

CONSTITUTION and BYLAWS

Of

Community Church

A Community of Faith, Hope and Love.

CONSTITUTION

Our Church Vision

“To be a people embracing and practicing the truths of the Bible as we seek the manifest presence of God and His leadership.”

Our Church Purpose

“Our purpose is to help people enjoy a meaningful relationship with Jesus Christ and each other while developing as faithful disciples.”

WITH GOD...

People matter to God. He wants everyone to have a personal relationship with Him and become fully devoted followers of Christ.

WITH EACH OTHER...

People need each other. Our desire is to help people strengthen marriages, families, singles and friendships.

Matthew 22:36-40; 28:19-20; Luke 24:46-47, Ephesians 2:10; Philippians 3:10; 1 Timothy 2:3-4; 1 John 5:20, Psalms 127:1, 2

PRINCIPLES OF MINISTRY

1. Bible is our authority.

We see the Bible as the authority for determining our purpose and structure.

Psalms 1:2; 119:11, 72, 105, 130, 140; Proverbs 29:18; 2 Timothy 3:16; 2 Peter 1:21

2. Methods are not to be confused with purpose.

We recognize that our God-given purpose will never change. It is our understanding that methods must change as the needs of people change.

Matthew 9:20-28, 25:34-40; Luke 19:10; John 6:38

3. The spiritual needs of believers and seekers differ vastly.

Those who have a personal relationship with God need to worship God and be taught biblical truths. People who are seeking a relationship with God need a trustworthy and safe place to investigate the claims of Christ. We are committed to strive for excellence in developing ministries that are sensitive to the needs of both.

Our Sunday morning worship services are aimed at teaching and equipping Christians and presenting Christ to the lost. At times in addition to the spoken word we will use music, drama and other innovative means.

Our Sunday evening and Wednesday evening services are times for teaching, equipping, prayer and worship leading people to be effective in their ministry.

Scripture References: Seekers: 1 Corinthians 9:22-23; 14:22-25; Colossians 4:2-6;
Believers: Matthew 28:19-20; Romans 12:1,2; Ephesians 4:11-12; 5:19-20; 1 Timothy 2:1-2;
4:6, 13, 16; 2 Timothy 2:2; 3:16&17;

4. Trusting Christ is a process that is most effectively facilitated through friendships with believers.

Salvation is the result of repentance and receiving Jesus Christ as Lord by faith. In a practical way, the Lord often uses believers to lead their friends to Christ. As a result, Community Church is committed to “relational” evangelism, as well as “program-driven” evangelism.

Proverbs 27:17; John 1:40-46; Acts 1:8; 26:27-29; Colossians 4:4-6

5. Every believer is a minister, gifted by God for the benefit of the Body of Christ.

Every believer receives spiritual gifts at the time of salvation. Through these gifts, believers find fulfillment and effectiveness in serving Christ. Therefore, we are dedicated to assisting believers in discovering, developing and demonstrating their gifts. We are also committed to a church organization built on spiritual gifts.

Romans 12; 1 Corinthians 12; Ephesians 4:11-16; 1 Peter 4:8-11

6. Ministry is a reflection of our love for God and therefore should be done with excellence.

Philippians 1:9-10; 4:8-9; Colossians 1:10-12; Colossians 3:16-17; 2 Timothy 2:15,

7. Christian character, attitudes, love and integrity are of ultimate value in all that we do.

Proverbs 10:9; 11:3; 1 Corinthians 10:31; 13:13; Philippians 1:9-11; 2:5-11, 15; 4:8; Colossians 3:1-17; 2 Timothy 2:21

8. Changed lives is our "business."

The truths of the Bible, ministered in grace within the fellowship of believers, produce changed lives. For lives to be changed, all three elements are necessary. We must always ask ourselves, "How is 'business'?"

Romans 12:1-2; 2 Corinthians 5:17; Ephesians 2:1-10; 1 Peter 1:16; 1 John 1:7-9

9. Our primary purpose is helping people improve their relationship with God enabling them to change their attitudes and actions.

Our focus is to affect change from the inside out, not from the outside in. Society is best changed by changed people.

Luke 19:1-9; John 8:1-11; John 12:1-11; Matthew 6:14-15; 1 John 1:7-9; Hebrews 10:24-25; Philippians 2:1-5

10. The church's priority to equip believers for ministry is accomplished through the preaching and teaching of the Bible.

The Bible will be the standard for our approach to win the lost and disciple the saved. We place our emphasis on Scripture being the tool God uses to develop our faith and equip us for ministry.

Romans 10:17; 1 Corinthians 1:21; 1 Timothy 1:3-8; 1 Timothy 4:9-13; 2 Timothy 3:16-17;
Colossians 2:8

As a result of these principles, we will staff, structure, preach, teach, sing, budget, calendar, evaluate and build according to the purpose God has revealed in the Bible. This will bring glory to Him through our lives. (Rom. 11:36)

PLURALITY OF LEADERSHIP STATEMENT

“Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.”

(Acts 20:28 NASB)

“For this reason I left you in Crete, that you might set in order what remains, and appoint elders in every city as I directed you.”

(Titus 1:5 NASB)

The New Testament clearly teaches that the church is to be led by a plurality of godly men (elders). Their assignment falls into four categories. First, these men are given both the responsibility and authority to skillfully and lovingly **lead** the flock. Next, they are to **feed** the flock, offering accurate and insightful teaching of the Scripture. Third, they are to **care** for the flock. This care is shown in the love, concern, prayers, ministry and adept management of church resources. Finally, they are to **protect** the flock from harmful influences and beliefs.

These leaders are known by three titles, each of which reveals a separate aspect of their function. All three titles are used in 1 Peter 5:1-2; “Therefore, I exhort the **elders** among you, as your fellow **elder** and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, **shepherd** the flock of God among you, exercising **oversight** not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness;”

They are first called “**elders**.” An elder (Greek “presbuteros”) is a godly leader, whose wisdom and maturity are respected by God’s people. Next, these are men who give oversight. That is, they are “**overseers**” (Greek “episkapos”). An overseer is a person who is a good manager of resources and guardian of people. Finally, these leaders are called “**shepherds**,” which is also translated as “**pastors**” (Greek “poimain”). This word refers to the role of caring for and leading the flock.

It is important to note that within the New Testament model of church organization, authority for leadership is not granted to just one individual pastor, nor is it given as democratic rule by the congregation. Instead, the Scripture states that authority for leadership is conducted by a plurality of leaders who are appointed by the church and accountable to God. The Scriptures further teach that when the elders are supported by the church, both the church body and individual Christians will flourish. (Heb. 13:17; 1 Thess. 5:12-13; 1 Pet. 5:1-5; Acts 20:28) These elders do not form a separated “clergy class” of Christians. Instead, the elders, some of whom fill church vocational roles, others non-vocational roles, are brothers with the people, always seeking God’s best for the members of the church. (Acts 14:23; Titus 1:5; 2 Cor. 8:19)

BYLAWS

PREAMBLE TO THE BYLAWS

Community Church (CC) endeavors to be a church of the Lord Jesus Christ, as described, established and mandated by the New Testament. These Bylaws are to provide general guidance to CC on governance and operation, based upon biblical references. However, the ultimate authority for CC governance and operation is the Bible. When a conflict or ambiguity exists with regard to these Bylaws, deference is to be given to the biblical reference to resolve the conflict or ambiguity.

STATEMENT OF AFFILIATION

The Bible teaches that local churches should seek voluntary fellowship with other doctrinally sound churches. This association is to provide help and encouragement while working together as the Lord directs. This is a voluntary association that in no way involves the surrender of the individual church's freedom or dependence upon God.

Community Church has chosen to affiliate itself with the Southern Baptist Convention. We continue this association, believing that it is God's will to do so. Fundamental to this affiliation is the understanding that the Southern Baptist Convention is a fellowship of autonomous, biblically sound churches that choose to work together to further God's Kingdom. This affiliation is maintained by voluntary contributions to local, state, national and foreign mission projects. Support may also be provided by sending messengers to the annual convention for voting on doctrinal, ethical and procedural positions. Members of Community Church may desire to become personally involved in Southern Baptist evangelism, education, and mission work.

Community Church will also be associated with other Christian ministries. All of our affiliations are to be with churches and organizations that are biblically sound in doctrine and practice.

ARTICLE I

IDENTIFICATION

Section 1. NAME. The name of the corporation is Community Church of Guthrie (hereinafter CC).

Section 2. PRINCIPAL OFFICE. Community Church's principal office shall be located at I-35 and Seward Road in Guthrie, Oklahoma.

ARTICLE II

MEMBERSHIP

Section 1. CHURCH MEMBERSHIP DEFINED. Church membership is a commitment to actively function as an appendage of this local body of Christ, rather than merely affiliating with an organization. (Romans 12:3-16; 1 Corinthians 12)

Section 2. REQUESTING CHURCH MEMBERSHIP. Membership in CC shall be open to any person who professes faith in the Lord Jesus Christ as Savior and is in harmony with its doctrines and practices. Membership may be requested by an individual in public at a CC meeting or in consultation with an elder or those the elders designate.

- a. Every person requesting membership will be asked to give testimony of his or her personal relationship with the Lord Jesus Christ.
- b. Each person who is a current member of another church associated with the Southern Baptist Convention, or like-mind church, may request that his/her membership be transferred.

Section 3. ACCEPTANCE. Membership will be granted to anyone who offers a biblical testimony of salvation and agrees to accept the responsibilities of membership, including baptism if they have not been baptized. Once accepted, the name of the new member shall be added to the CC roll and publicized to the membership of CC. (John 3:16; Acts 2: 37-41, Romans 1:16-17; 10:9-10; Ephesians 2:8-9; James 2:14-26)

Section 4. RESPONSIBILITIES OF MEMBERS.

- a. **Personal Holiness:** To bring to CC a submitted and Spirit-filled life. Our relationship with the Lord is the source of everything we have to offer one another. It is impossible to help others improve their relationship with God, or others, apart from God working in us. (John 15:5, 1 Peter 13-16)
- b. **Christian Relationships:** To pursue godly relationships. The Bible teaches that the Church is the Body of Christ in the world. We are appendages, members, of that Body. It is imperative that each part of the Body pursue healthy relationships, respecting and caring for the other parts of the Body. (Romans 12; 1 Corinthians 12; 2 Corinthians 1:12)
- c. **Relationships with Others:** Relationships with those who are not yet Christians is a key to leading people to know Christ. Because some Christians have few friends outside Christian circles, we will encourage and promote developing such friendships. (Luke 19:10, Matthew 18:12-14)

- d. The Investment of Life:** To seek to serve more than be served. We live in a society that encourages self-centeredness. As the people of God, we are called to give our time, talents, spiritual gifts and financial resources in service to others. (Mark 10:35-45; John 13:12-15; Acts 2: 42-47, 1 Corinthians 12; Romans 12:3-21; 2 Corinthians 4:5)

Section 5. PRIVILEGES OF MEMBERS.

- a. Decision Making.** CC decisions and affirmations are made by the members, see Article III.
- b. Office Holding.** Every member is eligible for consideration as a candidate for offices in CC, subject to scriptural qualifications. (Acts 6:1-7; Ephesians 4:11-13; 1 Timothy 3:1-13)
- c. Interest in CC Property.** Members of CC have no property rights in the property of CC, and upon termination of membership, shall not be entitled to any interest in CC's assets.

Section 6. RESTORATION AND CORRECTION OF MEMBERS.

- a. Purpose.** The purpose of what is called church discipline is to bring glory to God by restoring the person who has strayed. It also protects believers by deterring sin (1 Timothy 5:20). A third benefit is to promote the spiritual welfare of the offending believer by calling him or her to return to biblical standards (Galatians 6:1). Through confrontation and correction those who have erred are to be prayed for and sought out for instruction. The spiritual welfare of the offending believer is to be a primary consideration. Through counsel and instruction the offending believer can return to a biblical standard of doctrine and conduct. (Galatians 6:1-2 Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted. Bear one another's burdens, and thereby fulfill the law of Christ. NASV)
- b. Process.** Members and all other professing Christians who regularly attend or fellowship at CC who err in biblical doctrine or conduct shall be subject to discipline according to Matthew 18:15-17. (Such person hereafter will be referred to as an "Erring Person.") Before such discipline reaches its final conclusion:
- (1) It shall be the duty of any CC member who has knowledge of the Erring Person's unbiblical beliefs or misconduct to warn and to correct such Erring Person in private, seeking his or her repentance and restoration. If the Erring Person does not heed this warning, then,
 - (2) the warning member shall again go to the Erring Person accompanied by one or two witnesses to warn and correct such Erring Person, seeking his or her

repentance and restoration. If said Erring Person still refuses to heed this warning, then,

(3) it shall be brought to the attention of the Elder Council. (It is understood that this process will continue to conclusion, whether the Erring Person leaves CC or otherwise seeks to withdraw from membership to avoid the discipline process.) The elders will appropriately investigate any allegation brought by one church member against another. If these allegations are warranted, two or more of the Elder Council will contact the Erring Person and seek his or her repentance and restoration. If the Erring Person refuses to be restored, the matter will be presented to the Elder Council, who will act to protect the church by removing the Erring Person's membership and notifying the church in accordance with Matthew 18. However, even at this point, CC will pray for the restoration of the Erring Person.

c. Reinstatement. If such dismissed member heeds the warning, demonstrates repentance and requests reinstatement, he or she shall be publicly restored to membership through the affirmation of the Elder Council and notification of CC.

Section 7. TERMINATION OF MEMBERSHIP. CC membership shall be terminated and the member's name removed from the membership roll at the death of the member, transfer of membership to another church, at the written request of a member or as a result of discipline (Article II, Section 6) or through the recommendations of the elders to the church body.

ARTICLE III

MEETINGS

Section 1. ANNUAL MEETINGS. There shall be an annual meeting of CC within forty-five (45) days of the end of its fiscal year at its principal place of worship, at which time the Elder Council shall provide detailed presentations of the activities of CC during the previous year. They will discuss issues, events and activities that are anticipated for the coming year. CC members shall have the opportunity to discuss such issues as they may consider important at this meeting. The Elder Council will moderate this "family meeting," in order to provide explanations, answers, insights and comments as appropriate. The Elder Council shall seek counsel, insights and guidance from the members of CC, carefully considering their opinions and desires. (See Article III, Section 7, for decisions and affirmations reserved to CC membership.) The minutes of this meeting will be published to the CC body by the Elder Council.

Section 2. SPECIAL MEETINGS. Special meetings of CC membership should be held at its principal place of worship. The Elder Council may call a special meeting. In addition, the Pastor-Teacher, one third of the Elder Council membership, or twenty-five (25) members of CC can cause a special meeting to be called by the Elder Council within thirty (30) days of such request.

Section 3. NOTICE. Notice of the time of these meetings (Annual and Special) shall be published in writing, in a church-wide publication, to allow each member an opportunity to reasonably know of the meeting. This official notice must be published at least ten (10) days prior to the meeting and not more than thirty (30) days before the date of such meeting. The notice shall state the purpose of the meeting, time, date, and names of those who have called for a Special Meeting. If the place of the meeting is to be at a location other than the principal worship center of CC, such location must be provided in the notice.

Section 4. PRESIDING OFFICIAL. The Elder Council shall provide the moderation of all such meetings.

Section 5. VOTING. The Elder Council will present issues calling for a decision of the CC body. These decisions shall be voted upon by the “Qualified Church Members.” A Qualified Church Member is any person at least 18 years of age who has been received into church membership and is not under the process of church discipline (Article II, Section 6). Each Qualified Church Member shall be entitled to cast one vote. The method of seeking affirmation shall be determined by the moderator of the meeting.

Section 6. QUORUM. A quorum for decision-making at a CC meeting shall consist of 25 “Qualified Church Members” attending such meetings or a number of Qualified Church Members equal to 10% of the voting members in CC’s worship services on the Sunday morning just prior to the meeting, whichever is the greater number.

Section 7. MATTERS TO BE CONSIDERED BY CC MEMBERS. The Elder Council will secure the affirmation (simple majority of votes cast, for all but the Pastor-Teacher and the selection or dismissal of deacons, elders, and pastoral staff members) of the CC body regarding:

- a. Selection, rebuke or dismissal of the Pastor-Teacher; (see Article VII, for affirmation percentages)
- b. A 75% affirmation in the selection or dismissal of deacons, elders, and pastoral staff members.
- c. Building and facilities--major decisions relating to CC properties;
- d. Financial budgets of CC;
- e. Amending the Bylaws (Article XIV, Section 1); and,
- f. Other matters in which the Elder Council feel led to seek the members’ advice and counsel.

ARTICLE IV

ELDERS

Section 1. GENERAL SCOPE. CC seeks to be a New Testament church committed to the teachings of the Bible. No other authority or tradition is to guide the means, faith or structure of the Lord Jesus Christ's Church. The administrative and pastoral structure for a New Testament church is to utilize a plurality of leadership. CC will follow this scriptural example. To achieve this New Testament model, CC requires qualified men to serve as an Elder Council. These men should meet specific moral and spiritual qualifications before they serve (1 Timothy 3:1-7). They must be publicly installed into office (Acts 14:23). They should be motivated and empowered by the Holy Spirit to do their work (Acts 20:28). After review, examination and appointment, as noted in Section 4 hereof, men affirmed by CC to serve as elders shall constitute the "Elder Council." To effectively perform their duties, the Elder Council needs the prayers, support (1 Timothy 5:17-18) and assent of members of CC (Hebrews 13:17). CC is called upon to honor their Elder Council and to protect them against false accusations (1 Timothy 5:19). Finally, if an elder falls into sin, and continues in sin, he must be publicly rebuked (1 Timothy 5:20).

Section 2. RESPONSIBILITIES. The Elder Council shall:

- a. feed the flock (1 Timothy 3:2; 5:17; 1 Thessalonians 5:12; Titus 1:9),
- b. provide leadership to the flock (Acts 20:28; 1 Thessalonians 5:12; Hebrews 13:17),
 - in practical matters (Acts 6:1-6; 11:29-30),
 - in matters of doctrine (Acts 15; 16:4-5; Titus 1:9), and
 - in matters of discipline and character (Hebrews 13:17);
- c. lovingly care for the flock. (James 5:14-15; Hebrews 13:17); and,
- d. protect the flock (1 Peter 5:2-3; Acts 20:28; Hebrews 13:17).

Section 3. QUALIFICATIONS. Each elder should have a "calling" from God to this office. The qualifications of an elder are described in 1 Timothy 3:1-7 and Titus 1:6-9. He should be blameless as a steward of God; above reproach. Blameless means "to have nothing in one's conduct on which someone could base an accusation." The apostle Paul further defines blameless with 19 qualities (a.-s.). These qualities are in three areas (family life, personal life and doctrinal beliefs).

- a. Blameless as a steward of God; above reproach (1 Timothy 3:2-7, Titus 1:6-9)
- b. Husband of one wife; a one-woman man (1 Timothy 3:2; Titus 1:6);
- c. Temperate, sober, vigilant (1 Timothy 3:2);

- d. Sober-minded, prudent, discreet (1 Timothy 3:2; Titus 1:8);
- e. Of good behavior; orderly, respectable (1 Timothy 3:2);
- f. Given to hospitality (1 Timothy 3:2; Titus 1:8);
- g. Apt to teach; able to teach; he can exhort believers and refute false teaching (1 Timothy 3:2; Titus 1:9);
- h. Not given to drunkenness (1 Timothy 3:3; Titus 1:7);
- i. Not violent but gentle; not pugnacious (1 Timothy 3:3; Titus 1:7);
- j. Un-contentious; not soon angry or quick-tempered (1 Timothy 3:3; Titus 1:7);
- k. Not covetous; not a lover of money; not greedy (1 Timothy 3:3; Titus 1:7);
- l. Manages his own house well. He should have a well behaved family. (1 Timothy 3:4; Titus 1:7);
- m. Not a novice; not a new convert (1 Timothy 3:6);
- n. Has a good report or reputation with people outside the church (1 Timothy 3:7);
- o. Not self-willed (Titus 1:7);
- p. Lover of what is good (Titus 1:8);
- q. Just, fair (Titus 1:8);
- r. Holy, devout (Titus 1:8); and,
- s. Self-controlled (Titus 1:8).

Section 4. SELECTION.

- a.** The Elder Council shall seek the Lord's leadership regarding the number of additional elders needed to minister at CC. While the Bible does not give instruction as to the number of elders a church should have, it is recognized that there must be a plurality. A determination of the need for additional elders should be based upon the work of God in the CC family and the availability of those with a God-given desire to serve as an elder.
- b.** Men who aspire to be elders, due to the calling of God, should express that desire to an elder or the Pastor-Teacher of CC. (1 Timothy 3:1)

c. A potential elder will be examined by the Elder Council in order to discover his calling and qualifications. If the Elder Council and the man, in search of God's will for his life in this matter, are of like mind as to his calling, the Elder Council shall recommend him to the CC body to be affirmed as an elder. The appointment of a man to serve as an elder is a solemn and serious matter (1 Timothy 5:21-22). Therefore, the Elder Council shall earnestly, without any haste, bias or partiality, seek God's will with regard to the potential elder's appointment to the Elder Council.

d. In the Annual meeting or in a Special Meeting of CC (Article III, Section 1 or 2), the Elder Council shall recommend the potential elder to CC. A three-fourths (75%) vote of the Qualified Church Members in attendance is required for affirmation of the recommendation. (1 Timothy 5:21, 22, 24, 25)

Section 5. INITIAL ELDERS OR RECONSTITUTION OF ELDER COUNCIL.

a. **The Initial Elders Council** will be recommended to the church by the Pastor-Teacher in conjunction with the recommendation to adopt the constitution and bylaws. A three-fourths (75%) affirmative vote of the Qualified Church Members attending the Special Meeting is required to affirm a person to be an elder.

b. **Reconstitution of Elders.** In the event that it is necessary to reconstitute the Elder Council, an Elder Examination Team shall be recommended to CC by the Deacon leadership in a Special Meeting (Article III, Section 2) for CC's determination whether to affirm the recommended individuals. Five individuals who are CC members in good standing shall be recommended. They are to be qualified to research and review the scriptural teachings on church elders and prayerfully recommend elders to CC. Once CC has affirmed three to seven elders to the reconstituted Elder Council, the Elder Examination Team shall be dissolved.

c. **Elder Examination Team.** When the Elder Examination Team reaches unanimous agreement, they will seek the affirmation of CC in a Special Meeting. These elders shall form the Elder Council and shall begin the process prescribed in Article IV, Section 4, SELECTION, seeking to appoint additional elders as God directs.

Section 6. TERM OF OFFICE. An elder, called by God, shall serve until such time as God calls him to other service and away from the office of Elder. Additionally, by the improper actions of an elder, he can be removed from office (Article IV, Section 10).

Section 7. ORDINATION. Elder candidates, who have been affirmed, but have not previously been ordained in Community Church, shall be ordained (set apart for service), by the Elder Council in the presence of the membership.

Section 8. NUMBER OF ELDERS. As God calls men to serve in this office of Elder, they shall be considered, examined and utilized in service. The number of elders is not determined; it is a matter of the revealed will of God. The Bible indicates a plurality of leadership, which implies more than one leader.

Section 9. AUTHORITY AND RESPONSIBILITIES. The Elder Council shall have the authority and responsibility to oversee the spiritual and administrative activities of CC unless otherwise reserved to the CC body elsewhere in these Bylaws. This authority is able to be delegated by the Elder Council. In summary, the Elder Council is to shepherd the “flock” of God (1 Peter 5:1-5). It is recognized by CC and Elder Council that there is only one Lord and Master in God’s Church: the Lord Jesus Christ. All others are His servants. (Philippians 2:5-11)

Section 10. TRAINING AND EDUCATION. There are no specific requirements for formal training or education to be an elder. Becoming an elder is a matter of God’s preparation of the man and His call to the place of service.

Section 11. DISCIPLINE AND REMOVAL. Any elder may be removed from office if he becomes incapacitated, spiritually unqualified or his inability to serve is established in the minds of 75% the remainder of the Elder Council. CC has the right to rebuke an elder due to a continuing sin in his life, based upon the procedure established in 1 Timothy 5:19-20. CC also has the right to remove the Elder Council in a Special Meeting (Article III, Section 2), with a majority vote of the Qualified Church Members voting. The Pastor-Teacher is not automatically removed with the removal of the Elder Council.

Section 12. MEETINGS AND ORGANIZATION. The Elder Council shall establish written policies and procedures for the conducting of their activities. All meetings shall have written or otherwise recorded minutes of the matters considered. These minutes shall become a part of the permanent records of the Elder Council.

Section 13. TRUSTEES. The Elder Council shall function as the trustees of CC. They manage CC property, both real and personal, as fiduciaries. They shall represent CC in all of its legal matters. Other CC members may be appointed by the Elder Council to act as Trustees along with the Elder Council.

ARTICLE V

MINISTRY TEAMS

Section 1. GENERAL . CC is committed to accomplishing its stated goals through the ministry of its members. To accomplish these goals, CC is determined to organize into “Teams” to be more effective. Teams are focused upon accomplishing a stated or determined goal, or set of goals, to fulfill the ministry that God has called those participating to do.

Section 2. EMPOWERMENT. Teams organize and function under policies and procedures established by the Elder Council.

Section 3. MINISTRY. Teams perform the ministry best when it is performed by a plurality. Teams are the basic organizing units of CC to accomplish its goals within the guidelines of our Purpose Statement. Teams are not policy-setting entities. Rather, they are the “hands and feet”

of the body of Christ. These teams devise and carry out the actions to further determine CC ministries. CC policies and procedures provide a framework within which teams successfully operate.

Section 4. STRUCTURE. Depending upon CC membership participation in a ministry, the team may be in a leadership role for the ministry, or the team may be CC members, who comprise all of the participants in that CC ministry. Team size and function shall meet the needs of its ministry.

Section 5. DISSOLUTION. Teams may be dissolved upon a determination of the Elder Council.

ARTICLE VI

DEACONS

Section 1. GENERAL SCOPE. Deacons are the servant-ministers of the church. Their purpose is to relieve the elders of the multitude of practical duties of caring for the flock. Deacons are to give their primary attention toward caring for the congregation's physical welfare. Deacons have the honor of modeling, for the local church and the lost world, God's compassion, kindness, mercy, and love. As the church compassionately cares for people's needs, the world sees a visible display of Christ's love, which will draw some people to the Savior. Deacons are to be an example of commitment, unity and harmony in their service.

Section 2. DUTIES AND RESPONSIBILITIES. The deacons are to effectively and carefully administer the church's charitable activities. They are the collectors of funds, the distributors of relief and agents of mercy. They help the poor, the jobless, the sick, the widowed, the elderly, the homeless, the shut-in, and the disabled. They comfort, protect and encourage people and help to meet their needs. Although they do in many ways meet spiritual needs of those whom they serve, their primary service is related to physical needs. Specific duties include, but are not limited to:

- a. Service to the physical needs of the membership exhibiting the love and compassion of Christ. Specific attention is to be given to widows and widowers, the needy and the aged. Collection and administration of the benevolent fund is included.
- b. Assisting the Elder Council in the preparation and serving of the Lord's Supper to the membership.
- c. Other such duties and responsibilities as determined by the deacons and/or the Elder Council.

Section 3. QUALIFICATIONS. Deacons must be members in good standing of CC and should possess the qualifications stated in I Timothy 3:8-10, 12-13. These qualifications are listed below:

- a. A man of dignity. (1 Timothy 3:8)
- b. Not double-tongued. (1 Timothy 3:8)
- c. Not given to drunkenness. (1 Timothy 3:8)
- d. Not fond of dishonest gain. (1 Timothy 3:8)
- e. Holding to the mystery of the faith with a clear conscience. (1 Timothy 3:9)
- f. Tested (1 Timothy 3:10)
- g. Beyond reproach. (1 Timothy 3:10)
- h. Husbands of only one wife. A one-woman man. (1 Timothy 3:12)
- i. Good managers of their children and their own households. (1 Timothy 3:12)

Section 4. SELECTION. Nominations will be made by the membership from those members in good standing, who are perceived to meet the qualification of deacon and have proved themselves to have a heart to serve others. These nominees will be reviewed by the Deacon Officers. They will recommend to the Elder Council those whom they have examined and find to be qualified and who confirm that they sense the Lord's calling to serve as a deacon. A Special Meeting (Article III, Section 2) will be called by the Elder Council, for the purpose of affirming the deacon candidate(s). Individual deacon candidates will be affirmed to serve by a three-fourths majority (75%) vote of all Qualified Church Members voting. (The initial deacon candidates would be recommended to the Elder Council by the membership using ballots. The Elder Council would then recommend the nominees to the membership from that list of recommended members.)

Section 5. ORDINATION. Deacon candidates, who have been affirmed, but have not previously been ordained in Community Church, shall be ordained (set apart for service), by the Elder Council in the presence of the membership.

Section 6. TERM OF OFFICE. The initial term of office of deacon shall be one year. Consecutive terms are acceptable and encouraged, for those who are serving well as deacons. At the completion of their one-year term of service, with the recommendation of the Deacon Officers and the deacon's affirmation that God's leading is for them to continue serving as an active deacon, the Deacon Officers will present the names of those deacons, whom they recommend to continue to serve, to the Elder Council for concurrence. Deacons recommended and approved for continuance of active service will not require reaffirmation by a vote of the

membership. It is recommended that any deacon having served three or more consecutive years take a sabbatical year. Following any lapse of service by a deacon, the procedures stated in Section 4 will be followed for return to active service.

Section 7. NUMBER OF DEACONS. The number of active deacons will be as determined by the Deacon Officers with the concurrence of the Elder Council.

Section 8. TRAINING AND EDUCATION. No special education or training is required to serve as a deacon. The deacon must have a heart to serve others and be committed to work together with the other deacons in fulfilling the deacon ministry.

Section 9. DISCIPLINE AND REMOVAL. Any deacon may be removed from office if he becomes incapacitated, spiritually unqualified or his inability to serve is established in the minds of a majority of the Elder Council. CC has the right to rebuke a deacon due to a continuing sin in his life, based upon the procedure established in 1 Timothy 5:19-20.

Section 10. MEETINGS AND ORGANIZATION. Deacons shall meet regularly for prayer, Bible study and discussion of the fulfillment of the duties and responsibilities of deacons. Frequency of meetings shall be as determined by the Deacon Officers. The Deacon Officers shall prepare written policies and procedures for submission to the Elder Council for concurrence. These shall be submitted to the Elder Council within one year from the adoption of these Bylaws.

ARTICLE VII

THE PASTOR-TEACHER

Section 1. SELECTION. In the event that CC is without its Pastor-Teacher, the Elder Council will act as a search group to seek the Lord's will regarding the Pastor-Teacher. When they are unanimous in their recognition of God's leadership toward a candidate, they will seek the affirmation of the members of CC in a Special Meeting (Article III, Section 2). A vote of at least three-fourths (75%) majority of all Qualified Church Members voting is required to call a Pastor-Teacher.

Section 2. TERM OF OFFICE. He shall remain in office an indefinite period of time subject to the following reservation: If 75% of the Elder Council is in agreement (excluding the Pastor-Teacher) with the decision to remove the Pastor-Teacher from his position, they have the authority to dismiss the Pastor-Teacher, through the affirmation of a majority vote of CC, in a Special Meeting (Article III, Section 2). Severance compensation shall be determined by the Elder Council. The Pastor-Teacher shall give notice of his resignation to CC, after having informed the Elder Council.

Section 3. DUTIES. In addition to his shepherding role, as an elder, the Pastor-Teacher's primary responsibility is the ministry of the Word and prayer, in order to provide strategic

leadership and vision to the body. He is called to help believers to mature in their faith, through insightful and accurate presentation of biblical truths, equipping them to be the true “ministers” of the body. Because of these primary roles, the ministry of the Word and his leadership, the Pastor-Teacher will need to prioritize his time, focusing upon these duties first (Ephesians 4:11-12). As shepherds of the flock, the elders are responsible to appoint other leaders, with complimentary spiritual gifts, to undertake areas and aspects of the ministry that cannot be filled by the Pastor-Teacher.

ARTICLE VIII

STAFF

The Elder Council, or their appointees, will select, supervise and evaluate all staff members in accordance with the CC agreed policies.

ARTICLE IX

RECEIPT, INVESTMENT AND DISBURSEMENT OF FUNDS

Section 1. RECEIPT OF MONEY. CC shall receive all monies or other properties transferred to it for the purposes that are consistent with God’s Word. The Elder Council shall determine whether to accept such money or property.

Section 2. MANAGEMENT OF FUNDS. The Elder Council shall manage and distribute any funds or property only for the benefit of CC consistent with the expressed purposes of CC.

Section 3. REVIEW OF FINANCIAL MATTERS. The Elder Council shall require that an annual review of CC’s financial records be conducted by an independent accounting firm.

ARTICLE X

COMPENSATION

Any person receiving compensation directly or indirectly from CC shall not be in a position to determine the nature or amount of such compensation or remuneration.

ARTICLE XI

RECORDS AND REPORTS

Section 1. RECORDS. CC shall maintain adequate and correct accounts, books and records of its business and properties. All such books, records and accounts shall be kept at its principal place of business. The adequacy and accuracy of the books and records shall be overseen by the Elder Council. The location of the principal place of business of CC may be changed from time to time as determined by the Elder Council.

Section 2. INSPECTION OF BOOKS AND RECORDS. Every member shall have the absolute right, at any reasonable time, to inspect all books, records, documents of every kind (with the exception of personnel and contribution records) and the physical properties of CC. The Elder Council, if necessary to maintain good order, may restrict and limit the number of inspections or establish an orderly manner for such to be conducted. But in no event shall a reasonable inspection of the books and records be denied to a member.

ARTICLE XII

INDEMNIFICATION OF ELDERS

The elders acting together in the Elder Council shall be indemnified and held harmless for actions consistent with the purpose and vision of CC. CC shall be primarily responsible for liability arising from such actions or inaction of the Elder Council. Reasonable expenses to litigate or otherwise resolve issues arising from the Elder Council's performance of its duties and responsibilities shall be paid by CC. At the election of the Elder Council, this same indemnification shall extend to all individuals performing within the scope of their duties and responsibilities for the benefit of CC.

ARTICLE XIII

DISSOLUTION

Upon dissolution of CC, the Elder Council shall cause the assets herein to be distributed to other churches or ministries deemed worthy, after all debts have been paid.

ARTICLE XIV

AMENDMENTS

Section 1. AMENDMENT PROCESS. These Bylaws may be amended and new and additional Bylaws may be made at any time by the Elder Council, with affirmation of such change, as reflected by a (75%) majority vote of the Qualified Church Members voting.

Section 2. RECORD OF AMENDMENTS. Whenever an amendment or new Bylaw is adopted, it shall be copied into the books and records of CC, with the original Bylaws. If any Bylaw is repealed or amended, the fact of repeal or amendment, with the date of the meeting at which the repeal or amendment was confirmed, by CC, shall be stated in CC's books and records with the Bylaws and the repealed or amended provision, clearly marked as repealed or amended, in the original Bylaws.