that income and expenditures are kept in proper balance; and that expenditures are in accordance with the budget as approved by the Church.
 - (4) Propose the annual budget (Church and Committees) and recommend it to the congregation for approval at the annual business meeting.

- (5) Assist the Pastoral Staff with any stewardship emphasis and/or promotion within the congregation.
 - (6) In order to provide operating flexibility, the Stewardship & Personnel Committee shall have the authority to approve any necessary reallocation of funds within the approved budget during the fiscal year. This committee shall also have the authority to approve non-budgeted requests and/or over-expenditures up to 5% of the approved annual budget contingent on available funds.
 - (7) Authorize Staff to commit the Church financially in its ongoing operations up to a five-year limit within the operating budget.
 - (8) Establish levels of authorization for the Head Steward in obligating the Church.
 - (9) Produce an annual audit of the Church's financial affairs (see Section 16.2).
- (c) **Personnel Duties.** The Stewardship & Personnel Committee shall have the following duties relating to the personnel of the Church:
- (1) Establish all of the Church's personnel policies, employee Human Resource policies and make them available to the Church.
 - (2) Determine and approve the compensation of the Pastors. In order to complete this duty, the Stewardship & Personnel Committee may consider all duties of the employee whose compensation is in question, performance evaluations, compensation comparability data, and other relevant information. The Pastors shall not participate in the discussion and formulation of their salary and benefits, or, if applicable, any family member's salary or benefits. In performing this duty, the Stewardship & Personnel Committee shall serve in the capacity of an "Independent Compensation Committee".
 - (3) Oversee salary administration, performance reviews, and any necessary discipline of professional staff (discipline of a Pastor is only to be done in conjunction with the Church Council).
 - (4) Review and approve new staff positions and job descriptions.
 - (5) Develop and recommend the annual personnel budget.

- (6) Interview, hire and introduce to the Church all staff except the Lead Pastor. Prospective pastoral positions, aside from the Lead Pastor, are to be considered with cooperation from the Pastoral Leadership Team.

- (d) **Membership on The Stewardship & Personnel Committee.** The Stewardship & Personnel Committee shall have four members, each serving a three-year term. Terms of all but the Church Steward shall be staggered with one-third of the members beginning new terms each year. Stewardship & Personnel Committee members may not serve more than two terms consecutively, including partial or unexpired terms. Not more than one member of the same immediate family shall serve on the Committee at the same time. No church employee or their relative may serve on the Committee (i.e., husband, wife; parents of either husband or wife; children of the husband or wife). In the event of a Committee vacancy, the Committee on Committees may recommend a replacement to the Church.

- (e) **Appointment of Church Steward.** The Church Steward is elected by the Church as the Chairperson of the Stewardship & Personnel Committee by at least a two-thirds vote taken by secret ballot. The Church Steward is the custodian of all Church funds. These funds are:
 - (1) Church funds (tithes and offerings),
 - (2) And funds (offerings) specifically allocated to the Committees of the Church.

- (f) **Deposits.** All funds (Church, and Committee) are to be deposited in a bank or financial institution account in the name of the Church.

- (g) **Recommendation.** Members of the Stewardship & Personnel Committee should commit to the study of inspired writings such as “Counsels on Stewardship”, the “Testimonies for the Church”, and other like books.

11.5 Sabbath School Committee.

- (a) **Purpose.** The Sabbath School Committee facilitates the smooth running of the Sabbath School. Anything that concerns the entire Sabbath School may be considered in this Ministry.

- (b) **Duties.** Duties of the Sabbath School Committee include:
 - (1) Appointing division leaders (see Section 11.5.c),

- (2) Making adjustments in class membership based upon age, capacity of learning, class size, etc.,
 - (3) Developing or scheduling training programs for division leaders,
 - (4) Managing the materials, equipment, and facilities for the various divisions,
 - (5) Evaluating the overall Sabbath School program,
 - (6) Keeping an accurate record of Sabbath School offering, membership, and attendance for each division,
 - (7) Selecting the quarterly topics for the year in the adult division, and selecting the lesson material for the lower divisions,
 - (8) Working with the Personal Ministries Committee in planning community outreach programs, i.e., Vacation Bible School, Bible study groups, etc.,
 - (9) Developing the policies and procedures of the Sabbath School and making them available to the Church,
 - (10) And other Sabbath School items that division leaders may bring.
- (c) **Division Leaders.** The Sabbath School Committee should make special effort to select teachers for children and youth who have an interest in those age levels and ability to meet their needs. Everyone involved in work with the lower divisions must meet Church and legal standards and requirements, such as background checks if necessary.
- (d) **Membership on The Sabbath School Committee.** The Sabbath School Committee shall have nine members, each serving a three-year term. One of those Committee members will be an active member of the Stewardship & Personnel Committee, to be determined by the Stewardship & Personnel Committee, and one will be an Elder. The other members will be composed of the division leaders. Terms shall be staggered with one-third of the members beginning new terms each year, with the exception of the Sabbath School Director and the member of the Sabbath School Committee who is simultaneously serving on the Stewardship & Personnel Committee; those particular members shall serve on the Sabbath School Committee for as long as their terms on their Committee, respectively, shall last. Sabbath School Committee members may not serve more than two (2) terms consecutively, including partial or unexpired terms. Not more than one member of the same immediate family (anyone related to the prospective committee nominee) shall serve on the Sabbath School Committee at the same time. In the event of a

Committee vacancy, the Committee on Committees may recommend a replacement to the Church.

- (e) **Appointment of Sabbath School Director.** The Sabbath School Director is elected by the Church as the Chairperson of the Sabbath School Committee by at least a two-thirds vote taken by secret ballot. The Sabbath School Director will supervise all the leaders of the Sabbath School and encourage them to evaluate the effectiveness of their class in meeting the goals of the Church and should arrange for them to get the support and resources they need. In the event that the teacher of the adult division is unavailable, the Sabbath School Director must be prepared to fill in.
- (f) **Recommendation.** Members of the Sabbath School Committee should commit to the study of inspired writings such as “Counsels on Sabbath School Work”, the “Testimonies for the Church”, and other like books.

11.6 Personal Ministries Committee.

- (a) **Purpose.** The Personal Ministries Committee provides resources and trains members to unite their efforts with those of the Pastoral Staff and Ministries in soul-winning service. Its primary responsibilities are evangelistic programs and activities that engage the members of the Church.
- (b) **Duties.** Duties of the Personal Ministries Committee include:
 - (1) Planning, scheduling, and coordinating the outreach activities of the Church,
 - (2) Training and directing members in outreach (missionary) service,
 - (3) Organizing small group ministries,
 - (4) Reporting the total outreach (missionary) activities of the congregation at specified times,
 - (5) Developing a master outreach calendar for the year and making that available to the Church,
 - (6) Developing the policies and procedures for Personal Ministries and making them available to the Church,
 - (7) Functioning as the coordinator for any ministry endeavors that the Church engages in in foreign fields.

- (c) **Membership on The Personal Ministries Committee.** The Personal Ministries Committee shall have at least four members, each serving a three-year term. Terms of all but the Personal Ministries Leader shall be staggered with one-third of the members beginning new terms each year. Personal Ministries Committee members may not serve more than two terms consecutively, including partial or unexpired terms. Not more than one member of the same immediate family shall serve on the Committee at the same time. In the event of a Committee vacancy, the Committee on Committees may recommend a replacement to the Church.
- (d) **Appointment of Personal Ministries Leader.** The Personal Ministries Leader is elected by the Church as the Chairperson of the Personal Ministries Committee by at least a two-thirds vote taken by secret ballot.
- (e) **Recommendation.** Members of the Personal Ministries Committee should commit to the study of inspired writings such as “Evangelism”, “Christian Service”, and other like books.

11.7 Health & Temperance Committee.

- (a) **Purpose.** As right arm to the gospel, the Health & Temperance Committee provides leadership to Church members and the community in the field of healthful living and assists in cooperative soul-saving activities through a viable program of health and temperance with a Biblical emphasis.
- (b) **Duties.** Duties of the Health & Temperance Committee include:
 - (1) Promoting the Bible’s standards in healthful living free of tobacco, alcohol, drugs, unclean foods, and extremes or fads,
 - (2) Developing a master outreach calendar of health-focused ministry (activities that include such programs as cooking schools, health classes, stress-control programs, etc.),
 - (3) Planning a semiannual health emphasis week (or weekend),
 - (4) Assisting in evangelistic efforts by giving or arranging for health lectures and demonstrations,
 - (5) Developing and maintain a listing of all trained medical or paramedical personnel or trained medical missionaries in the Church (this provides names of resource people who can be called upon to conduct the various health and temperance programs),

- (6) Reporting on the progress of the Ministry at specified times,
 - (7) Developing the policies and procedures for Health & Temperance ministry and making them available to the Church,
 - (8) And training, or arranging training for, Church members in medical missionary evangelism.
- (c) **Membership on The Health & Temperance Committee.** The Health & Temperance Committee shall have at least four members, each serving a three-year term. Terms of all but the Health & Temperance Leader shall be staggered with one-third of the members beginning new terms each year. Health & Temperance Committee members may not serve more than two terms consecutively, including partial or unexpired terms. Not more than one member of the same immediate family shall serve on the Committee at the same time. In the event of a Committee vacancy, the Committee on Committees may recommend a replacement to the Church.
- (d) **Appointment of The Health & Temperance Leader.** The Health & Temperance Leader is elected by the Church as the Chairperson of the Health & Temperance Committee by at least a two-thirds vote taken by secret ballot.
- (e) **Recommendation.** Members of the Personal Ministries Committee should commit to the study of inspired writings such as “Healthful Living”, “Medical Ministry”, “Counsels on Diet and Foods”, and other like books.

11.8 Multimedia Ministry Committee.

- (a) **Purpose.** The purpose of the Multimedia Ministry Committee is to carry the gospel to our visually driven, ever changing world through the use of technology and media, and to equip the other Ministries of the Church to use digital and electronic media as a worship and outreach tool. This ministry not only provides the technical support required for our worship services, but also records various events, teachings and sermons, which are made available for viewing or podcasting via our online site(s).
- (b) **Duties.** Although this ministry covers all local Church needs that have to do with audio and visual technology, other functions of the ministry include:
- (1) Broadcasting live audio and video to the worship center and internet,
 - (2) Recording audio and video during regular services and special events,

- (3) Editing the audio and video of recorded services and other special events for archive, broadcast, and production,
 - (4) Production, duplication, and distribution of recorded audio and video files to fulfill order requests,
 - (5) Providing audio and video support for evangelistic outreach and other special events outside of the worship center,
 - (6) Actively updating and maintaining the Church website and social media outlets,
 - (7) Developing the policies and procedures for Multimedia Ministry and making them available to the Church.
- (c) **Membership on The Multimedia Ministry Committee.** The Multimedia Ministry Committee shall have at least four members, each serving a three-year term. Terms of all but the Multimedia Ministry Leader shall be staggered with one-third of the members beginning new terms each year. Multimedia Ministry Committee members may not serve more than two terms consecutively, including partial or unexpired terms. In the event of a Committee vacancy, the Committee on Committees may recommend a replacement to the Church.
- (d) **Appointment of The Multimedia Ministry Leader.** The Multimedia Ministry Leader is elected by the Church as the Chairperson of the Multimedia Ministry Committee by at least a two-thirds vote taken by secret ballot.

11.9 Fellowship Committee.

- (a) **Purpose.** The purpose of the Fellowship Committee is to provide a nurturing and social environment for the members and visitors of the Church, and to encourage growth and participation of the entire congregation in social activities.
- (b) **Duties.** Duties of the Fellowship Committee include:
- (1) Planning and coordinating the details for Church social events, whether held on-site or off-site. Such events will include, for example: socials, family nights, and recreational events,
 - (2) Organizing events that include the community,
 - (3) Working collaboratively with the other Ministries of the Church in support of their projects which include opportunities for fellowship,

- (4) Recruiting volunteers from within the congregation to help the Ministry,
- (5) Preparing information packets for prospective and new members,
- (6) Facilitating the arrangements for funerals, weddings, baby showers, and other events in conjunction with the Pastoral Staff as necessary,
- (7) Coordinating the weekly potluck,*
**Added Saturday, August 28, 2021*
- (8) Developing the policies and procedures for the Church's social ministry and making them available to the Church.

- (c) **Membership on The Fellowship Committee.*** The Fellowship Committee shall be run by the Deaconesses of the Church unless established as its own Ministry. The Fellowship Committee shall have at least four members, each serving a three-year term if formed separately. Terms of all but the Fellowship Committee Leader shall be staggered, with one-third of the members beginning new terms each year. Fellowship Committee members may not serve more than two terms consecutively, including partial or unexpired terms. In the event of a Committee vacancy, the Committee on Committees may recommend a replacement to the Church. If placed under the control of the Deaconesses, recruited volunteers may also make up the members of the Fellowship Committee; however, all arrangements and responsibilities shall be that of the Deaconesses.

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- (d) **Fellowship Committee Leader.*** The Fellowship Committee Leader is elected by the Church as the Chairperson of the Fellowship Committee by at least a two-thirds vote taken by secret ballot unless placed under Deaconess control at which point the Head Deaconess is the Chairwoman of the Fellowship Committee.

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11.10 Committee on Committees.

- (a) **Purpose.** Except as provided hereinafter, to recruit and nominate all Committee Chairpersons, members of all Committees, Trustees, Church Council and, in consultation with the Elders and Deacons, to establish such Special Committees of the Church as the Committee on Committees deems needed.
- (b) **Duties.** The Committee on Committees shall have the following duties:
- (1) Solicit nominations from the Church and recommend to the Church Committee members and the Chairpersons of all Standing and Special Committees of the Church.

- (2) Be responsible for preparing a job description when a new committee is created, and to present the job description at the same time the new committee is presented to the Church for approval.
 - (3) Meet when needed with Committee Chairpersons to plan, coordinate and evaluate the Church's ministry work.
 - (4) Channel work to the proper Committee as needed.
 - (5) Recommend to the Church the Trustees to be elected.
 - (6) Appoint the Tellers needed to count the votes cast for the Pastoral Search Committee members.
 - (7) Appoint a special Deacon Nominating Committee for the purpose of recommending to the Church candidates for the position of Deacon and Deaconess.
 - (8) Recommend to the Church a slate of candidates of at least 50% greater than to be elected for the at-large members, and the Pastoral Leadership Team members, for election to the Church Council.
 - (9) Establish the Committee on Committees policies and make these policies available to the Church.
- (c) **Membership on The Committee on Committees.*** The Committee on Committees shall have nine members, each serving a three-year term. Terms shall be staggered, with one-third of the members beginning new terms each year. The members of the Committee on Committees may not serve consecutive terms, or sit simultaneously on another committee (except for members of the Pastoral Leadership Team and Deacon Board), and not more than one member of the same immediate family shall serve on the Committee on Committees at the same time. No Church employee or their relative may serve on the Committee on Committees (i.e., husband, wife; parents of either husband or wife; children of the husband or wife). The Chairperson and the members of the Committee on Committees shall be elected by the Church. In the event of a Committee vacancy, the Committee on Committees may recommend a replacement to the Church if needed.
- *Revised Saturday, June 26, 2021*
- (d) **Appointment of The Committee on Committees Director.** The Committee on Committees Director is elected by the Church as the Chairperson of the Committee on Committees by at least a two-thirds vote taken by secret ballot.

- (e) **Recommendation.** Members of the Committee on Committees should commit to the study of inspired writings regarding committees and boards.

ARTICLE 12: SPECIAL COMMITTEES

- 12.1** The Church may create such Special Committees as are needed from time to time, upon the recommendation by the Committee on Committees in consultation with the Elders and/or Deacons. A Special Committee is one which has a definite assignment for a specific occasion or time. With the completion of its assignment, the Special Committee is automatically dissolved. Minutes shall be kept for all meetings of Special Committees. Minutes are to follow the same format as the minutes of the Standing Committees. The minutes will be submitted to the Church Clerk for records keeping.

ARTICLE 13: LEAD PASTOR SELECTION PROCESS

- 13.1 General.** In the event the Church is in need of a Lead Pastor, the Church shall establish a Special Pastoral Search Committee within sixty days of knowledge of the need. There are two alternatives.
- (a) The Lead Pastor resigns, retires, is removed or dies. The Special Pastoral Search Committee will follow the process as described in Sections 13.2 and 13.3.
 - (b) If the Lead Pastor retires, an alternative process may be followed, if agreed to by both the retiring Lead Pastor and the Stewardship & Personnel Committee. The Special Pastoral Search Committee will follow the same process as Section 13.1.a with the following exceptions:
 - (1) The Lead Pastor continues in his ministry while the Special Pastoral Search Committee meets.
 - (2) The Lead Pastor may make recommendations to the Committee on prospective candidates in the same way as any other Resident Member.
 - (3) Once the new Lead Pastor is in place, a period of time, no less than one year and no more than two years, will begin allowing a smooth transition from the incumbent Lead Pastor to the new Lead Pastor. The time period will be agreed to by the incumbent Lead Pastor and the Special Pastoral Search Committee, once the Committee is in place.
 - (4) At the end of the agreed to time period, the new Lead Pastor will take on the full role of the Lead Pastor with the full support of the Church.

13.2 Pastoral Search Committee.

- (a) **Purpose.** To assist the Church in the selection of a Lead Pastor.
- (b) **Duties.** The Pastoral Search Committee shall have the following duties:
 - (1) Screening, evaluating, and initiating contact with potential Lead Pastor candidates.
 - (2) Making recommendations to the Church regarding a potential Lead Pastor.
- (c) **Membership.** The Pastoral Search Committee shall be selected as follows:
 - (1) The Deacon Board shall assemble in a regular or called meeting and by secret ballot select seven Resident Members consisting of four Deacons and three Deaconesses, who shall constitute Deacon nominees to the Church for the Pastoral Search Committee.
 - (2) After the entire Church has been duly notified, a nominating ballot shall be distributed during the regular or called business meeting to allow the Resident Members, excluding Deacons and Deaconesses, the privilege, via secret ballot, of nominating six additional Resident Members, including Deacons and Deaconesses, as nominees for the Pastoral Search Committee. The three men and three women receiving the highest number of votes shall constitute the remaining nominees for the Pastoral Search Committee. In case of a tie, a runoff election will be held. This list shall not include names previously submitted by the Deacons, nor immediate family members of those persons. Ballots with more than six names will not be considered. All ballots must be signed and cast prior to the close of the meeting during which they were issued. No proxy or absentee balloting will be allowed. Tellers, appointed by the Committee on Committees, shall total the votes, announce the results and maintain the confidentiality and security of the ballots for at least ninety days after the election.
 - (3) The seven names selected by the Deacon Board and the six names selected by the Resident Members shall be combined to make a ballot consisting of thirteen names. Not more than one member of an immediate family shall be on the ballot. The ballot shall be distributed during the regular or called business meeting, for which the Church has been duly notified. Each member of the Church shall have the privilege of casting a single ballot for seven of the thirteen names on the ballot. Ballots with more than seven names selected will not be considered. All ballots must be signed and cast prior to the close of the meeting during which they were issued. No proxy or absentee balloting will be allowed. Tellers, appointed by the Committee

on Committees, shall total the votes, announce the results and maintain the confidentiality and security of the ballots for at least ninety days after the election. In the case of a tie, a runoff election shall be held.

- (4) The five men and two women receiving the highest number of votes shall constitute the Pastoral Search Committee. The Committee shall elect the Chairperson of the Committee.
- (5) Should the Pastoral Search Committee resign, or should the Church deem it necessary, during a regular or special business meeting, to appoint a new Committee, a new Committee shall be selected in the same manner as the original Committee. A three-fourths vote of the Church members present will be required to replace the existing Pastoral Search Committee.
- (6) After submitting a candidate for Lead Pastor, obtaining approval of that candidate from the Church, and the acceptance of the call from the candidate, the Pastoral Search Committee shall disband.

13.3 Church Review of Pastoral Search Committee Nominee.

- (a) The Pastoral Search Committee shall notify the Church at least one week in advance of making a recommendation regarding a potential Lead Pastor.
- (b) The recommendation shall be made during a regular or special business meeting.
- (c) Only one name at a time shall be considered.
- (d) Each Church member shall have the privilege, via secret ballot of either affirming or rejecting the Pastoral Search Committee's nominee. All ballots must be signed and cast prior to the close of the meeting during which they were issued. No proxy or absentee balloting will be allowed. Tellers, appointed by the Committee on Committees, shall total the votes, announce the results and maintain the confidentiality and security of the ballots for at least ninety days after the election.
- (e) If the prospective Lead Pastor does not receive affirmation from at least three-fourths of all the ballots cast, the Pastoral Search Committee shall continue to pursue candidates for the position of Lead Pastor, subject to the provisions of Section 13.2.c.5 above.

ARTICLE 14: CHURCH MEETINGS

- 14.1 Worship Services.** The Church shall meet weekly for the worship of Almighty God. The Church shall also conduct worship services at such other times as shall meet the needs of

the Church body. The Pastoral Leadership Team shall be responsible for the organization of all worship services.

14.2 Business Meetings.

- (a) **General.** Business Meetings shall be called by the Lead Pastor, the Chairman of the Deacons or the Chairperson of a Committee. Each Resident Member is entitled to one vote. Voting by proxy is prohibited. Business Meetings shall have the purpose of transacting any of the following:
- (1) The budget of the Church.
 - (2) The election of Church Leaders and Officers (other than the Lead Pastor).
 - (3) The disposition of all or substantially all of the assets of the Church.
 - (4) The merger or dissolution of the Church (see Section 15.1.b).
 - (5) The acquisition of real property and related indebtedness.
 - (6) Amendments to the Constitution or Bylaws of the Church.
 - (7) Any business brought before the Church by the Chairperson of a Committee or Ministry that is within the scope of the Committee's or Ministry's authority and consistent with its purpose. All other decisions and actions shall be delegated to the appropriate Committee(s) and/or Ministries.
- (b) **Special Business Meetings.** Special Business Meetings shall be called by the Lead Pastor, the Chairman of the Deacons, or at least two Chairpersons of a standing Committee. Special meetings may be called at any time provided notice is given in the regular Sabbath morning services at least two weeks before the meeting and a clear purpose of the meeting is included in the announcement. Special Business Meetings may have any purpose as deemed appropriate by the person(s) calling the meeting.
- (c) **Annual Business Meeting.** The Church shall hold a regular Annual Business Meeting. The purpose of the Annual Business Meeting shall be to review the previous year and prepare for the year to come. The agenda will include, but not be limited to:
- (1) Ministry and Committee reports,

- (2) Election of Officers, Committee members, Deacons, and others, as required,
- (3) Business which needs to be brought to the whole congregation.

Due to the purpose of this meeting, it shall be held early in the calendar year, at a time allowing a majority of the Church membership to attend for the full duration of the meeting, and reasonable effort will be made so that the Annual Meeting shall not conflict with other scheduled Church meetings.

The duration of the Annual Meeting shall not exceed 120 minutes unless prior notification is given.

- (d) **Business Meetings.** The Church shall hold Business Meetings as needed for the purpose of transacting one or more of the items listed in Section 14.2.a. Except the Annual Meeting, the duration of any Business Meeting shall not exceed 90 minutes unless prior notification is given. Reasonable effort will be made so that the Business Meeting shall not conflict with other scheduled Church meetings. When necessary, a Business Meeting may be broken into two or more parts. The first part(s) for the purpose of discussion and the final for the purpose of the vote. The vote at the final session is then without discussion.
- (e) **Quorum.** A quorum for Church Business Meetings consists of those Resident Members who attend the meeting, provided proper notification has been given.
- (f) **Notification.** The initiator of the meeting per Section 14.2.a shall be responsible for giving proper notification for all Business Meetings including the agenda, the purpose, content, date, time (duration, if longer than specified above), availability of childcare, and meeting location or method (see Section 14.4). It shall be given in such a manner that Resident Members have reasonable opportunity to know of the meeting.
 - (1) **Business Meetings:** Two weeks' notice shall be provided for the discussion part(s) of any Called Business Meetings.
 - (2) **Annual Business Meeting:** Four weeks' notice shall be provided for the regular Annual Business Meeting.
 - (3) **Emergency Business Meetings:** In those cases where proper notification is not possible, notification shall be attempted in the following ways (see Section 19.1):
 - i. Phone calls to all Resident Members.

- ii. Text Messages to all Resident Members.
 - iii. Email sent to all Resident Members.
 - iv. Displayed on the Church's website calendar.
- (g) **New Business.** All new business shall be referred to the appropriate Committee or Ministry in writing for their consideration and action.
- (h) **Information Meetings.** All Standing Committees shall hold information meetings at least semiannually. Alternatively, a written current status report to the Church can be utilized in lieu of an Information Meeting.
- 14.3 Parliamentary Authority.** The rules contained in the latest edition of *Roberts Rules of Order* shall govern the Church Business Meetings and Committee Meetings in all cases to which they are applicable and in which they are not inconsistent with the Holy Bible, these Bylaws, and any special rules of order that may be properly adopted.
- 14.4 Special Procedures.** The Church Council and any Committee of the Church may hold a meeting by telephone conference call or other electronic means in which all persons participating in the meeting can hear each other. The method in which the meeting was held must be included in the minutes of said meeting.

ARTICLE 15: TRANSACTIONS OF THE CHURCH

15.1 Ownership and Distribution of Property.

- (a) The Church shall hold, own, and enjoy its own personal and real property except as provided in these Bylaws.
- (b) "Dissolution" (see Section 14.2.a.4) means the complete disbanding of the Church so that it no longer functions as a congregation or as a corporate entity. Upon the dissolution of the Church, its property shall be applied and distributed as follows:
- (1) All liabilities and obligations of the Church shall be paid and discharged, or adequate provision shall be made therefore;
 - (2) Assets held by the Church upon condition requiring return, transfer, or conveyance, which condition occurs by reason of the dissolution, shall be returned, transferred, or conveyed in accordance with such requirements;
 - (3) Assets received and not held upon a condition requiring return, transfer, or conveyance by reason of the dissolution, shall be transferred or conveyed

for one or more exempt purposes within the meaning of 26 U.S.C. § 508 (c)(1)(a) or § 501(c)(3) of the Internal Revenue Code, or the corresponding section of any future federal tax code, and are engaged in activities substantially similar to those of the Church; this distribution shall be done pursuant to a plan adopted by the Resident Members; and

- (4) Any assets not otherwise disposed of shall be disposed of by a court of competent jurisdiction of the county in which the principal office of the Church is then located, for such purposes and to such organizations as said court shall determine, provided such organizations are in agreement with the Church's Tenets of Faith (see Constitution Article 1) and basic form of Government as outlined in these Bylaws.

15.2 Conflicts of Interest. Where applicable, all Standing Committees and Church Officers shall establish written policies and procedures setting out the Church's method of handling potential conflicts of interest as they pertain to their area of responsibility.

15.3 Whistleblower. The Church Council shall establish policies and procedures to allow and encourage any person having cause to believe that the Church is involved in any activity or transaction that is in violation of the law to report that belief to the Church Council or its designated representative and to have all such reports thoroughly investigated and the results reported to the Church. The reporting person shall not be subject to retaliation for making a good faith report. The Church Council shall take any remedial or other corrective action that is appropriate for any reported violation that is found to be valid or accurate.

ARTICLE 16: BOOKS & RECORDS

16.1 Fiscal Year. Notwithstanding from the initial year of operation, the fiscal year of the Church shall begin on the first day of January and end on the last day of December each year.

16.2 Audited Financial Statements. The Church shall have each annual financial statement internally audited by a Special Auditing Committee selected by the members of the Stewardship & Personnel Committee and Pastoral Leadership Team. Members of the Special Auditing Committee shall not consist of members of the Stewardship & Personnel Committee.

Alternately, The Church can opt have each annual financial statement audited by a certified public accounting firm selected by the members of the Stewardship & Personnel Committee.

16.3 Operations Manual. It shall be the responsibility of the Pastor of Administration to see that the current Operations Manual is maintained in the Church Office and available for review by the Church Members. The Operations Manual will include (but not be limited to) the following:

- (a) Personnel policies and procedures.
- (b) Facility usage policies and procedures.
- (c) Financial policies and procedures.
- (d) Church ministries operational policies and procedures.
- (e) Standing Committee membership, policies and procedures.
- (f) Conflicts of Interest and Whistleblower policies and procedures.

ARTICLE 17: LICENSING & ORDAINING

17.1 Licensing. Any man who gives evidence of a call to the ministry, and upon the recommendation of the Elders, may be licensed by the Church to the gospel ministry.

17.2 Ordination. Any man who is licensed to the gospel ministry, who possesses the scriptural qualifications for ministry, and who has the recommendation of the Elders, may be ordained.

ARTICLE 18: MISCELLANEOUS PROVISIONS

18.1 King James Version. The Holy Bible referred to in these Bylaws is the King James Version of the Old and New Testament and shall be used for the purpose of interpreting this document.

18.2 Amendments to Bylaws.* This Constitution and Bylaws may be altered, amended, or repealed, and new bylaws adopted by a two-thirds vote of the Resident Members present and eligible to vote. Changes in the Constitution and Bylaws may be made at any Business Meeting of the Church, provided each amendment shall have been presented in writing at least two weeks prior to the Business Meeting, and copies of the proposed amendment shall have been furnished to each Resident Member present at the time of the proposed revision.

**Revised Saturday, May 22, 2021*

- 18.3 Construction of Bylaws.** These Bylaws shall be construed in accordance with the laws of the state where the Church is operating. All references in the Bylaws to statutes, regulations, or other sources of legal authority shall refer to the authorities cited, or their successors, as they may be amended from time to time. If any Bylaw provision is held to be invalid, illegal, or unenforceable in any respect, the invalidity, illegality, or unenforceability shall not affect any other provision and the Bylaws shall be construed as if the invalid, illegal, or unenforceable provision had not been included in the Bylaws. The headings used in the Bylaws are used for convenience and shall not be considered in construing the terms of the Bylaws. Wherever the context requires, all words in the Bylaws in the male, female or neuter genders shall be deemed to include the other genders, all singular words shall include the plural, and all plural words shall include the singular.
- 18.4 Power of Attorney.** A person may execute any instrument related to the Church, in accordance with these Bylaws, by means of a power of attorney if an original executed copy of the power of attorney is provided to the Church Clerk to be kept with the Church records.
- 18.5 Parties Bound.** The Bylaws shall be binding upon and inure to the benefit of the Church members, officers, employees, and agents of the Church except as otherwise provided in the Bylaws.
- 18.6 Christian Alternative Dispute Resolution.**
- (a) Believing that all lawsuits between believers are prohibited by Scripture (1 Corinthians 6:1-11), all members of this Church agree to submit to binding arbitration in any matters which cannot otherwise be resolved, and expressly waive any and all rights in law and equity to bringing any civil disagreement before a court of law, except that judgment upon the award rendered by the arbitrator may be entered in any court having jurisdiction thereof.
 - (b) In the event of any dispute, claim, question, or disagreement arising out of or relating to these Bylaws or any other Church matter, the parties shall use their best efforts to settle such dispute, claim, question, or disagreement as befits Christians. To this effect, they shall consult and negotiate with each other in good faith and, recognizing their mutual interests not to disgrace the name of Christ, seek to reach a just and equitable solution. In some situations, the parties may find it advisable to seek the counsel of the Elders, Deacons, Church Council or other trusted Christians whose experience and wisdom might help facilitate a resolution through mediation. If they do not reach a resolution within a period of 60 days, then upon notice by either party to the other, disputes, claims, questions, or differences shall be finally settled by binding arbitration as described in Section 18.6.a above and in accordance with the “Procedures for Arbitration” as adopted

by the Church Council pursuant to its “Duties” as specified in Section 10.8.b.10 of the Bylaws.

- (c) Should any dispute involve matters of church discipline, the arbitrators shall be limited to determining whether the procedures for church discipline, as outlined under Article 9 of the Bylaws, were followed.
- (d) Should the dispute involve the removal from office of a Pastor or any Church Officer, the arbitrator shall be limited to determining whether the “Removal of A Pastor” procedures, as set forth in Section 10.2.e, or the “Removal of Officers” procedures, as set forth in Section 10.8.d of the Bylaws, were followed.

18.7 Indemnification. To the full extent permitted by law, the Church shall indemnify any Pastor, officer, committee member, employee, volunteer or agent of the Church who was, is, or may be named a defendant or respondent in any proceeding as a result of his or her actions or omissions within the scope of his or her official capacity in the Church. Reasonable expenses may be advanced by the Church in defending such actions.

18.8 Determination of Right. A determination of the right to indemnification under the law shall be made by legal counsel selected by the majority vote of the Church Council.

18.9 Committee Member Numbers.* These Bylaws determine the number of individual members for each Committee. However, if the Church's membership is too low to meet the requirements as stated in these Bylaws, the required number can be cut in half or less as determined appropriate by the Church.

**Added Saturday, May 22, 2021*

18.10 Concurrent Committee Membership Provision.* These Bylaws determine the number of Committees a Resident Member can sit on concurrently. However, if the Church's membership numbers are too low, thus making the one-committee-only stipulation as noted in Bylaws section 11.1.a.3 impractical, the Church can implement a provisional more-than-one-committee policy. This temporary policy will allow a Member the right to sit on more than one Committee, provided that the purposes of the respective Committees create no conflicts of interest. Once the congregation reaches appropriate numbers, the provisional policy should be retired, although Members should be allowed to complete their terms of office.

**Added Saturday, June 26, 2021*

ARTICLE 19: EMERGENCY POWERS & BYLAWS

19.1 An “emergency” exists for the purposes of this section if a quorum of the Resident Members cannot readily be obtained because of some catastrophic event. In the event of an emergency, the Pastoral Leadership Team may: (1) modify lines of succession to

accommodate the incapacity of any officer, employee or agent; and (2) relocate the principal office, designate alternative principal offices or regional offices, or authorize officers to do so. During an emergency, notice of a meeting of the Resident Members only needs to be given to those Members for whom such notice is practicable (see Section 14.2.f.3). Necessary or prudent action taken in good faith during an emergency binds the Church and may not be the basis for imposing liability on any officer, employee or agent of the Church on the ground that the action was not authorized. The Pastoral Leadership Team (as defined herein) may also adopt emergency bylaws, subject to amendments or repeal by the full Membership, which may include provisions necessary for managing the Church's operations during an emergency including; (1) procedures for calling a meeting of the members and (2) quorum requirements for the meeting. The emergency bylaws shall remain in effect during the emergency and not after the emergency ends.

CERTIFICATE OF SECRETARY

I certify that I am the duly elected and acting Secretary of THE THREE ANGELS FELLOWSHIP and that the foregoing Constitution and Bylaws constitute the Bylaws of the Church. These Bylaws were duly adopted by the majority vote of the Resident Members of the Church on

Saturday, May 1, 2021.



Jamal J. Sankey, Pastor of Administration

Date May 1, 2021